



OPENING
of the
RANGOON HOSPITAL
L. C. SHEPARD

THE new wing of the Seventh-day Adventist Hospital at Rangoon was opened on Sunday afternoon, January 2, by the Honourable U Nu, Prime Minister of Burma, in the presence of a distinguished gathering of prominent persons from Rangoon and nearby places. Among those present were the Archbishop of the Rangoon Diocese of the Roman Catholic Church and the Chief Judge of Burma and the American Charge d'Affairs in Burma. The Prime Minister, U Nu, had shortened his visit to Bognor where he had been attending the Conference of South-

east Asia Prime Ministers in order to attend the function and arrived in Rangoon only three hours before the opening ceremony. The actual opening of the hospital was preceded by a short programme at which Doctor Joseph Johannes, medical director of the hospital, gave a brief history of the institution from its opening in 1947 to the present time.

The Prime Minister, U Nu, praised the work of the hospital staff and Doctor Johannes for the unselfish service they were giving to the people of Burma. He complimented the Seventh-day Adventists for their vision in building such a fine public institution, and stressed the fact that Burma was fortunate in having such an institution in their midst. Mr. Ackley, American Charge

The new wing of the Seventh-day Adventist Hospital, Rangoon, Burma, which was opened on January 2, 1955.





Dr. J. Johannes, Medical Superintendent of the Rangoon Hospital at the time of the opening of the new wing.

d'Affairs in Burma, told the gathering that the Rangoon Seventh day Adventist Hospital was administered in the true spirit of unselfish service for the help of those in need.

Elder W. R. Beach, Secretary of the General Conference, said that the object of our service was to heal, not only the body, but also the mind and the spirit and to prepare men for association with God who is their Creator and Sustainer.

After a short prayer of dedication, the Honourable U Nu cut the ribbon and declared the hospital open. The new wing accommodates two air conditioned surgeries, a maternity section, a clinic, a beautiful chapel and one hundred beds in wards and private rooms. It is 180 feet long, 60 feet wide and three storeys high and lighted by glass venetians which provide for maximum light, ventilation and privacy.

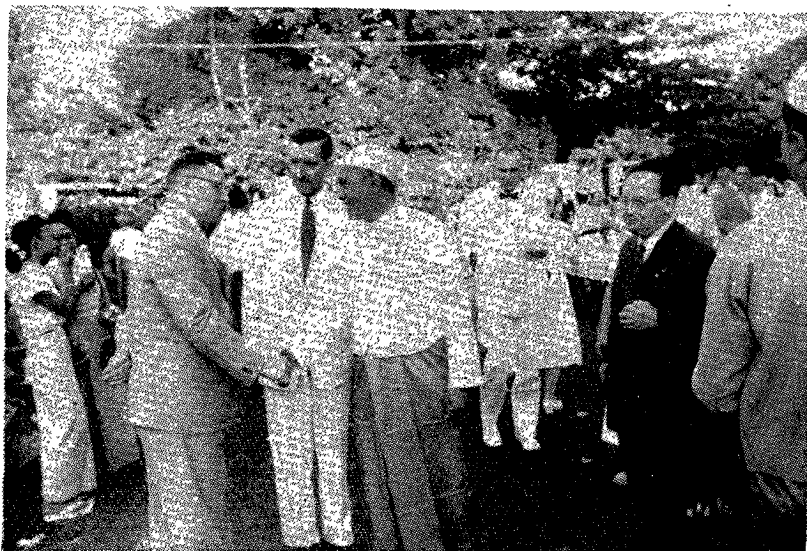
Brother and Sister Davidson, physiotherapists from the Simla Sanitarium, are spending the winter in Rangoon installing a physiotherapy department at the hospital. This feature, when it comes into operation will make our institution unique in Burma and will provide the people of Burma with a very distinctive service.

The Rangoon Hospital opened late in 1947 and has been a self supporting institution from the beginning. Except for the purchase of the original property and an appropriation of Rs. 50,000/- toward the construction of this new wing, the hospital has earned all its way and in addition provided itself with

equipment and quarters for many of their workers and staff, both indigenous and overseas. The new wing has cost approximately Rs. 400,000/- and with its added facilities, the brethren in Burma feel that we shall be able to accomplish even greater things. Plans are in preparation for a second wing that will accommodate a further forty beds and qualify the hospital to operate a School of Nursing. At the present time many non-Seventh-day Ad-

ventists are employed, even in key positions. The nursing service is in charge of the Misses E. Mann and H. Dinsmore.

After a conducted tour of the new wing, the guests partook of light refreshments on the lawn in front of the hospital. The work of the Rangoon Seventh-day Adventist Hospital has brought the cause of Seventh-day Adventists before the people of Burma in a favourable light.



U Nu, the Prime Minister of Burma, who opened the new wing, greeting Pastor A. E. Rawson. Elder W. R. Beach, Secretary of the General Conference (in dark suit), looks on.

WEST PAKISTAN UNION MISSION

President: C. H. Hamel

Secretary-Treasurer: N. R. Fouts

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INSPIRATION FROM PAKISTAN

R. S. LOWRY

HE work of God is onward in Pakistan. Under the leadership of Pastor C. H. Hamel, the West Pakistan Union Committee in Budget Session laid strong plans for a mighty forward drive in 1955.

While in Pakistan, it was my privilege to visit the Chuharkana Boarding School. Here I was very much encouraged to note the progress that has been made with their industrial development. In fact, it may be said that this school probably leads all other units in the Division in carrying out the Department of

Education's recommendation to establish at least one mass production industry in connection with each of our schools. For this achievement we must congratulate the West Pakistan Union Committee and Brother and Sister H. C. Alexander who have worked hard to make this a possibility.

Today, the visitor sees at Chuharkana a very fine two-storey Breakfast Cereal factory working at full blast. Though this unit is still very young, and no proper arrangement has been arrived at for the distribution of their product, still about fifteen students are kept as busy as bees in the preparation of the "Desert King" puffed wheat breakfast cereal. The industry

is already earning its way, and when the plans that were recently adopted are put into effect, all expect to see this plant put the Chuharkana school on a self-supporting basis in addition to providing labour for a good number of students.

The Pakistan Union also claims a first each year by raising their Uplift goal ahead of all other unions. The brethren in this union are not content just to get the Uplift work over with by the end of March, but work at it so vigorously, that they really expect to have it completed in February. In fact the enthusiasm in the Uplift work is such that one worker suggested that if the Lord should return before February He would find all headquarters personnel out on Uplift! In this union it is certainly a fact that the leaders not only set the example, but also the pace. A better group of Uplift workers one would travel far to find.

Brethren H. C. Hamel, K. S. Brown, E. R. Reynolds, Abid Ditta, along with the assistance of Brethren D. S. Johnson (who arrived from the United States just a day before the Pakistan Uplift campaign began) and R. S. Lowry, attacked the city of Karachi where it was expected that Rs. 25,000/- might be raised. In other sections of Pakistan Brethren M. G. Champion and W. H. McGhee along with such indigenous workers as Pastors Munshi Ram, Sajid, and Akbar, were also hard at work.

It was not possible for Brother Johnson and the writer to spend more than about ten days in assisting our Pakistani brethren. However, within the first week of work in Karachi about Rs. 12,000/- was raised. Since that time, word has been received that early in the next week a total of over Rs. 16,000/- had been collected. The brethren feel that there is no doubt but that Karachi will yield its goal in record time!*

The workers in Karachi have met with a number of wonderful experiences. Our hearts have been cheered with the very fine reception that our Medical and Educational Uplift programme is receiving. On every hand we find influential persons showing their appreciation by very liberal donations. Several firms, as well as individuals, have

contributed Rs. 500/- each, some Rs. 1,000/-. When in the face of business recession donations such as these are received from the public, we who foster the work of God should take heart and press forward with renewed vigour.

The Karachi Hospital under the direction of Dr. G. A. Nelson stands as a magnificent monument to the love of Christ for mankind and His desire to alleviate suffering. In every corner of Karachi we who met the public heard nothing but the finest

praise for the quality of service rendered at the hospital. Many are interested in its expansion. Some have promised to assist with donations as high as Rs. 50,000/- just as soon as we are in a position to add a charity wing to the hospital and commence a nurses' training school. Plans are afoot for just such arrangements. As soon as vacant possession of the property adjoining the hospital has been obtained, it is expected that the hospital will go ahead with the contemplated expansion.

DO WE REALLY "BELONG" TO THE CHURCH ?

HOWARD B. WEEKS

IF YOU are reading this article you probably are a baptized member of the Seventh-day Adventist Church. That could mean that you are twenty years old, or fifteen, or even younger.

As you may have observed, members of the church, especially young people, do not always act as if they really belonged to the church. Baptized members, yes, but belonging—well, that is often something else.

When a person really belongs to an organization he usually enters one hundred per cent into all of its procedures and ceremonies.

I have been invited a number of times to attend meetings of the Rotary Club, and it has been interesting to watch the members, all business and professional leaders in their communities, join hands in a great circle on occasion and sing together, "R-O-T-A-R-Y! That spells Rotary!"

Now if some member were so inclined he might say that he wanted no part of this joining-hands-like-school-children business. He would enter into the rest of the proceedings, but when this little ritual came along he would stand aside until the rest of the men had finished their little song.

Clubs like the Rotary aren't the only organizations that have these interesting, sometimes extraordinary, procedures by which the members

make a common declaration of fellowship. Churches have been too.

Recently in Evanston, Illinois, a communion service was conducted after the order of the Church of South India. At one point the white-robed bishop turned from the altar, hands folded before him as if he carried some precious thing. It was "the peace." Moving quietly forward, he passed this imaginary token into the hands of each assistant minister. They in turn walked down the centre aisle imparting this blessing to those standing at the end of each pew from whom it was passed along from person to person in the row.

Many thought it unusual and interesting but not odd. It was a gesture used in this particular church to express a spiritual truth, and it was respected by all onlookers for the beautiful symbol that it was.

The Seventh-day Adventist Church, too has an interesting service, and I think we may call it that, in connection with its communion. It is an ordinance specifically commanded by Christ, the washing of the feet. It is a gesture in which each member can demonstrate in a special way that he truly *belongs* to the church of Jesus.

It was at Evanston that I talked with a newspaper reporter who had visited an Adventist church as the members entered into this fellowship

(Continued on p. 10.)

* This was achieved about a week after this report was written.—Ed.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***EVANGELISM IN SOUTH
TAMIL SECTION**

D. DAVID

“**A**GGRESSIVE evangelism” is the watchword of our forty workers, including nine colporteurs in the South Tamil Section.

In 1954, 154 souls were baptized and we organized two churches, one by Pastor V. D. Koilpillai and the other by Pastor E. L. Sorensen. By God's help we opened up work in eight new places during 1953 and 1954. We are thankful to the Division for providing funds to make this possible. Pastor C. Moses has just concluded an effort at Nagapatam by baptizing eight precious souls on December 11, and he says that another group is getting ready for baptism.

Early this year Pastor V. D. Koilpillai conducted an effort at Nazareth. Although we have had strongly established work at Prakasapuram for the past forty-five years or so, this was the first time we had been able to conduct a large effort in this locality. Although heavy rains and strong winds brought down our tent twice and although there was bitter opposition, Pastor Koilpillai continued the meetings and our attendance ranged from 800 to 1,200. On four occasions sixteen souls were baptized.

The largest effort we have ever conducted in the South Tamil Section was one which Pastor R. H. Broder-son conducted at Nagercoil from September 17 to December 11, 1954, with the help of eleven other workers. When the scheduled time arrived for the song service at our first meeting only about fifty were present which was very discouraging. But people kept coming and before we finished the first meeting about 1,200 were present. On September 25 the attendance was about 1,500 when we showed the sound motion picture, “God of the Atom.” In spite of many obstacles a steady attendance was

kept up throughout. Even for our closing meeting the auditorium was filled to capacity. The grand “Prophecy Speaks” auditorium, sweet music, and the sound motion pictures were an attraction to the people, but above all Christ was lifted up there and the people wanted to know more about Jesus and Him crucified. We took up a thank offering on the last night of the meetings and it amounted to Rs. 113-8, our total offering during the campaign being Rs. 573. About 225 were enrolled in the Voice of Prophecy school. As the result of these meetings twenty-six souls were baptized by Pastor Broder-son and we have several more honest souls who will be baptized soon. The people of Nagercoil are dissatisfied with their spiritual life and long for something better. This is the opportune time for us to strongly establish our work there. Our immediate need is a church building.

A few months ago we conducted two spearhead meetings—one in

Aruppukottai and the other in Pudu-cottai. Pastor S. Thomas who conducted the meetings writes as follows:

“Everything worked out nicely in our favour at Aruppukottai. When we went to the Municipal office for a permit to put up a shed for our meetings, we appealed to the manager of the Municipal office to grant us a free permit as it was to be a religious meeting. They granted it to us and the chairman of the municipality also gave us the use of the school benches which helped us a great deal. The attendance was over 300 the first night; over 400 the following night and then it shot up to 600. It rained heavily the fourth night, but despite the rain the compound was crowded; not enough seats for all. Officials attended the meetings, and by God's grace it was a successful spearhead. Over two hundred people have been enrolled for the Voice of Prophecy course.”

We had very good meetings in Pudukottai also. Over one hundred and fifty people were enrolled for the Voice of Prophecy course.

I take this opportunity to thank the South India Union committee for making available to us the services of Brethren R. H. Broder-son, V. D. Koilpillai, S. Thomas and C. Moses to lead out in evangelistic campaigns

**BANGALORE MIDDLE SCHOOL EXAMINATION
RESULTS**

O. S. MATTHEWS

JANUARY 18 was a Red Letter day in the history of the Bangalore Middle School. On this day the long-awaited results of the Government Middle School Examination was published. We were happy to find that the five students who were sent up from our school were declared successful. David Thomas and Lynette Roe are to be especially commended on having obtained a first class pass and a second class pass, respectively, and having earned several distinctions. We also wish to congratulate the other students for their success in this examination. We know a great deal of hard work and patience on the part of both teachers and students has made this splendid result possible. Mrs. Scott and her teachers are to be commended on these fine results and of having maintained the unique reputation the school has had for the past few years—that of having obtained one hundred per cent passes in these government examinations year by year.

We are proud of this church school of ours not only from the standpoint of the splendid scholastic programme that is being conducted but also as a unit that has proved a blessing to the work in South India.

in the South Tamil Section in 1954. These evangelists have been indeed a strength to us in our work. In 1954 we conducted nine village efforts and spearheads, two town efforts, and three city efforts. In 1955 we are planning to conduct twenty efforts.

Our nine colporteurs are sowing the seeds of truth beside all waters. During the last biennial period our colporteurs' sales amounted to Rs. 37,601/- against Rs. 21,746/14 the previous biennial period, a gain of Rs. 72.9 per cent. The present trend shows that the South Tamil section is beginning to take the lead in literature sales in the South India Union. "The book work should be the means of quickly giving the sacred light of present truth to the World."—*Testimonies*, Vol. 9, p. 69.

Although we have always had a travail of soul for those who are in high places, the introduction of the Voice of Prophecy Bible Correspondence School and our Radio broadcasts have recently helped us realize, as never before, that the greatest men of this earth are not beyond the power of a wonder-working God. Many Brahmin and Muslim Voice of Prophecy students have written to say that they accept Jesus as their Saviour. Among all the sections of South India the South Tamil Section stands second in the number of enrollees.

We have a large work to do in this field for which we want more of God and His power.

SEEKING SOULS IN THE VILLAGES

G. S. WILLIAM KORE

IT WAS my great privilege to visit the villages of Kodamangalam, Sevalpatty, Vembar and Kunjiahpuram which are fifty miles' distance from my residence. After leaving the bus we have to walk twenty-four miles to and fro in order to visit all these places. The mighty God who performs good works in the hearts of men led me to engage in this gospel work. When we visit the villages we give Bible studies to the people. We have a believer who lives in one of the villages and he visits the interested ones regularly and conducts Sabbath school and teaches the truth to them.

The Spirit of the Lord blessed our work. Some in Vembar accepted the message and asked for baptism. So Pastor G. Gurubatham and the writer went to this place on December 23, 1954. We called everybody in the village together for a general meeting and Pastor Gurubatham spoke on the "Signs of Christ's Coming and the End of the World." The next morning we went with the baptismal candidates and some friends to a tank which was one and a half miles away from their residence. We gathered under the shadow of a tree and Pastor Gurubatham gave a brief talk on repentance. After this the candidates were tested regarding their faith and knowledge of the soon-coming Saviour. Then the four of them—two men and two women—were buried in baptism by Pastor Gurubatham.

On January 11, 1955, we went to Kadamangalam and baptized one more candidate into the message of Jesus Christ.

Please remember these new believers and our new work in your prayers.

PONDICHERRY TAMIL EFFORT MEETINGS

D. S. NATHAN

THE great commission of Jesus to His disciples is "Go and preach the gospel." We are endeavouring to do this in Pondicherry and we are thankful to God for blessing us with the direct supervision and leadership of our veteran worker Elder R. T. E. Colthurst who has so many years of experience in gospel work. We have started some meetings which are regularly conducted by our local pastor, N. Rathnasamy. Brother V. Paramanandhan conducts the song service and the writer co-operates in any line of service where he is needed.

Thousands of calls were made as we went from house to house inviting the people to attend the meetings. The gospel is presented in a way suitable to the conditions in this place. We are facing severe opposition and literature has been printed and distributed against us. In spite of all this God is blessing us and enabling us to continue the meetings regularly.

It is gratifying to note a gradual

increase in our attendance and also that those who attend the meetings are really interested in the truth. The seed is being sown. Our God is long-suffering and He allows a long enough period for a man's heart to be changed.

Another factor which is influencing our work in this town is that we have succeeded in getting more than 2,000 requests for Voice of Prophecy studies and that we have now two Sabbath schools in operation over the border in the Union. May the seed sown bear good fruit in due time.

AN APPEAL TO MV LEADERS

O. S. MATTHEWS

WE BELIEVE that the year so recently closed has been one of the most significant in our time. Whatever our success or our failure may have been in 1954 our emphasis must now be on the year 1955. We are living in the time of the end and the fast fulfilling signs declare that the coming of Christ is near at hand. Great changes are soon to take place in our world, and the final movements will be rapid ones, so let us as Missionary Volunteer leaders be true to our responsibilities and do all we can to win the Adventist youth to Christ and train them to Share their Faith. The promises of God are bright, the power of God is unlimited, and the love of God is boundless, therefore let us make sure that the results of our witnessing in 1955 surpass any previous mark. We are sure God has blessed all who have played any part in helping the Movement to carry on its programme for the youth.

Here are a few suggestions that may help make the work of youth leaders more profitable during this year.

MV KIT—this new programme periodical is bringing to over 10,000 subscribers a useful MV tool. It strengthens programmes, focuses officer responsibility and fills them with the MV spirit. It's ours, it's good.

SHARE YOUR FAITH—every youth leader should lay careful plans

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MANY people think of God as far removed from the daily affairs of life. With unnumbered universes to look out upon, why should He be concerned with the political ins and outs of this speck of creation?

Most historians give God little thought. This is man's world. He runs it, makes it what it is. It is his doings alone that must be considered.

There is one modern historian, however, who thinks differently. He is the widely discussed Arnold Toynbee, who has just completed his monumental ten-volume work, *A Study of History*, which *Time* (October 18, 1954) calls "by far the most audacious and imaginative view of man's time on earth yet undertaken by any historian."

Concerning Toynbee's view of history, *Time* states: "In an age of historians who consider God irrelevant, Toynbee puts God back into history. The end of history, he asserted, is the Kingdom of God, and history is 'God revealing Himself.'"

Toynbee expresses his thought of history thus: "What do we mean by History? The writer would reply that he meant by history a vision—dim and partial, yet true to reality as far as it went—of God revealing Himself in action to souls that were sincerely seeking Him."—Quoted in *Saturday Review*, October 2, 1954.

One reviewer quotes Toynbee as saying, "The meaning behind the facts of History . . . is a revelation of God and a hope of communion with Him."—*Ibid.*, October 15, 1954.

THE RISE AND FALL OF CIVILIZATIONS

This historian sees the life of man in terms of the rise and fall of civilizations. He has identified twenty-six of these, only five of which have been able to survive until now. These are Western civilization (Western Europe, the British Commonwealth, the U. S., Latin America), Orthodox Christian civilization (Russia and the orthodox sections of Southeastern Europe), Islamic civilization, Hindu civilization, Far Eastern civilization (China, Korea, Japan). Of these five, he believes, four show signs of imminent exhaustion, and the fifth, Western civilization, is "breathing heavily" in

its climb, as *Time*, March 17, 1947, expresses it.

Toynbee pictures man as climbing a sheer mountainside, lying about on the ledges of which are the world's dead civilizations. The civilization of Western man has reached the highest point on the cliff, but now this progress is threatened by "a time of troubles." The survival of Western civilization depends on how man meets the challenges that are coming

MODERN HISTORIAN SEES GOD IN HISTORY

FREDERICK LEE

to him on all sides, the chief one being spiritual.

ACKNOWLEDGES BIBLE INFLUENCE

Arnold Toynbee is deeply religious and has great respect for the Bible. In his acknowledgments in the closing section of his great work, he expresses gratitude for having been reared in a knowledge of the Bible and especially for the Authorized Version, with its majestic diction, which lodged in his memory and has been much used in his writing. Reviewers have noted how frequently Toynbee expresses his thoughts in Biblical terms.

The *New York Times* Book Review, October 17, 1954, states: "For Mr. Toynbee, the only theme of history worthy of the highest attention is religion."

Toynbee has done great good in this age of skepticism and crude materialism by putting God back into history. He has helped many to see that "life is more than meat, and the body is more than raiment." For large numbers of thinking people this has brought about a new and hopeful outlook and has opened their hearts to further light. For Seventh-day Adventists history has always meant God's story, for it reveals the

outworking of His plan for the redemption of man. God's eyes are upon those who desire to do His will, and He is determined that they shall ultimately triumph over sorrow and death. One of God's prophets once declared, "For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of those whose heart is perfect toward Him." 2 Chron. 16:9.

God's interests involve even the rise and fall of nations and the broad sweep of human activity. All this is indicated in divine revelation.

LESSONS TAUGHT BY DANIEL

It was to an idolatrous ruler of Babylon that God revealed such ideas in order to curb the king's blasphemous ambitions. When Nebuchadnezzar boldly and proudly declared, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Dan. 4:30, God had to cut him down to proper size. He made him for a time to live on a level with the beasts, until he would "know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:32.

The prophet Daniel, who was sent to correct this princely ruler, on another occasion declared concerning God: "And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and know'edge to them that know understanding." Dan. 2:21.

As to the final intervention of God in the affairs of men, Daniel said to Nebuchadnezzar: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44.

In many ways these days God is opening men's minds to truths little discussed before in modern times. He is doing this, we believe, in order to make them susceptible to the message of judgment and deliverance that we have to give. Shall we not be more awake to our opportunities to declare the whole truth of God?—*Review and Herald*.

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: M. S. Prasada Rao**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***RELIEF WORK IN EAST PAKISTAN**

GRACE PRASADA RAO

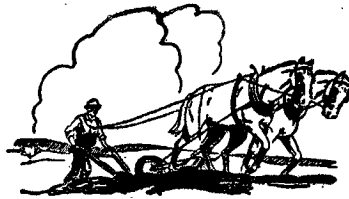
WHILE holidaying in East Pakistan recently I had the privilege of visiting a few relief centres operated by our people. You are aware of the recent floods in East Pakistan and of the bales of clothing sent out there by the Home Missionary Department of the General Conference. As the clothes arrived in Chittagong three-fourths of them were raised to the District Magistrates direct, according to a carefully worked out survey of needs. In most of these centres our workers, along with the Government officials, distributed the clothes.

The District Magistrate of Faridpur sent for our representatives to be present on a certain date for clothes distribution, and the writer was requested to accompany the East Pakistan section officers. We travelled by canoe and steamer all night and arrived at Khulna early the next morning just a couple of minutes late to catch the through train to Faridpur. We, therefore, were forced to take a circuitous route, arriving at our destination at about three o'clock the following morning. Here we were first met by Brother Arinda, our medical worker at Gopalganj. At day break after our Morning Watch and breakfast, we wended our way to the office of the District Magistrate. He and his staff received us very kindly. At his request we had the pleasure of explaining to him the beliefs and work of Seventh-day Adventists. He was amazed to know the extensive work we were carrying on in 197 countries of the world. At midday the distribution of clothing took place at the "kacheri" grounds to over a thousand people. Brother R. S. Fernando took the opportunity to tell the people how the garments were gathered by the members of the Seventh-day Adventist Church in the United States to help those in distress. Despite the troubles and sufferings they were undergoing, they were

exhorted to place their trust in the only one God who understands all our needs. The District Magistrate led out in the distribution, assisted by Brethren Arinda, Baroi and the writer. It was a joy to see the satisfaction that came to the people as they received these gifts. The disabled and the widows received an extra garment each. This was much appreciated by the hundreds that were witnessing the distribution.

While in Faridpur we took time to visit the technical school conducted by the Australian Baptist Mission. From this institution, we were told nearly 2,000 young men have been trained as carpenters and blacksmiths. A two-year course is offered at a cost of Rs. 25/- per month. At the end of the course, the student begins to earn sufficient to pay for his expenses and also saves enough to procure a tool-kit to get started in his line of work independently.

On our return journey, while waiting for our train at Rajbari we happened to meet the minister of the Baptist church there. Instead of waiting on the station platform he

**GOLDEN GRAIN**

FAITH BURCH PERRY

The fields are white, the reapers few,
The grain will waste for lack of care—
Christian, does God depend on you?
Speak to the Lord in humble prayer.

Ask Him to send forth harvesters
To reap the fields that waiting lie;
And if He answers, calling you,
His call you must not then deny.

Or if His choice fall on your son,
Or on your daughter, still rejoice,
For honour great is given those
Who glad obey that loving voice.

Oh, high will be the wages earned
By those who reap the waiting grain;
The joy of their Lord is theirs,
Eternal life shall they obtain.

requested us to go to his mission compound with him and spend a little time with his family there. We were glad to do this. He told us of harrowing experiences of flood victims in his area. The people here have received barrels of milk powder and several bales of clothing through the World Church Organization.

At Chuadanga two bales of clothing were distributed. From here we took a bus to Kaliganj. As we alighted from the bus, the people of Kaliganj village met us with garlands and led us in a procession to the clothes distribution centre. As we walked up, they sang "What a happy, happy day it is for us today." Then as we neared a clean spot under big shady trees, we were met by another group of men, women and children with more garlands and they were playing musical instruments. Presently we were seated on chairs in front. The children came forward and sang one more song to us. If the kind folk who made these garments available had seen the happiness, contentment and gratitude that glowed on their faces, they would have been thrilled. Brother Fernando at this time talked to them about God's love and care for us. Mohammedans, Hindus, and Christians were all seated on mats and listened with rapt attention. He explained to them that to feed the hungry and clothe the poor is a part of the gospel of Jesus Christ. Then the distribution took place and everyone was happy and satisfied with his portion. From here we moved on to the president's court in the next village. As the president called out the names, the people lined up, and we gave them a garment each.

At Jalirpar the needy came forward village by village, headed by their village chowkidar with the identification tickets issued by the president of the village board and Government relief officer. Upwards of 5,000 garments have been distributed in this area. As the clothes were given out, one each, our students standing in a line in front of the school building sang to them. Brother I. R. Thomas and his staff deserve a word of commendation for organizing their groups so well. At every place Brother Fernando

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MANY Protestant churches have declared that the ten-commandment law is not Jewish or ceremonial in its nature, but moral, and therefore a world code, applying to all men in all time. A statement from Martin Luther is representative:

"Question: Are we under obligation to keep the moral law? Answer: Yes; because it is founded on the nature of God; and cannot be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law."—*Shorter Catechism*, ed. 1834.

Because the whole moral law is universal in its nature, it is easy to see that each part is universal too. The whole moral law is non-Jewish; therefore how can any man claim that one part of it, the Sabbath, for example, is Jewish, since the nature of the parts determines the nature of the whole?

The contrast between the seventh-day Sabbath of God (see Ex. 20: 8-11) and the seven annual sabbaths of the Hebrews (see Lev. 23:1-37, 39-44) is strongly marked in the Scriptures. It is difficult to understand how anyone can regard the two as inseparable parts of one whole. J. N. Andrews gives us the following strong reasons why we must distinguish between them:

"1. The Sabbath of the Lord was instituted at the close of the first week of time; while these [annual sabbaths] were ordained in connection with the Jewish feasts. . . . 5. The Sabbath of the Lord was made for man; but the annual sabbaths were designed only for residents in the land of Palestine. 6. The one was weekly, a memorial of the Creator's rest; the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt. 7. The one is termed 'the Sabbath of the Lord,' 'My Sabbaths,' 'My holy day,' and the like; while the others are designated as 'your sabbaths,' . . . and similar expressions. 8. The one was proclaimed by God as one of the ten commandments, was written with His finger in the midst of the moral law upon the tables of stone, and deposited in the ark beneath the mercy seat; the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances which was a shadow of good things to come."—*History of the Sabbath*, pp. 88, 89.

The Sabbath of the Lord could not have been included in the ceremonial sabbaths (which were "a shadow of

good things to come"), as the following facts clearly show:

"1. The Sabbath of the Lord was made before sin entered our world. *It is not therefore one of those things that foreshadow redemption from sin.*

"2. Being made FOR man before the fall, *it is not one of those things that are AGAINST him and CONTRARY to him.* . . .

"4. The Sabbath of the Lord does not owe its existence to the hand-writing of ordinances, but is formed in the very bosom of that law which Jesus came not to destroy. The abrogation of the ceremonial law could not, therefore, abolish the Sabbath of the fourth commandment.

"5. The effort of our Lord through His whole ministry to redeem the Sabbath from the thralldom of the Jewish doctors and to vindicate it as a merciful institution, is utterly inconsistent with the idea that He nailed it to His cross, as one of those things against man and contrary to him."—*Ibid.*, p. 141. (Italics supplied.)



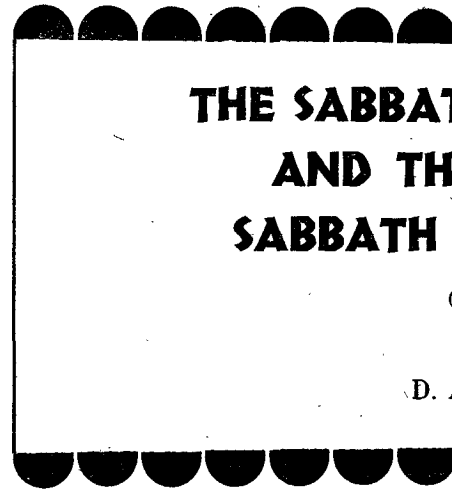
MORE ANDREWS NEEDED

ERNEST LLOYD

ANDREW was one of our Lord's first disciples in old Galilee. He found his brother Peter, and the record says that "he brought him to Jesus." Andrew never became a prominent worker, but in the three or four verses containing the whole record of this quiet little man, we find him interested in bringing individuals to Jesus. This was apparently Andrew's burden—to labour in a personal way with one at a time.

And the need of patient, quiet, persistent personal work, which has for its object the conversion of individual folks, was never greater than it is today. Andrew's brother, Peter, became a great light for God. His little light was used by the Lord to help Peter become a great witness for the gospel. There are still undeveloped Peters pulling fishing nets, or operating machines, or driving ploughs, and it is the business of the Andrews of our time to say to them, "I have found the Messiah," and then bring them to Jesus.

Personal work, however inconspicuous it may be, is an essential factor in the development of the cause, and the Andrews must continue their individual work for individuals if we wish to increase our membership.—*Review and Herald*.



A careful reading of the twenty-third chapter of Leviticus—in which the seven annual sabbaths are commanded along with the three feasts—will show the distinction between these institutions and the weekly Sabbath of the Lord. When God ordained the festivals and the sabbaths associated with them, He said, "These are the feasts of the Lord, which ye shall proclaim to be holy convocations . . . : *beside* the sabbaths of the Lord." Lev. 23:37, 38. The weekly Sabbath was to be observed "*beside*" the other sabbaths. *It was not one of them*, but distinctly designated as the Sabbath of the Lord, separate from the others.

Let us now think of the three annual feasts of the Jews—with their seven annual sabbaths—in the light of the facts we have presented thus far concerning the moral and the ceremonial law.

The three annual feasts (with their seven annual sabbaths) were typical in nature, foreshadowing Christ's work. J. N. Andrews' comments on this question are very helpful:

"The Passover takes its name from the fact that the angel of the Lord 'passed over' the houses of the Hebrews on that eventful night when the first-born in every Egyptian family was slain. This feast was ordained in commemoration of the deliverance of that people from Egyptian bondage. It began with the slaying of the Paschal lamb on the fourteenth day of the first month, and extended through a period of seven days, in which nothing but unleavened bread was to be eaten. *Its great antitype was reached when, Christ, our Passover, was sacrificed for us.*

"The Pentecost was the second of the Jewish feasts, and occupied but a single day. It was celebrated on the fiftieth day after the first-fruits of barley harvest had been waved before the Lord. At the time of this

OF THE LORD ANNUAL THE JEWS

FIELD

feast, the first-fruits of wheat harvest were offered unto God. *The anti-type of this festival was reached on the fiftieth day after the resurrection of Christ, when the great outpouring of the Holy Ghost took place.*

"The Feast of Tabernacles was the last of the Jewish feasts. It was celebrated in the seventh month, when they had gathered in the first fruit of the land, and extended from the fifteenth to the twenty-first day of that month. It was ordained as a festival of rejoicing before the Lord; and during this period the children of Israel dwelt in booths in commemoration of their dwelling thus during their sojourn in the wilderness. *It probably typifies the great rejoicing after the final gathering of all the people of God into His kingdom.*"—*Ibid.*, pp. 83, 84. (Italics supplied.)

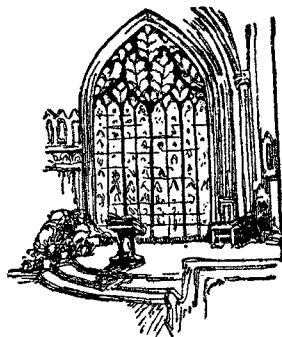
The relationship of the three annual feasts and the seven annual sabbaths of the Jews to the national life of Israel can be illustrated by the commemorative holidays observed in different lands today. The Fourth of July, for example, is a national holiday for the United States. On that day we celebrate the signing of the declaration of our independence from Great Britain. This famous event occurred July 4, 1776, and we celebrate it annually in this country. The English, the Welsh, and the Scots do not observe this distinctive American holiday, nor do the Germans, the Dutch, and the Norwegians. July 4 has no significance to these nationals of other lands, who have their own holidays and annual celebrations.

In England on November 5 each year the English celebrate Guy Fawkes Day. Many years ago the British Parliament was miraculously saved from destruction when a plot to demolish the great building was uncovered in the nick of time. Today on Guy Fawkes Day English youth

will burn Guy Fawkes, the Catholic opposition leader, in effigy, thus celebrating the providential rescue of Parliament as soldiers came upon the enemy in the act of blowing up the priceless building. It is clear that the celebration of Guy Fawkes Day has great significance to the British but little significance to the citizens of the United States or to those of other countries.

The seven annual sabbaths of Israel had great significance to the Jews, but little or no significance to the Gentile world, unless of course Gentile converts were added to the Hebrew faith. Hence, we see that these seven annual sabbaths were national in character and temporary in nature. They disappeared with the three annual feasts of Israel when Christ brought an end to the ceremonial law by His death upon the cross. The Christian ordinances of baptism, foot washing, and the Lord's Supper now serve to remind us of the efficacy of Christ's atonement on behalf of His church.

The enemies of the Lord's Sabbath



A CHURCH DEDICATION

R. E. CASH

To dedicate a church to God

Is a simple thing to do;
Some songs are sung, and prayer is made,
And a sermon's given too.
The folks are there from near and far,
They come both great and small;
The building is the Lord's, they say,
And ready at His call.

But it means more than that, my friend;

The church is more than boards.
It means that all the members too,
Agree to be the Lord's.
Unless the members give themselves
In service for their King,
The dedication of the house
May not mean anything.

The church includes the members,

Who must dedicate their all,
Their time and talents, to be used
Whene'er the Lord shall call.
It means surrender of ourselves,
A daily death to sin;
To give our lives and pledge our hearts
To try some souls to win.

attempt to discredit God's holy day by scornful remarks concerning those civil statutes of Moses that defined for Israel a few details on how the weekly Sabbath was to be kept and the penalties for transgression. These temporary civil laws that God gave they regard as too severe and unreasonable. Exodus 35:1-3 is frequently cited:

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. *Ye shall kindle no fire throughout your habitations upon the sabbath day.*"

The prohibition against fires was apparently a law designed for the wilderness journey of Israel, where no fires were needed. This must have been the case, for Palestine during part of the year is so cold that fires are necessary to prevent actual suffering. However, in the wilderness of Sinai, where this precept prohibiting fires on the Sabbath was given, it was warm, and fires were not needed except for cooking. Mount Sinai is about 240 miles southwest of Jerusalem in the warm climate of Arabia. So the force of this statute was limited to Israel's journey through the wilderness, where fires were unnecessary on the Sabbath day. The Jew who deliberately disobeyed God and lighted a fire on the Sabbath was certainly presumptuous—as was the man who gathered sticks on the Sabbath day—and therefore deserved the punishment God had commanded.

The man who was stoned for picking up sticks on the Sabbath sinned presumptuously, as we shall see. We quote Numbers 15:30-36.

"*But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not*

(Continued on p. 11.)

EXTRACTS FROM THE SPIRIT OF PROPHECY

GOD'S INSTRUMENTS

"PAPERS and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Testimonies*, Vol. 6, pp. 315, 316.

Means of Quickly Giving the Truth

"The book work should be a means of quickly giving the sacred light of present truth to the world."—*Testimonies*, Vol. 9, p. 69.

Publications Instrumental in Saving Souls

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Review and Herald*, June 10, 1880.

"We need to realize the importance of the canvassing work as one great means of finding out those who are in peril and bringing them to Christ."—*Testimonies*, Vol. 6, p. 324.

"The canvassing work is a most successful way of saving souls. Will you not try it?"—*Review and Herald*, June 2, 1903.

Work of Great Responsibility

"The canvassing work is a work of great responsibility, and it means much not only to those who engage in it, but to the people for whom they labour."—*Review and Herald*, June 16, 1903.

Canvassing Work Evangelistic in Its Nature

"Let the canvasser remember that this work is evangelistic in its nature, and that God wants those whom he meets to be saved."—*Id.*

Satan's Publishing Department

"Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls."—*Review and Herald*, June 10, 1880.

I am convinced that as long as all these millions of pages of truth in books and papers lie on our Publishing House shelves they will not shed any light anywhere and surely not benefit a soul. The books, magazines, papers, and tracts are here, but where are the canvassers to take them to the people? Ministers, teachers, workers, church members, old and young, are you helping to shed light into the minds of sin-darkened souls? You are wanted NOW. Time is running out.

O. A. SKAU.

Do We Really "Belong" to the Church?

(Continued from p. 3.)

of washing one another's feet. Without a doubt, he said, it was the most striking and inspiring service he had ever attended in any church.

This unique service is more ancient and hallowed than many a ceremony more commonly known. It is with a look backward into the ages and a look forward into eternity that every Seventh-day Adventist member may observe it. Here each one may renew the cleansing of his original baptism, and indicate in humility that he is not better than his fellows, but is one with them—servants all.

When the members next separate for the Ordinance of Humility, young people who are perhaps just beginning to develop the bond of fellowship between themselves and others of the same faith should use that opportunity to strengthen those ties that bind us all together in the family of God.—*Review and Herald*.

An Appeal to MV Leaders

(Continued from p. 5.)

to have a systematic programme of *Share Your Faith* carried on in every society throughout the year. The latest *Share Your Faith* project is OUT-POST EVANGELISM—this is *Share Your Faith* at its best. Our Missionary Volunteers must find their out-post to share their faith; to go to the little community where Christ has long been denied; to the house next door; perhaps down the road to the house where some dreadful illness has struck; or maybe to a forbidden door where a piece of literature may gain admittance. Yes, dear friends, Out-post Evangelism is going to be the means of bringing many young people and older ones to Christ.

PATHFINDER CLUBS—Pathfinder Clubs are springing up in all parts of our field and we are very much encouraged over the spirit with which our leaders and Master Guides are making themselves available as Counselors, Instructors, and Club officers. The outstanding quality of the MV Pathfinder Club meeting is ACTIVITY, therefore be sure to have activities planned which will keep the Pathfinders busy and happy.

LOUGHBOROUGH LEAGUE—

This is a new devotional emphasis geared to youth's eternal need and to 1955's special challenge.

MV CAMPS—in past years these youth camps have proved to be a great help to our young people. Many a young person has made his decision for Christ as the result of attending one of our youth camps, let us therefore lay careful and prayerful plans for the conducting of at least one youth camp in our field during 1955.

Let us, dear brethren and workers for youth, continue to march arm in arm throughout this year with a prayer for each other's success as we attempt to meet our opportunities.

Brief Work in East Pakistan

(Continued from p. 7.)

spoke to them for about ten minutes about the work of Seventh-day Adventists and everyone seemed happy and impressed with our work. The Government relief officer remarked that the work done by the Seventh-day Adventists in this area has overshadowed the work of all others. The Magistrate testified that only the Seventh-day Adventists could do things like this.

Today the Seventh-day Adventists are thought highly of in these parts. The clothes distribution has definitely broken down prejudice. Our men plan to go back to these different centres and hold evangelistic meetings. In fact, they have already begun their first effort at a place called Chorkhuli, where we also have a small church membership. We feel very encouraged to have seen what we have. As we leave East Pakistan it is our prayer that the Lord will bless our work and workers here and grant them much fruit for their labour.

The Sabbath of the Lord . . .

(Continued from p. 9.)

declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."

**THE BIBLE AND 1955**

CARLYLE B. HAYNES

As 1954 draws to its close I shall complete my thirty-sixth reading of the entire Bible. And that brings with it a sense of peculiar satisfaction. The satisfaction is not due to the completion of a task merely—a task accomplished within the limits of one year. Nor is it that I have done this same thing thirty-six times. My greatest satisfaction comes because of the enrichment of life and mind, and the uplift of spirit that always accompanies research and meditation in the treasure house of God. No matter how many times one may have passed through it before, there are always new discoveries made, rich jewels that suddenly gleam with new brilliancy, hidden gems overlooked before, and a larger acquaintance with and deeper appreciation of the wealth and glory of God's eternal purposes and plans.

It may be thought by some that reading the Bible so many times would become boring. On the contrary, I never get tired of reading it. Indeed, I am eager for January 1 to come again so that I may turn back to Genesis 1, and begin the thirty-seventh reading of this grand Book.

There was one year I read the Bible through twice. There was another I read it four times. I am not in such a hurry now. Once a year gives me time to think along with the reading, to live over the great scenes in the Bible, to follow closely the wonderful dealings of God with men, to saturate my soul with the literature of heaven.

Yes, God willing, I am going to do it all over again in 1955. And I am sure I will strike new and richer lodes of precious ore the next time. Moreover, I would like to have company. This mine, you know, is not staked off for my private use. You can dig too. And you are bound to strike precious metal and jewels of rare value. Come, join with me in the Bible Year for 1955.

So the case of the civil laws respecting the fires and the gathering of sticks on the Sabbath day cannot be quoted as evidence of extraordinary strictness on the part of the Lord in commanding the observance of the Sabbath, nor can these texts be used as arguments against God's rest day. Sins of presumption are the worst kind of sins, no matter whether the Sabbath law is involved in the act of disobedience or any wilful disregard of authority. Said Moses:

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously." Deut. 17: 12, 13.

The ceremonies commanded by

Moses' law were not moral; they were typical. Neither were they international. They were national. Nor were they eternal, but temporary. They came to an end when their usefulness had been accomplished.

The ten-commandment law, which includes the Bible Sabbath, is, however, international in its scope, not national; eternal in its application, not temporary. The law of God is not typical or ceremonial. It is essentially moral and touches the life of every person regardless of whether he is Jew or Gentile. The moral law of God antedated the ceremonial law and survived it when it died. Thus it is the great law of righteousness by which all humanity shall be judged (see James 2:10-12). Its Sabbath shall endure through all eternity (see Isa. 66:22, 23). And its moral precepts shall forever govern the lives of God's ransomed people.—*Review & Herald*.

MINUTE MEDITATIONS

SUBTLE SINS

HARRY M. TIPPETT

"Examine me, O Lord, and prove me; try my reins and my heart."
Ps. 26:2.

One of the automatic gathering and stitching machines in our periodical bindery is sensitive to missing signatures or missing covers, and at a certain point in the total operation, throws such imperfect papers into the discard. The science of electronics is revolutionizing many fields of industry through the uncanny accuracy of machines in detecting what is wanted or what is unsuitable in certain operations that formerly took human hands endless days to determine.

But there are some areas of life and its problems that no ingenuity of man will ever solve. We have made jet planes that cleave the air faster than sound, but it takes as long for a kernel of wheat or corn to mature as it did in the days of Pharaoh. We have perfected lie detector machines that are remarkably sensitive to the emotional reflexes of a man trying to evade the truth, but we have found no way to mature the character of a boy or girl except through precept, example, and discipline.

No automatic device will ever be able to take the place of an enlightened conscience and a resolute will in pointing out a path of duty. There are no Geiger counters to detect sin. Nor will any set of man-made rules, doggedly and undeviatingly followed, guarantee spiritual wholeness and perfection. Yet in spite of these self-evident truths there are those who try to find in temporal ways the certainties of peace and that spiritual elevation that come only through fellowship with Jesus.

It is only in spiritual concord with a divine Saviour that we can be conscious of imperfections in our character or betrayals in our conduct of His perfect example. When that experience is not acute there are losses in our witness for Him of which we are not even aware. Dr. Ralph Sock-

man in his book *Live for Tomorrow* says: "A person knows when he has lost his wealth; he does not always know when he has lost an opportunity. He knows when he has lost a loved one; he is not always aware when he has lost his loveliness. He knows when he has lost his appetite, but not when he has lost his spiritual taste."

These manifest truths give emphasis to caution, lest equanimity of mind give place to envy, covetousness steal contentment, and intolerance raise its ugly head even against virtue. Bodily vices announce their own shame.

Lust is marked by the leering smile and scandalous career. Drunkenness presents the bloodshot eye and weakened frame. Anger raises a strident voice and flaunts its hectic colour. But the sins of the Spirit can be carried by the eminently respectable, concealed from the public and even from the possessor, yet eating like a canker at the heart of their nobility and profession of faith. Let us not be afraid, however, of what we may find in self-analysis, for the discernment of these sins of the spirit comes from God, and only He has the remedy.—*Review and Herald*.

I CAME BACK TO THE CHURCH

BROWNIE R. OWEN

“A NEW heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart . . . , and I will give you an heart of flesh.” Eze. 36:26.

For twenty-six years I have been out of the church. Occasionally during these years I have attended meetings with my wife here on the camp-ground, but it was difficult for me to sit through a sermon. I would walk off the grounds to the nearest cafe for my coffee and a cigarette. On a Sabbath when I didn't work, I would take my wife down to the Glendale church. As she stepped from the car she would tell me how she wished I would go in with her. The sadness on her face didn't affect me then; for I would go on over to my club and spend the day playing cards, smoking, and engaging in evil conversation, which shows how hard a heart can become when we lose our hold on God. I am happy that this has all been changed.

Last fall John Osborn held special meetings at the Glendale church on Sunday and Wednesday nights. My wife persuaded me to go with her, and my interest in what I heard led me to attend the entire series. Elder and Mrs. Osborn knew my wife; and the three planned a visit for me with the pastor. I will never forget that visit—Tuesday evening, December 15, 1953—in the living room of our

home. He and I were a'one. We had talked a short time when presently he told me that he was impressed to ask if he could pray with me.

My mind was passive. I didn't feel like asking for prayer; neither would I resist it. I consented, and we knelt down. He prayed a very short prayer, but God must have prompted him to ask for just what I needed. When he finished I was very much moved, and I wanted to pray. I tried, but I could not. I was all choked up. So we arose, and God made my hands do what my lips couldn't. I took from my coat a twenty-five-year gold lodge pin and my fob from my belt, handed them to him for the church collection, telling him that I wouldn't need them any more. Then I took from my pocket my packet of cigarettes. I looked at them, and thought of the many times I had tried to quit them on my own. I handed them to the pastor, saying, "I hope I don't need these any more either." Never will I forget the expression on his face—gratitude for an answer to his prayer.

At this point the devil put in his bit. I was startled at what I had done. The thought came to me—what to do about my work the next Sabbath. I explained to my pastor that my boss belonged to the same club I did. We had associated there for years, and I had to face him with

this new decision. Elder Osborn told me not to fear—that they would pray about it—and I am sure they did.

The next day my boss proposed that we go to the club for the evening. Right then I asked him for fifteen minutes alone with him. This is what I said: "You are going to be surprised at what I am about to tell you, but I hope everything will be all right. I can't go to the club with you. As of last night I am no longer a member of the lodge, and I am going to join the Seventh-day Adventist Church. I can't work any more on Saturday, and I would like to quit early on Friday."

He looked me straight in the face for fully a half minute; then with

tears in his eyes, he said: "Listen, Bud, you don't have to work on Saturday, and on Friday you come in early, and leave early."

That was almost too much for me. I told him he had just answered our prayers and didn't know it.

I will leave it to you whether God performed a miracle for me or not. I think He did. God hasn't taken away from me that appetite for smoking. I work in an office with a group of people most of whom smoke during the day. Every time I smell a cigarette I want it, but God has given me strength to resist the temptation; and He knows I have been absolutely clean since I gave up smoking. And the coffee is gone too.—*Review and Herald.*

PROGRESS IN THE TAIWAN MISSION DURING 1954

H. C. CURRIE

THE Lord has been blessing the work in Taiwan (Formosa) in a wonderful way. Our hearts thrill as we behold how the Spirit of God has gone before us in creating interests in places we never knew existed a year ago. The obscure little village of Laolung, nestled at the foot of the mountains in the southern part of the island is one such place.

A little over two years ago a zealous young Christian preacher and his talented wife with their children, moved to this village, and ere long they had raised up a church. They had also won another group to Christ in Liu Kwei (Six Turtles Village), some fifteen miles distant. The Lord was watching over the family of this young preacher. As they advanced in their study of the Voice of Prophecy Bible Correspondence Course the conviction deepened that they must tell others of this wonderful message. They began teaching it to their members, and soon the time came when a decision must be made. The young couple made their decision; they would keep God's commandments regardless of the consequences. Along with them a goodly number of others took their stand for the Sabbath.

On September 18 a church of nearly thirty members was organized at Laolung and a newly erected church building was dedicated. The most interesting part of the dedication service was the two hundred and more people who attended. Over half of these were mountain tribal people who only a few months before had never heard of a loving Saviour. Our tribal leader had arranged a choir of about twenty-five members, and that morning they rendered most beautifully two of our familiar hymns and one of their tribal tunes with Christian words.

Nearly fifty of these tribal people had walked seven hours just to attend this dedication service. Among those who had walked this great distance was the village leader and his wife, both of whom are deeply

NEWS FROM

THE WORLD FIELD

GOD'S ENDURING SAINTS

W. C. S. RAITT

HAVING just returned from attending fifteen camp meetings in Northern Rhodesia during the past two months, I write these lines to share with our believers the encouragement I received from meeting with so many of our early African converts who have remained loyal all through the years. Of course, there are those who accept the truth and then turn away, as in other places, because of worldly attractions. The amazing thing, however, is not that some fall away, but that so many endure. How happy our pioneer workers will be when the trumpet sounds, and they will meet these early converts who have endured unto the end.

During this camp meeting tour I slept mostly in grass booths and occasionally in schools, as I met with our African believers at their annual camps. The usual grass burning had been in progress, and there was blackness almost everywhere as I motored the dusty roads for upward of two thousand miles. How refreshing it was to see the occasional wild flowers coming up through the dry and blackened soil, witnessing to the creative power of God and making me long for the inheritance of the

saints. As the meetings began in each place, I was introduced to the older members and heard their story of how they had become converts.

We met a number of retired African pastors and those who are now carrying the load of church and evangelistic responsibility. They told us how they had worked with various European mission station leaders for ten, twenty, thirty, and more years. As we looked up at the smiling, confident faces of our aged brethren and workers we rejoiced again in the keeping power of God and in the certainty of the truths God has committed to us.

This keeping power of God has been impressed upon me so much. A while back I was privileged to revisit Tanganyika Territory, and met Pastor Andrea Siti, who was still at work. He was a leader among his people at Majita Mission when I went there in 1929 as a young man. Today he is senior pastor and a pillar of strength in the rapidly expanding work. I met the local elder at Mwangala, Yohana Nanai, still the faithful tithing elder he was twenty-five years ago. So it is all over the world. God has His enduring saints. Let us keep on in the work, being used by His Spirit to win more and more people to the faith.—*Review and Herald.*

interested in learning more about our wonderful Saviour.

That same Sabbath afternoon a group of us with J. E. Christensen, the district leader, made the trip back to our company of believers in Liu Kwei. They were anxiously waiting for us, for besides having a guest speaker, they were also planning on the second Adventist baptism to be held in this village. Among those being baptized was a young woman of eighteen who came from a very superstitious home. Her parents, grandparents, and relatives were all opposed to her baptism. On the way out to the river where the baptism was to be held this young woman lay down out of sight on the bottom of Pastor Christensen's jeep station wagon. She knew that if any friend or relative should see her they would report to her parents, and that might mean trouble for all of us.

In spite of this precaution, word reached the parents of this girl that she was on the way to the river to be baptized. Shortly after our arrival at the riverbank her relatives began to arrive. They threatened her with beatings if she did not come home immediately and with dire consequences if she should be baptized. Soon the old grandmother arrived. She was in anything but a peaceful mood, and was determined that come what may her granddaughter would never be baptized. She feared that if her granddaughter should be baptized the evil spirits would afflict them and they would most surely starve to death. She was worried even more about the time when she would die and there would be no one to burn incense to her spirit.

After much talking and persuasion on the part of a number of us and the definite working of the Holy Spirit, the grandmother's attitude changed completely. It was a thrilling sight to see that elderly heathen woman with tears coursing down her cheeks turn to her granddaughter and give her consent to the baptism. A real battle had been fought right there on the riverbank.

This same Sabbath afternoon Brother Christensen and I visited two mountain tribal villages where all the people are showing a deep interest in this message of salvation. We conducted a meeting in the evening,



THE DAY OF HIS POWER

ARLETTA C. STEELE

What has moved benighted people
To God's Word so long opposed?
What has stirred their hearts and
made them

Open doors so long, long closed?

Oh, we're in the time of harvest!
Thus from over land and sea
Comes the sound of voices calling,
And they call persistently.

In response the church is marching
With her banners all unfurled,
For this gospel of the kingdom
Shall be preached to all the world.

Yes, the ranks are surely filling,
For we're in the judgment hour,
And God's people will be willing
In the day of His own power.



during a terrific downpour, in the first of these villages. The entire village of nearly three hundred people turned out to hear the story of the life of Christ. When a call was made at the close of the meeting for those who wanted to give their hearts to Jesus, every person in that leaky building stood. Many other such villages in the mountains are pleading for us to send them someone with the message. We now have twenty young tribal boys from four different language areas in training at our Taiwan Training Institute. In another year or so many of these young men will be going back to their homes to take the "good news" to the numerous tribal people scattered throughout the mountains of Taiwan.

We have had our first baptisms this year in four of the seven tribal language areas. This makes a total of six languages that we are using in this one mission field of Taiwan.

In the mountains doors of opportunity are opening on every side, but because of a lack of trained workers and necessary funds we can only ask them to wait, and perhaps "next year" we can send them someone with the good news. The only public school on the island that closes

its doors on the Sabbath is in one of the tribal villages in the south, where its two teachers have accepted the truth and now are holding classes on Sundays instead.

During this year we have constructed five new church buildings as memorials to the Master, and five more are either under construction or will be soon. New work has been opened in eight different strongholds of heathenism, and this, added to the eleven places where we already had work, gives us nineteen places as advanced headquarters, where we are challenging the supremacy of the enemy.

Nearly two hundred precious ones have already been buried with their Lord in baptism this year, which gives us a membership of approximately six hundred in Taiwan. Six years ago our first six mission workers arrived, four Chinese and two missionary families, and only one of this group was able to speak the local language. Truly the Lord has blessed us. Never has the work progressed here as it has these past few years.—*Review and Herald*.

A MIGHTY CHALLENGE TO OUR PEOPLE

F. G. CLIFFORD, *President
Australasian Division*

NO doubt many of our people have read in the press of the discovery of new tribes in central New Guinea. As far as can be ascertained these people, to the number of approximately four hundred thousand, have remained in their primitive state for centuries, untouched by civilization. Up to a few months ago they had absolutely no contact with the outside world. It is one of the unexplored and unentered areas, where heathenism reigns supreme. Now this area is about to be opened up and brought under government control as rapidly as possible.

Mission bodies are being asked to step in alongside of government officials and assist in the development and direction of these tribes. Our brethren in New Guinea have received an invitation to be among those who will enter this area. This

(Continued on p. 16.)

Miscellany

● AT OUR recent committee and board meeting, held at Division headquarters in Poona, we were privileged to have the following workers meet with us: Pastor T. R. Torkelson from the Northwest Union, Pastor E. L. Sorensen from the South India Union, D. W. Smith, M. D. and Brother Eswar Rao from Surat, and Brother R. L. Juriansz from the Bombay State.

● IT SEEMS good to have Pastor D. S. Johnson, our Division secretary, with us at long last. He is getting initiated into his new duties through committee and board work in a fine way and, as would be expected, is doing a good job of it. His family will be arriving by the middle of February. We extend a hearty welcome to this family as they become one of us here on the Estate.

● AT OUR recent committee meeting, Pastor L. E. Allen was appointed secretary-treasurer for the Northwest India Union. Brother Allen will be welcomed back to the Northwest by his many friends there, among whom he has spent so many years.

● IT IS good to see Pastor W. L. Barclay's smiling face around the office again. He has just returned from the last of a series of Sabbath School Workshops which he and Pastor Eric B. Hare have been conducting throughout the Division field. We are thankful for the inspiration these workshops have brought to our workers and laity. These men have laboured untiringly to put across this programme of Child Evangelism which we know will help to save our children.

● CONGRATULATIONS to the Pakistan Union for being the first in the Division to go over its Uplift goal for 1955. In Karachi Rs. 46,000 was collected, and the total for the union is Rs. 58,000 to date. They set out to reach their goal in one month, and have gone well beyond it. May this be an inspiration to the other unions to go and do likewise.

● PASTOR C. A. Boykin has just finished holding Colporteur Institutes in Chuharkana, West Pakistan, in Calcutta for the Northeast Union,

and at Spicer College. At the latter institute valuable assistance was given by Brother J. A. Soule, Publishing Department secretary of the South India Union and Brother M. K. Samuel of the Bombay State. It is expected that at the end of the present school term at Spicer College seventy students will enter the canvassing work.

● PASTOR Chad B. Israel has just returned from a trip when he made final arrangements with the members of the International Commission for the Prevention of Alcoholism, for the business session to be held in Delhi on March 12 when Elder J. A. Scharffenberg of the General Conference will be present.

● ON January 1 Brother A. E. Anderson was set apart as a minister of God. We wish Pastor and Mrs. Anderson God's richest blessing as they continue to labour for Him in the Chin Hills.

● BROTHERN W. Moses and S. B. Gaikwad of the Bombay State were ordained to the Gospel ministry also on January 1. May the Lord bless the work of these brethren as they labour for Him.

● THE Bangalore English Boarding School opened on January 31 with an overflow enrolment. Congratulations, Brother Stahlnecker, and we wish you every success and blessing during the school's first year. And may we also add our congratulations to Brother and Sister Stahlnecker on the arrival of Donna Sue.

● PASTOR E. R. REYNOLDS of Karachi is in Spicer College during this week of February 5-12 conducting the Spring Week of Prayer for the college. Being a young man he is well able to reach the hearts of the students with his timely messages and all are greatly appreciating his ministry.

● MISS L. BAIRD of Spicer College recently spent a week-end with Miss A. Warhurst in Secunderabad. Unfortunately she nursed a flu-bug most of the time she was there but in spite of it she reported a very pleasant time there in company with this old friend from her homeland of Australia. She also reports that everything is most encouraging in the effort being conducted there at this time.

● A LETTER just received from Pastor M. O. Manley reports that he had a most pleasant trip to Burma and a very successful Week of Prayer which he conducted for the young people in the Myaungmya school. Thirty-nine students joined the baptismal class at the close of the week, many of whom were not Adventists.

● IT IS good to have Brother and Sister R. E. Rice with us from Mussoorie. They report a lovely snowfall there and a joyful trip down to King Craig through the snow accompanied by those with whom they have worked so long in the school. Before Brother Rice enters upon his responsibilities in Spicer College he is making an extended tour throughout the southland of our Division in the interest of Spicer College, becoming acquainted with future students and patrons of the College. We welcome Brother Rice into his new responsibilities as president of the college for the new school year of 1955-56.—O. O. M.

Southern Asia Tidings

Official Organ of the
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THANK YOU--SOUTHERN ASIA!

THE past three and a half months have been some of the happiest months in my experience, and I might add some of the busiest. Pastor W. L. Barclay and I have held 11 Sabbath School Workshops, which have been attended by 812 delegates and three times that number have attended our class meetings. I have personally supervised 68 two-hour work classes, and spoken 226 times in classes and sermons, besides telling 39 mission stories in the Sabbath school divisions. To meet our appointments we have travelled 6,592 miles by train, 3,882 by air and 759 by car.

I look back with sincere pleasure and great satisfaction at the work we have been able to do in India, Pakistan, Ceylon, and dear old Burma.

I want to thank the Division committee for setting aside Rs. 5,000/- for supplies and the Union committees for standing the expense of the delegates' travel and board. Thank you.

I want to thank the School principals who often cancelled their school programmes to accommodate our delegates and make available for us their class rooms. Also the doctors who made available rooms and class rooms to make possible our programme. Thank you.

I want to thank the dear workers who entertained us, and the boys and girls who sometimes even slept on the floor to let the visiting preachers sleep comfortably on their beds. Thank you.

I want to thank the musicians, great and small, who so cheerfully loaned me their trumpets, so that I could make joyful music during our meetings. Thank you.

And I want to thank all who assisted us in giving the instruction. Pastor Barclay was wonderful! His detailed planning, and his whole-hearted hard work just made the programme possible. Mrs. Barclay and Mrs. Brodersen were marvelous. I hardly know how they survived their very heavy part of the programme. Then the Union Sabbath School secretaries were so good, and helped in every way possible. It was such a pleasure to work with you all. I will always remember you. Thank you so much.

And I want to thank the delegates for their whole-hearted co-operation throughout the meetings, and the assurance they have given us that they are going to do more for the lambs of the flock than ever they have done before. Thank you.

So good-bye everybody in Southern Asia. Thank you! Thank you! Thank you!

—Eric B. Hare, Associate Secretary,
General Conference Sabbath School Dept.

named areas our work has assumed tremendous proportions, and we have gained multiplied thousands of believers. We feel sure that this experience can be duplicated in this area of New Guinea if it is possible to take advantage of the opportunity now afforded us.—*Review & Herald*.

MEET OUR WORKERS



MISS EMMA BINDER is an indefatigable worker in her profession. She began her nursing career at the White Memorial Hospital, Los Angeles, California, and was doing private nursing and post-graduate work when a call came for her to go to India. She accepted and was directed to Nuzvid where she remained from 1932-1939. While there she started a School of Nursing which today is considered one of the best of its kind in Southern Asia. Miss Binder spent three years at the Seventh-day Adventist Hospital in Surat before going home on furlough. Afterwards she returned to the Nuzvid hospital and remained there until 1951 when another furlough was due. In 1952 she was invited to start a School of Nursing in connection with our Karachi hospital. Up to the time of writing this has not yet been possible owing to lack of suitable accommodation. But a property next door to the hospital is now being negotiated and there is every hope of the School of Nursing being started soon. Meantime Miss Binder is doing a splendid job as Nursing Superintendent of the Karachi Seventh-day Adventist Hospital.

Conformity can be had by bribery, flattery, or force, but one can no more legislate loyalty than one can legislate love, of which it is a part.—Hugh Nibley.

A Mighty Challenge to our People

(Continued from p. 14.)

call constitutes a great challenge to the church. Even now it seems that we are stretched to the limit of our resources to care for the development of the work in the areas in which we are already established. It seems humanly impossible to take advantage of this new providential

opening unless some additional financial provision can be made that will enable us to care for this work.

From experience in such areas as the Lake Section of Kenya, and in Ruanda-Urundi, we realize the tremendous advantage to be gained by entering the area at the same time other mission bodies do, or before they become firmly established. In these two