



WHAT does loyalty to God's organization mean? Manifestly, it means moving forward with God's established plan of activity, not launching out independently as whim or fancy may dictate. "I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves, and choose their own course, independent of their brethren."—*Testimonies to Ministers*, p. 29.

It is true in religious activity, as in all others, that in unity there is strength. Though one alone may be able to chase one thousand, if two work together, they can accomplish ten times as much, and chase ten thousand. How much more can the united efforts of one million accomplish for God!

A loyal Seventh-day Adventist is faithful in church attendance. Not only is he found worshipping in the house of God on the Sabbath, but he also enters into his church's plans and activities. He identifies himself with his church and with what it does. He does not say "they," he says "we."

He will recognize that in planning to meet the financial needs of the world work and to ensure fair and equitable treatment of all fields, a central body must survey the needs of the entire world and divide funds fairly among all sections of the field. In this way a proper balance can be maintained and the work established on a firm, equal basis. Good intentions to help a certain field directly have, in certain



A
MESSAGE
from the
GENERAL
CONFERENCE
PRESIDENT

R. R. FIGUIER

instances, actually resulted in confusion, and even discouragement. The field receiving the special favours was built up on such income, and when the support suddenly ceased, as it always does sooner or later, it was not possible to maintain the work on the same level. It can readily be seen that a regular, established plan whereby funds for the world work come into a central pool, and from which all receive help, has great advantages.

A loyal Seventh-day Adventist will not support by word or act anyone who arises to weaken or tear down what God has guided in establishing. He will not engage in, nor listen to, destructive criticism. Suggestions and counsel that he believes may be helpful, he will freely send to proper individuals for consideration, recognizing at the same time that the brethren may not see as much in the suggestion as he does, although sometimes such suggestions have proved very helpful.

A loyal Seventh-day Adventist will foster a spirit of confidence in his church organization. He will not go about sadly shaking his head murmuring, "The old organization is going to pieces." It is not going to pieces. In the words of the messenger of the Lord, it is a "grand success" and is carrying to the world Heaven's last message of warning. Imperfect? Enfeebled? Yes, but still the object of Christ's supreme regard. Despite the imperfection of many of the members, God is using His church, and He will continue to do so until His work on earth is completed and His church fully perfected.

A loyal Seventh-day Adventist safeguards and conserves his funds. There have always been those who have come with plausible stories, endeavouring to persuade members to send to them their tithes and offerings. Occasionally the talk has been so persuasive that numbers have been induced to turn over to such persons funds that should rightly have come into the church. Such a practice only encourages and

strengthens those who are carrying on subversive activities. Church giving is safe and effective giving.

A loyal Seventh-day Adventist will recognize that merely joining the church and engaging in its activities is in itself not sufficient to include him with God's elect. He must be a new-born creature and daily growing in grace if he is to pass successfully

the divine scrutiny in the last great day. He must be a constant, living exposition of God's great system of truth.

How God needs loyal Seventh-day Adventists today who shall verily be lights to the world! God grant that we may all meet His expectations of loyalty in these momentous times.—*Review and Herald.*

together for the Sabbath and we had well over one hundred in attendance at the meetings throughout the day. I enjoyed this Sabbath spent among the Garo people as much as any Sabbath I can remember. Many of these people walked fifteen or twenty miles to be together for this special occasion. It was a full day of good things, and as the Sabbath came to a close we felt that all inconveniences, such as sleeping on piles of straw, crossing rivers, and going over almost impassable roads, were as nothing compared to the joy that we had experienced.

Sunday, the twentieth, found us on our way to the Hili area where we were met at Chorkai by Brother Somaddar. Here again we found a most interesting work well established in several places. One of the most interesting was our new work at Sonapur where thirty were baptized recently from the non-Christian community. Already a very fine school has been established among them, and we found thirty-six very energetic boys and girls diligently studying their lessons and ready to sing a song for us. A group of well over a hundred crowded into the school room. We spent a very busy but happy day among our people there.

Then we went on to our old station at Chuadanga where Brother Banerjee is in charge. We enjoyed meeting with the people and inspecting the school he has in the mission house. Chuadanga has meant much to our work in the past. Would that we had a missionary to station there today because the possibilities are promising for a rich harvest of souls in the surrounding villages.

Heading out to Jessore, about thirty miles down the highway, we stopped to visit another new interest that Brother Banerjee has opened up. Here, out in the wilds, we found a very fine group of people who had become interested in the message through the work of laymen who are conducting a school among them. What a royal welcome they gave us. This was our first visit to them. We wished we could have spent a long time there, but after a short meeting and a promise to return at the first opportunity, we started for Khulna where we were to get the

(Continued on p. 15.)

ITINERATING IN EAST PAKISTAN

O. O. MATTISON

WHILE doing Uplift work in the Northeast Union I was requested by Brother R. S. Fernando to join him and Brother W. F. Storz in visiting our work among the Garo people. I had never visited this section of our field before and the invitation was more than I could resist. So instead of going on to Chittagong to do my Uplift work with Brother Halder I went on one of the most interesting tours one could wish to take.

On February 14 Brother Storz and I left Calcutta for Dacca where Pastor Fernando met us at the airport. We immediately rushed to the railway station and just managed to catch the train for Mymensingh where we arrived about midnight. Being unacquainted with the town, we decided to spread our beds in the waiting room of the railway station which was already crowded to capacity. I found a bench. Brother Storz opened up his camp cot and Brother Fernando spread his bed out on the platform; then we tried to make ourselves believe we were going to get some rest, but soon learned that was not to be our privilege. The crowds spent the night talking at the tops of their voices and ate their meals close to our heads. But morning soon showed its face and we were soon on our way to Jaria-Jhanjail which is the end of all railway connections in that section of the country.

Brother J. N. Sircar, who is in charge of the work in the Mymensingh district, met us and soon had us across the river and into a jeep which should have been

on sustentation many years ago. We headed for his home at Dawanpur in one of the finest smoke screens of dust I have ever seen a jeep produce. He had made every preparation for a very extended tour throughout his district, so the first thing we did was to make our presence known to the police so as to be able to tour without hindrance among the groups of interested people and baptize and organize churches if necessary.

Our tour took us along the India-East Pakistan border, and as we went from place to place we could look across the border into India. Brother Sircar and his fellow-workers have a well organized work in about ten places along this border, and our laymen are co-operating with the workers in a marvellous way by taking the message into the villages around them. Wherever we went we found openings and requests to come and give more instruction on the message. They have built neat and tidy little schools and churches to accommodate their people, very inexpensive, as they are made of bamboo and thatch. It was an inspiration to see their zeal as they met with us from day to day. Everywhere the people manifested appreciation for the relief clothing that had been sent to them. If those who have sacrificed to bring relief to these needy people could see their appreciation, I am sure they would feel that their sacrifices were not in vain.

On Friday, the eighteenth, we crossed the river and went to Lingura to spend the Sabbath with our people there. Several companies had gathered

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***FRUIT FROM
CHIRALA-PERALA**

B. S. MOSES

“THE Prophecy Speaks Lectures” at the Bible Hour Tent at Chirala-Perala were concluded by the writer on January 15, 1955. All connected with the campaign including the faithful lay members worked hard. Their efforts were blessed by the Holy Spirit and as a result twenty-nine precious souls were added to the Remnant Church by the rite of baptism.

The baptismal services were held on the last three Sabbaths of the campaign. Thirteen were baptized on the first Sabbath; fourteen on the second Sabbath and two on the third. Because of a lack of sufficient water we had to take the candidates in a jeep to the seashore of the Bay of Bengal which was four miles away. We all enjoyed the cool sea breezes and the Lord blessed the services. Below is a picture of the candidates who were baptized on two of the

Sabbaths. There are still twelve candidates in the baptismal class who will be ready for baptism sometime during the next quarter.

We request the readers of “TIDINGS” to kindly remember these honest souls in their prayers that they may be able to overcome every temptation of the evil one.

**CHILD EVANGELISM
INSTITUTES IN SOUTH
INDIA**

MRS. R. H. BRODERSON

“YOU are going to work hard. You will be tired, but you will be happy.” As the delegates to the Child Evangelism Institutes heard these words, I am sure that they wondered what was in store for them. About ninety of our Tamil and Kanarese Sabbath school leaders met for the first Institute in South India, which was held at Kudikadu. The school staff had very kindly made it possible for us to use the dormitories and classrooms. With-

out these facilities, we could hardly have carried on the programme of the Institute.

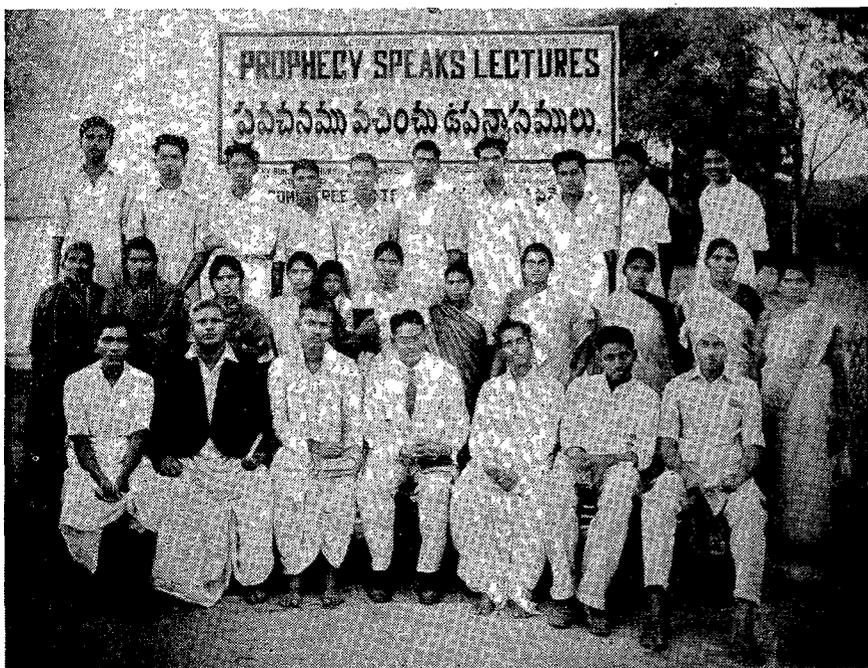
It was a busy time for each one. If anyone had been looking around at five o'clock in the morning he might have seen Elder Hare and Elder Barclay making their way with an armful of equipment over to their workshops to get ready for the approaching day. At eight o'clock all the delegates gathered together and were soon singing “Satan Makes My Heart All Black with Sin,” or some other song that we were learning.

Two periods of instruction were followed by two hours of workshop throughout the day. Hands unaccustomed to paint brushes, lettering pens, and such things soon were trained so that their owners could even turn out beautiful large pantograph pictures. It was true that by evening everyone was tired, but they were also happy.

Four days of such a programme resulted in a good supply of illustrative material for each delegate. Along with this much practical instruction had been given. But the best thing that the delegates carried away was an inspiration to “go home and do something for our children.”

Those of us who were leading out in the Institute work travelled by car to Kottarakara where the next workshop was to be held. We followed the same busy programme here as at Kudikadu. On the beautiful campus of the High School, the Malayalam delegates worked, sang, and enjoyed fellowship together. About one hundred and fifteen delegates were able to take advantage of the Institute there.

The largest group of delegates in the whole Division were those that met at Nuzvid. More than one hundred and fifty Telugu Sabbath school members crowded into the workshops and into the chapel. We wondered how it would be possible for so many to do all the things that were planned with the limited equipment available, but we had excellent helpers and they did much to keep things running smoothly. At the close of this Institute each delegate had his colourful rainbows, obedience block, hen and chickens, and other materials. Everyone had a wonderful time and went home happy.



Pastor B. S. Moses (centre front row) and the baptized candidates.

By Monday night most of us were in our own homes again. Elder Hare was on his way home too, after five and a half months of Sabbath School Institutes. He left behind a real big share of his inspiration, his love for children, and of the knowledge he has gained through years in this work. We hope that this inspiration has already improved your Sabbath schools.

Our South India Sabbath school leaders appreciated Elder Barclay's careful planning and hours of work to make these Institutes a reality. Our thanks go also to the staffs of the Kudikadu and Kottarakara schools, and to Nuzvid hospital. We appreciate the good work of the Sabbath school departmental leaders in each field, and also that of the translators in each place. Some of these translators learned to say "U-u-u-h-mmMM!" almost as well as Elder Hare!

VIJAYAWADA EFFORT AND BAPTISMS

I. SUBUSHANAM

THE Vijayawada effort has resulted in twenty-three souls baptised and twenty interested in the truth and getting ready for the baptism on March 5.

At the beginning there was a steady attendance of four hundred and this continued into the New Year when the testing truths were presented. The Sabbath school was conducted in the tent and fifty new people attended. We continued the Sabbath school in the tent till the end of January.

During the time of the North Telugu Section committee meeting, from January 22 to 24 Pastor E. L. Sorensen took the Sabbath morning service and rendered some musical items, all of which were greatly appreciated. The tent was filled to capacity on Sunday evening when he preached again his subject being "Thou art the Man." This was an appealing lecture and helped many to decide to walk closer to the Lord and forsake all known sin.

Towards the close of the effort when the messages were more pointed and decisions were called for, the attendance at the regular meetings went down but the attendance at the Sabbath school

increased. Seventy have signed cards promising to keep the Sabbath. Then the evangelist with his group of helpers began making final preparations for the closing events—visits in the homes, and preparing candidates for baptism.

At this crucial time Dr. J. B. Oliver, Miss E. L. York, Miss E. M. Stoneburner and some of the nurses and students from the Gifford Memorial hospital presented health subjects which were well received. These health lectures helped to keep the attendance up and the instruction given on the principles of healthful living, eating, and drinking, was of great educational value to those who heard it.

While souls were in the balance the devil was wrath with those that began keeping the commandments of God. Several people and families who were getting ready for baptism suddenly absented themselves from the baptismal class and stopped coming to the meetings. But one family of five adults are paying tithe and still seem interested. Studies are being conducted in their home.

An impressive baptismal service was conducted by the writer who was assisted by the station evangelist, M. B. Laban.

Some standing by the side of the baptismal tank were impressed by the service and decided that they would be in the next baptismal group and requested to be remembered in prayer. We are thankful to the Lord for the measure of success in the Vijayawada effort.

The last meeting on February 6 was well attended, with many standing in the door-way, as the last warning message of "Elijah's Return to Earth" was presented. Many came forward expressing their appreciation of the meetings and their desire to walk closer to God. One Brahmin gentleman said that he was well impressed with the message and when he became a Christian, which he hoped to do in the very near future, he would be an Adventist.

One young man who began attending the meetings during the last few weeks said "I have read the Bible through four times. I knew that Sunday was not the right day of worship and was looking for a people who worship the Lord on Saturday according to the command-

COURAGE

Mrs. Rodney Knowles

Look up, for the stars are still shining,
Look up, for the moon is still there,
Look up, God is still in His heaven,
And numbers each strand of your hair.
The tempest must come for refining,
Then afterward rainbow appear,
You then see the bright silver lining,
And know that your Saviour is near.

ment." He comes from a far-off village where we have no representation. He continued, "On the first night I was in the tent I heard that the seventh day is the Sabbath day according to God's commandment. I said to myself here are the people whom I have been expecting to meet. I must join this church and be baptized." To his great joy he was among the twenty-three who were baptized on February 5.

Another man who had to ride his cycle six miles attended every meeting. He is an electrical worker. Sometimes he was called twenty or thirty miles away from Vijayawada to erect new lines. Somehow he managed to plan his work with the help of his associates so that he might attend the meetings.

For the past ten years he has been trying to get a permanent posting in his job but up to that time had been unsuccessful.

He decided to keep the Sabbath and was willing to sacrifice his wages for that day and his job if needs be. He was baptized along with the first group. On the third day after his baptism he received a letter expressing appreciation of his work and congratulating him on receiving permanent posting. He was surprised and could not believe. He talked with his officer of his new hope and faith and put him before his objections to working on the Sabbath day. The officer said that his leave on Saturday could be arranged. So his joy is great and the Lord has rewarded him for his firm stand.

The whole church came together for a communion service on Sabbath February 12. Two pioneer workers, M. Prakasam and G. C. Joseph, expressed great joy at the way the work was advancing and every church member dedicated himself to hasten the coming of Jesus.

SALESMANSHIP IN SOUL-WINNING WORK

MARQ CRAG

AS A salesman for one of the world's largest producers of automobiles, I have studied my company's sales-training programme very carefully. Every year we gain thousands of "converts" for our particular brand of car. And how do we do it? The answer may suggest methods that will be useful in gaining converts for the kingdom of God.

The answer to the question of success in salesmanship lies in the art of *prospecting*.

The sales manager tells us we must see a *great number of people*. Most of these people, we are told, will turn out to be mere "suspects." A few will develop into real prospects. And they describe a prospect thus: 1. He wants or needs a new car. 2. He has the means to buy a new car. 3. He will buy a new car within a reasonable length of time. If a person meets all these qualifications, he is a prospect, and is ready for the next step—getting him to buy our car.

Here nothing is left to chance. We go to see the prospect at home or at the office. We tell him of the good features of our car—its superior performance, great economy, safety features, good trade-in value. This is a feature demonstration. And it whets the man's interest for our next step—the road demonstration.

We take the prospect out in the car and let him see it in action. He actually feels for himself the good points we have described to him. And where do you suppose we try to end up after this demonstration? At the man's house? No, no. At the dealership office, where the sale can be closed under the best conditions—for us. And once we get our prospects into the office, if we have done our work well up to this point, most of them will buy. We have a new "convert."

Now, perhaps before we can give

even a feature demonstration, we may have to make several calls on the prospect. We may leave him folders, call his attention to our advertising, write letters to him, call him on the telephone, send him literature. We keep a file card, so that we know what we have sent to him, what we have said to him, what his hobbies are—perhaps even his birth date! The thing we *do not* do is to forget him—or let him forget us. Eventually, he should give us the good word that he is interested, and we can go ahead with the other steps.

Possibly you have already made mental note of how we can apply these same legitimate methods to winning prospects for heaven. Certainly we will have to follow the first rule, and see many people—for "many are called, but few are chosen." Could we work out a system for getting in touch with a certain number of *new* people every week—people we've never seen before? And we might make a file card for each new one, on which we put down what we have talked to him about, what literature we have given him, what his special interests are.

You must then get into a "feature demonstration" as soon as possible. Let your prospect in on the many advantages of genuine Christianity, even in this life; offer him that incomparable feature—eternal life. And remember to keep whetting his in-

terest for the "road demonstration" to follow, when you will take him to your church and let him see how superb and unique it really is, in action. You will want to give him a road demonstration often, watching for the time when he is ready to go with you into the presence of the Supreme Dealer, there to sign his order for salvation and eternal life.

Some of your prospects will be slow to accept any kind of demonstration. When this happens, remember this: a good salesman never gives up! And if worldly organizations go to so much trouble to get and keep their customers, how can we be content with half-hearted, spasmodic efforts to sell our fellow men a title to a home in the new earth? How can we give up so easily with so much at stake?

In my company when a sale is made that is not the *end* of our association with the customer—it is just the *beginning*. We keep in touch with him, see that he knows how to use his car in the best way, give him our best in service, do all we can to ensure his being a permanent customer of ours. Should we do less when we bring some one into the church?

ARE YOU ENTHUSIASTIC?

Our final point—the key to all successful selling, whether of cars or salvation—blazes forth from every book on selling. It hasn't been many days since my sales manager mentioned it to me again. In one word it is *enthusiasm!* If you are going to sell, you yourself must be sold on the product. Are you enthusiastic about Christianity? If you are, apply these simple, fundamental rules to soul-winning work, and see how effective becomes your witness for Christ.—*Review and Herald*.



FIVE STEPS TO HEAVEN—2

CLIMBING TO VICTORY

HOWARD A. MUNSON

THE third step to heaven is marked PRAYER LIFE. And herein lies one of the secrets of the overcoming, continuously climbing, and victorious Christian life. Prayer is a subject as old as Christianity, yet as fresh and powerful as when first introduced to the church. Books have been written about it, endless sermons preached on it, but the subject can never be exhausted. "Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character."—*The Acts of the Apostles*, p. 564.

Yes, it is Heaven's ordained means of success! Are we using prayer to the fullest extent? If not, we are in great danger, for "no man is safe for a day or an hour without prayer."

Christians often accept Christ, are wonderfully happy in their experience for a time, then find they are having difficulty keeping the experience they once enjoyed. They need to understand that after they have been united to Christ by faith this experience can be kept by continual prayer and earnest effort.

Prayer was a part of Christ's manner of life, and He surely left us an example. It was only through His prayer life that He received strength and power to accomplish the redemption of fallen man.

And prayer must be our manner of life too. "By earnest prayer great victories will be gained." Prayer is the prescription for spiritual power. Prayer is the key to successful spiritual climbing. Through prayer the Christian has access to all power. Isn't it strange that we Christians pray so little?

THE BIG WORD "SURRENDER"

Our fourth step has the big word SURRENDER written across it. Surrender is contrary to the disposition and desires of man. In the hard business of making a living, man is accustomed to fighting and struggling. He battles in his own strength to win. And when it comes to spiritual things, man is prone to think that he still must do things altogether in his own strength.

God asks man to surrender, to give up, to die to self. Repeatedly He pleads for our full and complete surrender. And man's stubbornness in retaining his own perverse will, his insistence that he do everything himself, is his greatest hindrance to successful climbing. All too often when we retain our will we retain our sins.

What happens when we surrender? It works something like this: Man just casts off his selfish human desires; he clears his mind of many pre-conceived ideas about how to climb successfully. He empties his will into the hands of God. He admits he has been wrong, and says, "Dear Lord, I have tried a long time and have had many failures. Now please take me. I surrender. Please do for me what I am unable to do for myself."

Then God has room to work unhampered. And "it is God which worketh in you." There is then room for Him to impart His life. And as God enters the life, man begins to think and act in accordance with God. Man's will becomes God's will. The things that man once liked to do have no attraction for him now. He finds it easy and pleasant to do the spiritual things he once disliked or even found impossible to do. The Christian then marvels at the peace and power that has come into his life.

When we detach ourselves from our miserable, stubborn wills, we detach ourselves from sin. We are then attached to Christ, who has a clear field in which to work out His good pleasure. And it is His pleasure that we become fitted for the kingdom of God. "It is the human will that shuts or opens the gate to the kingdom of God. It might be called the hinge on which the gate of destiny

swings."—Taylor G. Bunch, *The Perfect Prayer*, p. 67.

What a marvellous step this is! Our success in the conflict with sin depends upon this great step. By this step we are given all power. It is then that we, like Enoch of old, walk with God. Let us cast off these stubborn wills and surrender—surrender for victory.

Our fifth step is marked with the energizing, life-giving words, ACCEPT THE POWER OF CHRIST.

Note these words, "The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our weakness to His strength, our worthlessness to His merits. And sustained by His enduring might, under the strength of temptation, we may resist in His all-powerful name, and overcome as He overcame."—Mrs. E. G. White in *The Signs of the Times*, March 4, 1880.

FULLNESS OF CHRIST'S VICTORY

Christ overcame *for me*. His victory over Satan was not the temporary victory of one man. It was a victory for all men for all time! But we must accept Him. We are then given His



ONE HOUR

Florence C. Kantz

I would rather have one hour with Jesus
Than all that this whole world can
give;

One hour in His wonderful presence
Is more than a whole life to live.

I would rather my own name were
spoken.

In accents of mercy and grace
By the gracious lips of my Saviour,
Than to sit in this world's highest
place.

Just to have His kind look rest upon me
And to feel the dear touch of His
hand.

Will give me more joy in a moment
Than all the whole world may com-
mand.

Oh, Jesus, my wonderful Saviour,
My Lord, and my Master divine,
Let me dwell in Thy presence forever;
I give Thee this whole heart of mine.



power to overcome the foe that He has already defeated. How gladly we ought to accept this provision for our salvation! How joyfully we ought to take this step!

Listen to the Handbook for climbers: "Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world." 1 John 4:4.

This text uses a phrase that is often little understood when it ought to be understood by a lively spiritual experience. That phrase is "in you." It is possible for Christ to be so fully in us that He will permeate our whole being.

We are also to be in Him. "Who-soever abideth in Him sinneth not." 1 John 3:6. And in Colossians 2:6 we find the same phrase, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

How is it possible to walk in Him? What does it mean? We might explain it this way. Jesus stands before me and invites me to live His life. Through faith and surrender of my will I gladly accept His invitation. Then I am "in Him." When His hands move to help some soul I am so merged with Him that my hands move in the same direction. When He walks toward His Father, I also

draw near to God. When He thinks of sinners who need the gospel of salvation, I think and act with Him, for I am in perfect harmony with all His wishes and desires and plans.

Through this experience I am one with Him. His power to overcome is my power to overcome. In ringing words I say, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

What wonderful steps are provided for man that he may climb to glory—eating the sweet Word of God; having an all-pervading faith that lifts us out of our attachments to this world; enjoying a sweet communion with Christ and His Father; surrendering to the will of God; and accepting Christ's sacrifice and His life as my assurance of eternal life!

May God help us take these steps that we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord . . . Jesus Christ." Verses 10, 11.—*Review and Herald.*

is spiritually sick and needs just the help and comfort we can give him. When we meet together as a church board, do we act like sympathetic nurses and shepherds, or do we ruthlessly clean up the records without any deep concern.

We are told in the Spirit of prophecy that if we would be more kind and courteous and show patience there would be one hundred converts in the church where today there is only one. Peter was saved by the kindness of the Lord toward him. Some would have disfellowshipped Peter for disgracing the church and using bad language, but oh, what a great tragedy to lose an evangelist of Peter's calibre! Think of the three thousand souls won in one day as the result of his sermon.

The woman at the well was charmed that Christ would speak to her so kindly. You remember she forgot the waterpot and ran back to the city to tell her friends about the man who had told her all the things she had ever done. And many of the Samaritans believed because of the testimony of the woman.

Up in the hills of Scotland many years ago we were taught how to shepherd the sheep. There were many lessons to learn, and the first and most important was that the sick must be cared for without delay. No animal seems to die so quickly or responds so wonderfully to care and attention at the right moment as the sheep.

It is characteristic of sheep to wander. One such animal continually strayed. We had to walk for miles, again and again, to bring it home. As boys we grew tired of the experience and dreaded it more than anything else. It was a long, trying journey, and always seemed so futile.

LINKED WITH GOD

But what a joyous experience when we were told the straying sheep would never leave home again. We wondered how this could be possible, but everything is easy to the experienced. The wandering sheep was now to be tied to one that never strayed. Here we have a wonderful lesson as we think of the apostasies in the church. We must tie the wandering members to ourselves and to
(Continued on p. 15.)

THE VOICE OF THE SHEPHERD

L. MURDOCH



THE shepherds sat talking of the affairs of the day. Much had happened since they last met at this watering place. Hundreds of sheep drank from the clear sparkling waters and then grazed in the green pastures.

There was a lull in the conversation. A shepherd reached for his staff and called to his sheep as he walked away. Without hesitation, and with complete trust and confidence, his sheep began to weave out from that great crowd and follow him over the hill.

A few minutes later a second shepherd reached for his staff, and as he walked away he called his sheep. They separated and followed as though impelled by some irresistible

force beyond their control. The same thing happened again and again with such remarkable rhythm and smoothness that it caught the eye of a stranger. He stood transfixed at the instinctive wisdom of the sheep, until only one shepherd and a few sheep remained.

DO THE SHEEP MAKE MISTAKES?

The stranger could not refrain from asking, "Do the sheep ever make a mistake and follow the wrong shepherd?" The shepherd replied, "No, except when they are sick."

There is a lesson for us in this experience. When a brother or sister leaves the church it is because he

“AND, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22:12.

Let us call to mind the setting in which this promise was given. It is toward the close of the first century. The disciple John, now possibly eighty or eighty-five years of age, is on the lonely isle of Patmos, where he had been banished for his faith in Christ. His Lord and Master, whose close association he had known for three and a half years, has returned to heaven. His followers have been faithfully carrying on the work He began, and one by one they have met with imprisonment or death. His brother, James, and Paul have been beheaded, Peter has been crucified, the fate of many other fellow disciples is unknown. In vision once again Jesus speaks to his beloved disciple, John. “Behold,” He says, “I come quickly.” What joy must have thrilled the heart of that faithful, waiting disciple! How he must have rejoiced at this repetition of Jesus’ promise to return!

Time to us is a matter of great concern. If our hopes are not realized in a matter of a few months or years, how disappointed, discouraged, we become. After Adam and Eve had sinned and were given the promise of a Saviour, they expected the promise to be fulfilled in their generation. They hoped the promise would be met in their first-

born son. Little did they realize that four thousand years would pass before the coming of the Saviour to this earth. Little did they dream of the far-reaching results of their act of disobedience in Eden, that their own children, in a few generations of time, would become so degraded and so corrupt that God would send a great universal flood to obliterate the wicked. Little did they dream that even the Children of Israel whom God chose as His people, would become so selfish and disobedient that God would withdraw His protection and allow other nations to repeatedly oppress them and finally to carry them away into captivity.

After four thousand years God sent His Son to pay the penalty for man’s disobedience. Four thousand years of sin had been permitted to take its toll—yet the Scripture reads, “When the fullness of the time was come, God sent forth His Son.” Gal. 4:4. Man’s disappointment in the delay was not due to any failure on God’s part. God met His promise in “the fullness of the time.” If there was any failure, it lay in man’s limited conception of the over-all plan of God. “Like the stars in the vast circuit of their appointed path, God’s purposes know no haste and no delay.”—*The Desire of Ages*, p. 32.

Near the close of His ministry on earth, Jesus promised His disciples He would come a second time and take the righteous home to heaven. Those disciples never imagined that nearly two millenniums would elapse before the fulfilment of His promise. You ask, “Didn’t they have the prophecies of the Antichrist, the persecution of the Middle Ages, and the great increase of knowledge of these modern days?” Yes, they did, but they did not comprehend them. God in His love mercifully withheld from them a complete understanding of the time element of Christ’s return.

Now, here we are today, and Christ has not yet come. Need we become disappointed, disheartened, discouraged? God forbid! Here we are at the great focal point of the prophetic Word. The signs of Jesus’ return have nearly all taken place. The closing scenes are upon us. “Behold, I come quickly!” How much more those words should mean

TO EVERY WORK

A. I

to us *today!* What a glorious day in which we live. “Behold, I come quickly!” This church was raised up for the purpose of proclaiming this very message in these last days.

The day of Jesus’ return will be a day of rewards. We live amid a world of unfairness, despotism, and greed. Rewards received here are often shamefully unjust. Men who live clean, moral Christian lives are sometimes mistreated and abused by evil men.

“Though the cause of Evil prosper,
Yet ’tis Truth alone is strong.
Truth forever on the scaffold,
Wrong forever on the throne—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.”

—James Russell Lowell.

The closing counsel of the wise man Solomon is that we never forget the coming of the day of rewards. In his lifetime Solomon had ventured into every possible field and had spent lavishly of his wealth in his determined search for the source of real happiness. In his autobiography, the book of Ecclesiastes, written near the sunset of his life, he freely admits the failure of this world in rewarding his desperate search. He leaves for us this valuable closing admonition: “Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Shall we not heed this good counsel and choose as our one great objective to be ready

OUR HOPE

ARLETTA C. STEELE

When the joys of earth seem fading,
Earthly hopes sink in decline;
When the hearts of men are failing
In this strange uncertain time,

Oh, there is a joy unfading,
’Tis a hope that never dims;
Long we’ve sung of its foundation
In our good old Advent hymns.

As the shades of time grow deeper,
Like the stars in darkening sky,
This old hope takes on new lustre—
Our redemption draweth nigh.

AN AS HIS

ALL BE

SON

for *that* day? "And My reward is with Me," the Saviour declares. What is to be the basis of our reward? Our words, our thoughts, our actions. What type of conversation do we engage in during the week? Is our vocabulary the same at our work, in our homes, with our friends, in the house of worship? Do our friends know that we are Christians? Our children?

What about our type of conversation on the Sabbath? One member once came to me one Sunday and remarked, "Well, we got a lot of work done yesterday afternoon—built two houses." "What do you mean?" I asked. "Why, yesterday was the Sabbath," he replied. "The friends we visited spent the afternoon talking about the houses they were going to build; so they may as well have built them." I think we should frequently stop and inquire of ourselves, "Is my conversation pleasing to God?"

What type of company do we keep? How do we spend our leisure time? What about our responsibility to speak the message to our neighbours? Who is going to speak to them about their soul's salvation? If we don't, who will? The Saviour speaks of a group of people who will not enter heaven because of their sin of neglect. "Inasmuch as ye did it not." (See Matt. 25:31-46.)

What about our business dealings, are they all fair and square, not the slightest bit shady? You will remember the name of Bilhorn in connection with the portable organ. Many years ago God called Mr. Bilhorn to become a lay evangelist. It was while he was in the carriage

business. Mr. Bilhorn had just received a shipment of carriages. He discovered one had a wheel with a broken spoke. Of course, it could never be sold as perfect. Bilhorn replaced the spoke with a new one, but in doing so he had to shorten it to get it in. His job was so well done that the imperfection would not be detected. A few days later a customer took a fancy to this carriage, and Bilhorn sold it to him without mentioning the flaw. That night, when he knelt down beside his bed, he could not pray. He could not sleep. He could see nothing but that shortened spoke. The next day he could not do his work efficiently. He could think of nothing but that spoke. Not until he had made it right with the customer and with his Maker could he continue on.

Thank God that His Spirit today still speaks to the hearts of men and convicts us of wrong. It will not always be so. The investigative judgment now going on in heaven will soon be finished. Probation's last hour will close. The declaration will go forth from our great High Priest, "It is finished, it is done. Let him that is righteous be righteous still; let him that is unrighteous be unrighteous still." We shall then be plunged into the scenes of the seven last plagues. We will realize that the records are forever closed in heaven. We will think seriously of our past experience. Like Jacob of old, we shall try to recall any unconfessed sin. Now is the time to get right with God; now, not then, is the time to make our calling and election sure!

A brother once remarked to me, "I don't attend church much, but I have a wonderful Christian wife. She has enough religion for us both." But our text reads, "Every man according as *his* work shall be." Another said, "All religion is good. Just join any church, and you'll get there." But we are not saved by being church members. Everyone will be rewarded "according as his work shall be." But someone says, "I belong to the Seventh-day Adventist Church. I'm a part of the great Advent Movement. I'll just stay by the ship, and I'll get there all right." It's a wonderful decision to stay by the ship, but people just aren't saved by shiploads—"every man as *his* work shall be."

Another says, "I just can't help it. My father had an awful temper, and I just come by it naturally." That explanation may satisfy your conscience now, but at *that* day no excuse will mean much to us anymore. If our sins could be excused, they would cease to be sins.

I shall call your attention to two closing texts: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

This is the answer, dear fellow believers. This is the solution to being ready for the coming of the Lord. When we have the Lord Jesus enthroned within, He is the master of our thoughts and words. Our ways will be His ways, our actions will be His actions. It is He that worketh in us "to will and to do of His good pleasure." May an indwelling Christ become a reality to each of us that we indeed may be happy and ready to meet Him at His soon return.—*Review and Herald*.



NEARER THAN WE THINK

Robert Hare

Heaven is nearer than we think,
More real, more supreme,
Than all the brightest stars that light
Our vision's fairest dream.
The dimness that enshrouds our sight
And cramps our upward view
Hides the reality that lives
Where all is bright and true.
No mansions, earth built, can compare,
However fair they rise,
With jewelled palaces that wait
Beyond the arching skies.
No frost or mildew can destroy,
No darkness enters in,
And flashing walls of light defy
The memories of sin.
So near! Yes, nearer than we think!
To faith, all glorified,
Rise the immortal towers of light
That ever must abide.
And brighter than all glittering stars,
Love kindled every shrine,
The templed vision only waits
Till life is made divine.



SOUL-WINNING TRAVELLERS

D. A. DELAFIELD

WE HAVE before us an urgent letter from an old schoolmate now serving in the Far East as president of one of our colleges. He mailed on to the publishing house the names and addresses of twenty persons to whom he requested that our literature be sent. He had visited with these people while travelling in the interests of denominational work, and as a result of his contacts, interests had been awakened, and they wanted to know more about Seventh-day Adventists.

This soul-winning educator requested that we arrange through the proper channels for copies of the books *The Great Controversy*, *Education*, *The Desire of Ages*, *Steps to Christ*, *Bible Readings*, and other volumes to be sent to these people immediately. Apparently he is assuming the cost of this literature himself.

Our interest and curiosity aroused, we checked the list and noted the name of a well-known professor now serving in an influential college in Madras state, India. The name of a business executive associated with a large oil company in Houston, Texas, also appeared. The names of two Pan American Airways pilots are on the list, and also two air-line pursers. We were particularly fascinated when we saw the name of a distinguished executive and scientist in the field of radio dynamics—the inventor of the radio tube and one of the principal developers of television. The names of businessmen from Hong Kong and the island of Taiwan—so much in the news of late—of people from Jerusalem and from the ends of the earth—high and low, rich and poor—are represented.

Now, there are many hundreds of Adventist workers who are on the road almost continually, travelling at considerable expense to meet ap-

pointments in the far-flung fields of the world. What wonderful opportunities are afforded them for making contacts with honest hearts. And among our laymen there are other hundreds of business men and women who must do considerable travelling and who have similar opportunities to let their light shine for God. How priceless are these contacts! Remember, there is no such thing as an accidental meeting between an Adventist and a non-Adventist. Every such contact has been planned by the Lord. It is a mark of providence.

For the past ten years we have travelled throughout North America. Seldom do we return from a trip to



the field without the names and addresses of at least a dozen people to whom we have been privileged to speak about the Saviour and the message we love. Invariably these people become interested in Seventh-day Adventists and gladly give their names and addresses if we mention that we would be pleased to send them our literature.

Contacts may be made by our travelling workers that will bring the most rewarding experiences in heaven, when it shall be our glad privilege to meet some of these people again. These travel contacts may be the only opportunity that some of these souls will ever have to come in touch with Seventh-day Adventists. "In season, out of season," as Paul said, we may let our light shine for the Lord Jesus. Time is hastening on apace, and nothing short of eternal vigilance as

God's witnesses will meet the demands of this hour.

Our soul-winning educator, to whom we referred in the first paragraph, came to our office not long ago—just prior to his most recent trip. He wanted two copies of *The Desire of Ages*—one to be sent to the wife of a former President of the United States; the other to be sent to a prominent public official in this country. Our brother is busy taking care of the growing college of which he is president, but his contacts as a soul-winning traveller represent the overflow in his life. Did not Jesus say, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14? Yes, springing up and overflowing.

We remember listening years ago to the frequent testimonies of a union conference president who had most unusual experiences winning souls as he travelled about on the Lord's business. He would personally address fellow travellers, and in a quiet but effectual way testify to his love for the Saviour and his happiness as a Christian. In this way he kept his own Christian experience alive. Besides this, he helped others to see what God can do with men and women who are surrendered to Him. Most of all, he was saved from "drying up"—a fate much feared by desk workers and committee members.

So, we submit that here is something for travelling ministers and laymen to think about. Travel affords marvellous occasion for witnessing, whether we go by bus or train or plane or ship or even by private car. Conversations on spiritual subjects are not difficult to initiate in a troubled day like this. Religion is now experiencing a great revival, and people want to know more about God. Besides, such contacts help to while away the hours and make for friendship and good will. Such contacts by soul-winning travellers make the trip interesting—make life interesting! And bring the angels close to help us. Even the Lord Himself draws near to bless. Let's have more soul-winning travellers like our missionary-minded college president!—*Review and Herald*.

I REMEMBER John as a happy-go-lucky officer in the U. S. Air Force. During the war he flew about thirty-five missions over Germany, and attained the rank of major. He served as pilot of a B-17 bomber and was captain of the crew. On one occasion flak fire tore away much of his plane and the members of the crew were killed, but he managed to limp back to an airport in England. After spending several weeks in a hospital, he was up and ready to go again—reporting for active duty.

After World War II John became a co-pilot with United Air Lines. There he and I formed a close friendship. We flew our plane together on the Chicago-Denver and Chicago-New York routes for nine months. Many pleasant hours were spent together discussing our families and future plans.

Several years have now elapsed, and John and I have gone our separate ways. I hadn't kept in touch with him as I should have done. In fact, I was wondering about John when one day I received a card from his wife stating that John had committed suicide. This news was an awful blow to me, especially since I had become interested in religion and through God's leading had been introduced to the wonderful faith held by Seventh-day Adventists. I keep thinking about my poor friend John. I wish he might not have ended his life so abruptly. Perhaps he might have found his way to Christ.

There is so much for Adventist youth to live for. But to be a Seventh-day Adventist is to really find yourself and your mission in life. After my first Bible study on Daniel 2 I was convinced that the Adventist faith was right. Soon after my first Bible study I sent a letter to the superintendent of flying, United Air Lines, with a request to have Sabbaths free—but the request was denied. Then I faced a real test.

One Thursday night after the Bible study our new friends, the Adventist pastor and his wife and another very dear couple, knowing of the terrific struggle that was going on, tarried with us until the middle of the night, praying that my family and I would make the right decision.

**AN AIR PILOT
DISCOVERED
THAT LIFE
IS REALLY WORTH
LIVING**

JOE BIELIKI

I had studied the truth to some extent. I knew about the tithe question. I thought, "Perhaps I can pay the church one hundred dollars a month and still continue to fly through the week and on the Sabbath." The pastor knew what I was thinking, and he said, "Joe, the Lord wants you, not your money; and though the heavens fall, I would not take that trip out Friday night after sundown."

I turned to my wife and I said to her, "Honey, you know what this means. We have just moved into a new home; we have new furniture; We plan to buy a new Cadillac; I want to get you a fur coat; and then there is the children's education, and insurance and retirement policy. What do you think about it?"

She replied without question, "I would rather live in a tent than break God's commandments." So after intensive and consecrated study of the Bible and the faith of Seventh-day Adventists, my wife and I and our daughters accepted the truth and were baptized April 24, 1949.

Not long after this, as some of you may have read elsewhere, I was forced to resign my position with the United Air Lines, because the company officials thought that there

would be too many problems involved in giving me my Sabbath privileges. So I found my way soon after this into the real estate business. Then God called me to become a literature evangelist in the Southern States. That certainly was a new experience for which I am deeply grateful to God.

From that time to this, my family and I have been sharing our faith in many ways. For example, no one has to ask us to go Ingathering. We delight in the opportunity of serving the Lord Jesus this way. What a privilege it is to solicit money for the conducting of our excellent medical missionary work. Ingathering is a great joy to me.

After we began our colporteur ministry in the Carolinas, one of our ministers and I were asked to follow up a Bible correspondence interest. We stopped at the home of these dear people. We found a keen love for the message. We thought that we would find about five people awaiting our coming, but imagine our surprise when we opened the door and found twenty-one people. The pastor turned the meeting over to me and asked me to give my first Bible study. I was nervous, but thankful for the opportunity.

The people seemed to enjoy the study, and requested that the next study be given in a larger meeting place. So the next time we gathered in the local community house, where another friend and I proceeded to tell the story of Jesus and His soon return. As a result, fifteen people became interested and were baptized and joined the church. The latest report I have is that thirty people are now full-fledged members of the Seventh-day Adventist Church and forty more are attending Sabbath school.

As I think about the few short years I have been a Seventh-day Adventist, I can say, "Thank God for the way He has led me and my family." But all the time I keep thinking about my friend John. How I wish he might have lived to enjoy this truth with me. But young people, whether we die today or live till Jesus comes, time is short, and we must share our faith for Him. His way is the best way. —*Review and Herald.*



NEWS FROM

THE WORLD FIELD

THE LIGHT SHINES AMID
THE PYRAMIDS

PETER E. MILTON BEACH

IN THE year 1882 two men stepped ashore from a sailing vessel in Alexandria, second capital in Egypt, and largest commercial port of the Mediterranean. As they walked its dusty streets their hearts were heavy with the burden of an unentered field. The ancient city lies at the western side of the green Delta of the river Nile and on the borders of the arid Libyan Desert.

They were oddly different men, and peaceful trade had brought them to this land, one from sunny Italy and the other from the Emerald Isle. The Advent hope united them, and in their laymen's hearts was a burning zeal, in their hands the printed message of a loving Saviour. At the setting of the sun their tracts were scattered throughout the city. But great opposition was stirred up by the non-Christian element, and pursued by an enraged mob, they were beaten to death, and their bodies dragged through the streets.

Thus began the history of the Advent message in ancient Egypt. The years rolled on, but the Nile Delta still lay untouched.

Missionaries arrived in Cairo and Upper Egypt and established the work. These pioneers found better response among the peoples up the Nile Valley in the south of Egypt, and still the Delta remained unentered. Then twenty years ago a Swiss pastor began a work among the European minority of Alexandria, which resulted in the winning of a faithful group of a dozen persons, among whom was the niece of one of the 1882 martyrs! A meeting house was purchased, and for a time our Middle East office was situated there. The work, however, could not be confined to the foreign minority. Fifteen millions of the people of Egypt live in the fertile, green Delta plain, where the mighty Nile separates itself into

many branches before ending its two-thousand-mile journey to the sea.

Countless cities and towns, villages and farms, were waiting for the Advent hope, and in all this area there was not a single Arabic-speaking member. In 1950-51 we prayerfully began an Arabic-translated public campaign in two sections of Alexandria, but again riots and violence forced us to close down, though we continued our personal work. In 1952-53 we tried again, and with joy in our hearts we were able to continue this effort and baptize thirty souls by mid-1954.

At last Tertullian's words were coming true: "The blood of martyrs is the seed of the Church." We had caught and carried on the torch of truth that had fallen from the hands of the city's first pioneers, and had kept the faith. The second church in Alexandria to be organized was the first Arabic-speaking church of the Nile Delta. Today its "first love" still burns, and it enjoys a vigorous youth work.

The work for the European minority has not been neglected. The chapel at the mission house, situated in the city suburb, has been the scene this year of an intensive campaign, which has had the support of every church member. The chapel and ante-rooms were re-decorated and attractively furnished under the supervision of the senior deacon, and a library reading room was established,



where our periodicals and books are made available to the public. This has proved a real benefit to our evangelism programme, for many interested and well-educated visitors continue to study the truth during the regular hours of our Sunday and

mid-week services. Our baptismal class includes many influential European businessmen, and to date (apart from those baptized into the new Arabic church in town) we have added five more new believers to our church here in a suburb of Alexandria. We are now holding campaigns in three languages—Arabic, Greek, and English—both in our churches and in various districts around and near this large city.

As I look at the map on the wall I see the cities of the Delta spread out across its green fanlike plain. In Port Said, Ismailia, Damietta, and several other cities there seems as yet no hope of immediate entry. Yet with the same pioneer spirit that was evident in the streets of Alexandria seventy years ago, we have branched out into the villages, and into the cities of Mansura, Damanhur, and Tanta. By the time this goes to print, our efforts will be well established. Soon we shall enter the cities and villages of the green Nile Delta plain that stretches to the purple horizon.

The Voice of Prophecy has made the opening of the Delta possible. To isolated villages across the flood-swamped plain the truth has found its way. Across the burning desert to oases and hamlets, where a missionary has never been, God's message has found its way.

In the little village of Toukh, in the very centre of the Delta plain, a new day had just begun. The big black *zamouse* (buffalo) had been led out to pasture or to tread the ageless water wheel. Little Gameela picked up a stick and drove the unwilling donkey in front of her for the daily load of sticks for the fire. She picked up the waterpot, and with expert grace balanced it on her head and shooed the beast on in front of her. Her mother came out of the mud hut with a flat pastry board on her head surmounted by a lump of gray dough, sat down and began to knead and cut out the shapes of the *aish shamsee* (loaves of bread baked by the sun and finished off in the mud ovens). Gameela's father strode down the dusty street, his *galabia* (a long robe) sweeping behind him, a stout staff in his hand, and in the other a sheaf of papers. He passed many neighbours on his way to the village square, with customary Oriental courtesy greeted each one he passed,

"*Sabah el cheir* [may your morning be light or brightness]," "*Salaam a lekum* [peace be unto you]." Such are still the greetings today. He reached the square and sat down with the elders, the sheiks of the village, and after prolonged greetings began to discuss the papers in his hand with the elders who had similar sheaves (papers) also.

"*Ya salaam* [O my peace]." "Would that someone would explain if all these wonderful teachings are believed and observed by any Christians in the land." "*Aywa* [yes], truly people who have the beliefs of these papers must be good people, but our priest says they must be burned and torn up, and that never has Abdou, the postman, brought such devilry in the post sack before. He says that we should go to all the heads of the families of this village and try to find out where these writings come from and if such people as these dwell on earth."

The discussion rose and fell in intensity, to be suddenly interrupted by the return of Gameela, the little girl, galloping on the back of the indignant donkey. "Two strangers come, not of any village from around us, and they say they seek you, O my father," shrieked the little girl.

Into the circle of villagers and elders came two smiling young men—Voice of Prophecy visitors, teacher-evangelists from the south and working in the north for the summer recess. Quickly they made all feel at ease and explained the reason for their visit.

The families spent all the day studying, fellowshiping, and praying with our visitors, and with great reluctance saw them leave. "Come back quickly," the people pleaded. "Begin a school for our children and a church where we can worship as we have learned. Send a pastor to shepherd us, for God sent you when we planned to journey to you."

Smaller and smaller the two waving figures grew as they disappeared into the gathering dusk, and on the grassy knoll twenty regretful figures stood and waved in reply. Gameela stroked the donkey's ears thoughtfully as she saw the buffaloes plodding homeward. She looked toward the setting sun, a crimson ball of fire in a blood-red sky behind the palm fronds, and wondered, "I wonder where this

heaven is they kept talking about. Perhaps it's all going to happen one day soon." Then wistfully she sighed, "I wish someone would come and teach me all about it."

The crimson sun dipped finally and completely behind the far horizon, the blue, diamond-studded night swooped down over the earth; the working day was over. But God's light had penetrated the hearts of these silent worshippers, and the Advent message had reached out to claim new victories for the kingdom.

30,000 BIBLE SCHOOL GRADUATES IN WEST AFRICA

ROGER W. COON

A NINETEEN-YEAR-OLD Moslem tailor who has been studying the Voice of Prophecy lessons was surprised to discover that he was the thirty thousandth graduate of the West African Branch Bible correspondence school!

Mr. Rafiu Alade Akibile is symbolic of the tremendous growth of this important soul-winning agency and also of the increasing interest in the teachings of Jesus Christ on the part of non-Christians in West Africa.

The West African school became one of the 107 branches of the Voice of Prophecy's globe-circling network of Bible correspondence schools back in 1948, under the direction of Edgar Keslake, now president of the Sierra Leone Mission. In that year they had three workers, one Bible study course, and 518 graduates.

Today, in addition to the writer and his wife, a staff of sixteen at Ibadan, Nigeria, and three in Monrovia, Liberia, care for approximately eight thousand active students.

In 1954 alone more than ten thousand received certificates for the completion of the Preliminary, Basic, and Advanced courses in Sierra Leone, Liberia, Ivory Coast, Gold Coast, Dahomey, Nigeria, and British Cameroons.

Nearly one thousand copies of the *Signs of the Times* are mailed each week to graduates of the Advanced Course throughout West Africa.

With a population of more than forty-two million (certain portions of Nigeria hold the record for the highest number of inhabitants per square mile of any place in Africa), and a baptized membership of barely fifteen

thousand, this great harvest field is a daily challenge as the Bible correspondence school sows the gospel seed in its own way.

A recent letter from missionary D. J. Clarke in Freetown, Sierra Leone (which is about ninety per cent Moslem and non-Christian), tells of an unusual conversion.

A Voice of Prophecy student who worked in the government transport department finally came to the conviction that the Lord wanted him to observe the seventh-day Sabbath.

The Colonial Government maintains a five-and-half-day work week, and it is only rarely that they make an exception. Mr. Sesay decided he would serve God first and let the job take care of itself—and find a new one if necessary.

With Brother Clarke he went to see his chief, a Roman Catholic. The man was sympathetic, and agreed to give the workman Sabbaths off thereafter.

Today Mr. Sesay is one of the most active members in the Sabbath school, and he has gone on to interest other young men he meets in government service. At last report he had got special Sabbath privileges for nearly half a dozen others.

Pray for the work here in West Africa, where millions are astir intellectually and seeking spiritual knowledge.

OUR MEDICAL MINISTRY AND HEALTH REFORM

T. R. FLAIZ, M. D.

AS IN the days of ancient Israel, God intended that the church of Christ should possess knowledge of health matters not only equal to but well in advance of the scientific thinking of the time. The sanitary and public health laws of Israel were quite in advance of the thinking of peoples of the ancient world. So also in our time.

The eating of whole-grain cereals and bread, fresh fruits and vegetables, simplicity in the choice and combinations of food, regularity in eating, and treatment by physical therapy were all principles of health that were lightly regarded by the medical world of seventy-five years ago. Those who advocated such measures at that time were classified as faddists or extremists.

Because Adventists followed dietetic practices now advocated by the world's authorities on diet, they were then dubbed "grass eaters." However, Adventist sanitariums were widely and favourably known for developing therapeutic procedures that have now become recognized as a most highly respected medical specialty—physical medicine.

But few, even among the medical profession of seventy-five years ago, recognized or admitted any essential relationship between habits of eating and drinking and bodily health.

J. N. Andrews, describing his personal experience under date of 1871, wrote:

"I learned almost nothing of the evils of unwholesome food—at least of such as was common in our own family. I did not know that late suppers, and "hearty ones" at that, were serious evils. I had no idea of any special transgression in eating between meals. . . . I supposed old cheese was good to aid digestion. . . . As to mince pie and sausage, I had no thought that these were unwholesome, unless too highly seasoned, or, as it was termed, "made too rich." "Hot biscuit and butter," doughnuts, pork in every form, pickles, preserves, tea, coffee, etc., were all of common use. . . . I had little other idea of headache, dyspepsia, nausea, fevers, etc., than that these were things that for the most part were wholly out of our control."—Quoted in D. E. Robinson, *The Story of Our Health Message*, p. 23.

The vicious practice of women of the mid-nineteenth century of binding the abdomen to produce the supposed beautiful wasp-waisted effect was scarcely noticed by medical men though roundly condemned by Adventists as a gross violation of the simplest health principles. This neglect can be compared with the unfortunate indifference of some present-day medical men to the well-known evils of tobacco and alcohol.

The principles advocated in Seventh-day Adventist health reform have not been unscientific, fringe, or faddist notions. Adventists accept, teach, and practise all that is of proved value in modern medicine. Scientific medicine is today accomplishing feats of disease prevention and life-saving that even a

ADVENTIST MISSIONARY HONoured BY THE QUEEN

OUR members throughout Southern Asia Division will be interested to know of the honour that has come to one of our missionaries. We quote from the *Australasian Record*:

"In the Queen's New Year Honours List for the Colonies of Tonga, the name of Pastor Norman Asprey Ferris appears among those who were awarded the Most Excellent Order of the British Empire, and his name has been published in the Fiji Royal Gazette as a member of that order. The three-point star medal of the order will be presented during the year, and a special Pitcairn stamp issued to commemorate the award. . . .

"At Pitcairn he has rendered public service of a high order outside his mission work, helping to care for the sick and training the young men of Pitcairn in first aid and the maintenance of machinery on the island.

"Pastor Ferris has spent a total of 17 years in the Solomons and in the western section he assisted in the post-war rehabilitation of the natives, distributing food from the American forces and inspecting the villages. He also rendered service under Sir Cosmos Parkinson, who took over from the armed control and re-established civil administration. . . .

"Pastor N. A. Ferris, M.B.E., has requested us to state that he has accepted the award, not for any personal gratification, but for the honour it brings to the cause of Christ in the Pacific."

generation ago would have been called miraculous. Epidemic diseases which even a few years ago swept away large numbers, are well under control. Diseases that then would have meant the certain death of the patient no longer prevent such patients from living a normal life span.

Perhaps in no area is progress more remarkable than in the psychosomatic diseases, where conditions reveal the close relationship between the physical, spiritual, and emotional.

Many years ago in the book *The Ministry of Healing*, and other closely related works, there was laid down the clear statement of physical and spiritual relationships. We read:

"When Christ healed disease, He warned many of the afflicted ones, 'Sin no more, lest a worse thing come unto thee.' . . . The physician should teach his patients that they are to co-operate with God in the work of restoration. . . . He sees many suffering as the result of hurtful practices who might be restored to

health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind."—Page 113.

Some have unfortunately conceived of health reform as a code of do's and don'ts, a statute of limitations and restrictions, the strict adherence to which is one of the conditions of salvation. Adventists do not believe that any measure of adherence to any form of health principles will, of itself, help lift anyone into the kingdom of heaven. Paul tells us, however, that our bodies are the temple of the Holy Ghost (1 Cor. 6:19), and he exhorts us to so preserve these bodies that in them we may glorify God. Again he urges that we present our bodies a living sacrifice (Rom. 12:1), which means they must be as free from blemish as possible.

Our interest, therefore, in a health message is an interest in health, in good physical strength, in a clear,

alert, healthy, and well-balanced mind through which we can better comprehend spiritual truths. The mind that has been clouded by over-eating, by overwork, by inadequate or unbalanced nutrition, by stimulants, by narcotics, or by lack of rest is not a fit instrument for contemplation of eternal truths.

Health reform calls for an intelligent understanding of the functions of the physical body. Only in such a manner can we intelligently feed, clothe, work, rest, and exercise that body to the greatest glory of God. Health reform is, therefore, in its broader aspects, a plan of life by which our spiritual, intellectual, and physical bodies and powers are maintained at their highest potential of effectiveness for a more abundant and joyous life, that they may be a fit dwelling place for His Holy Spirit. —*Review and Herald.*

Itinerating in East Pakistan

(Continued from p. 2.)

boat for Gopalganj. After leaving Chuadanga and travelling a few miles, our bus stopped by a group of people who had with them a man who had just recently been mauled by a tiger. They pleaded with the bus driver to take him to the hospital as quickly as possible. He was a gruesome sight. Until we saw him we did not realize that we were passing through tiger-infested country.

The work in Gopalganj is going well and the workers are of good courage. Doctor S. N. Arinda and his workers did a good job co-operating with the health officers after the recent flood devastation. The well organized inoculations against the aftermath of the flood had worked so well that there seems to be very few sick people in the district, whereas they had expected to have a real scourge of malaria and other diseases which usually follow such a catastrophe. We could see the high-water marks on all our buildings there and we could imagine the inconveniences our people must have suffered during the floods. Everyone spoke highly of the fine work that our mission people had done during this time by bringing

relief and medical aid to the people.

We caught the early morning boat to Jalirpar and we were happily surprised to find on it Brethren M. Amirtham and M. S. Prasada Rao, and the newly arrived missionary, Brother Brian Jacques, who was getting his first taste of mission life in Pakistan. We were happy to make his acquaintance and welcome him to the East Pakistan field where he will take up the responsibilities of principal of the Jalirpar school.

Much could be written of the committee work and the splendid meetings that we had over the weekend in Jalirpar. After the morning service, four young people were baptized. We have a fine group of students and staff in Jalirpar. Careful planning was made for the coming school year, as well as for the strengthening of the work throughout the East Pakistan field. Brother Fernando is giving a good lead to our work in this field and there is a splendid group of workers, in the field, hospital, and schools, and the prospects are bright for a rich harvest of souls throughout East Pakistan.

May the Lord continue to shower His blessings upon this field which promises such a ripe harvest.

The Voice of the Shepherd

(Continued from p. 7.)

God. Then there will be less sheep straying away from the tender Shepherd.

Jesus said, "My sheep hear My voice"; "they know not the voice of strangers." There is something about the human voice that is impelling when it has divine authority. It need not be loud or clamorous, but if direct and sincere it will cause men to stop and listen. It was said of Christ that "He shall not cry, nor lift up, nor cause His voice to be heard in the street," yet they said of Him, "Never man spake like this man."

There are many pleasant voices today that lure and deceive, as did Satan's in the Garden of Eden, but the voice of Christ brought not only authority but confidence and trust in those who heard. Men felt they must follow Him, for they knew that He was the good shepherd.

SHEEP SCATTERED EVERYWHERE

Today the Lord is speaking with a loud voice that will sound to the ends of the earth (Rev. 14:6-7). This is the voice of the Shepherd calling His sheep before the storms break upon the world. His sheep are scattered abroad in every nation, like the sheep upon the mountains, and through the influence of His Spirit many are turning home out of every kindred, tongue, and people.

On the Icelandic mountains the sheep have little pasture. They go far across lava-covered slopes to find food, but as the winter storms begin they set their faces for home, where a strong shelter houses them from the gales and bitter cold. They know a welcome awaits them, with food and protection. Jesus says, "If any man hear My voice, . . . I will come in to him, and will sup with him, and he with Me." And the Lord will be the harbour for His people and the strength of the children of Israel. —*Review and Herald.*

Southern Asia Tidings

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Miscellany

● G. G. HADLEY, M. D., with his wife and two children, arrived at the Christian Medical College in Vellore where he will teach pathology. He has come from the College of Medical Evangelists, Los Angeles. We extend a hearty welcome to this family as they join our corps of workers in the Southern Asia Division.

● PASTER D. S. Johnson attended the Christian Medical College council meetings held at Vellore on February 25, and he reports that their student-staff Sabbath school has expanded to seventeen members. Dr. and Mrs. Patt have done excellent service in uniting this group in their home for services, and the arrival of Doctor and Mrs. Hadley and children have brought real joy to all there.

● PASTER and Mrs. J. W. Nixon, from Australia, and three children, arrived in Bombay on March 3. Pastor Nixon will take up his duties as Division Publishing Department secretary. We are happy to have this family join us in the Southern Asia Division in the spreading of the gospel through the literature ministry.

● BROTHER Ah Chu, who has been connected with an evangelistic effort at Moulmein, Burma, has now been elected Voice of Prophecy secretary for the Burma Union.

● SINCE Pastor F. C. Wyman will be leaving for furlough soon, Brother Chit Maung, has been appointed as acting principal of the Myaungmya High School.

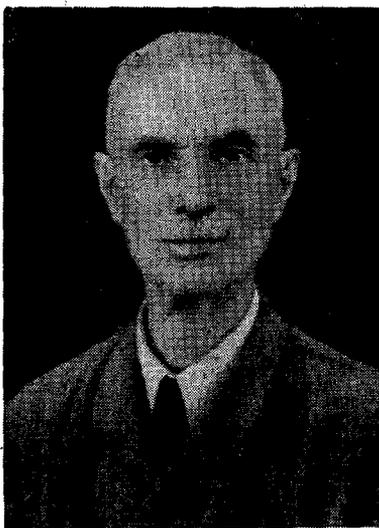
● PASTOR P. A. Parker has been appointed president of the Central and Upper Burma Mission, with headquarters in Mandalay. We wish him every success as he unites with the workers in these fields in the spreading of the message.

● BROTHER F. Ba Tin has been appointed Educational secretary of the Burma Union, in addition to the Sabbath School and Home Missionary

departments which he is already carrying. We trust this new department will grow under his efficient leadership.



MEET OUR WORKERS



Paster R. T. E. Colthurst graduated from our Foreign Mission Seminary in Sligo, Maryland, U. S. A. during the presidency of W. E. Kern in 1912 and was assigned to France for mission service. He was directed from there to Algiers, North Africa where he served all during World War I. In 1920 he was ordained to the ministry and in 1924 took charge of the work in Mauritius. In 1930 brother Colthurst was put on sustentation by the Southern European Division and he returned to England where he had been born. While there he served in South and East England including London and Cambridge. Several years later he sailed for the West Indies at his own expense. There he taught Elocution, Ancient History, New Testament Epistles and Pastoral Training classes, in the Carribean Training College. Later he served in British, French, and Dutch Guiana and then in 1950 he sailed for the Southern Asia Division arriving in Bombay in September of that year. Pastor Colthurst worked for some months in Bombay then he went to pioneer the work in Goa. He was not allowed to stay there very long and so he came back to Poona and helped Pastor R. H. Pierson who was running an effort. Surat was his next field of labour and then he was called to Pondicherry, French India, where he is doing good service at the present time. Pastor Colthurst says he has continued to work full time since the day he was put on sustentation. He is 81 years of age but God has given him wonderful health and energy which he has used in His service. We are sure he is an inspiration to many.



● PASTER W. H. McGhee reports a very successful Voice of Prophecy Rally in the Lahore church on the evening of February 13. On the following day six persons were baptized, and we rejoice over the addition of these new believers to the Lahore church.

● SEVEN hundred were in attendance on the first night of an evangelistic campaign in Golbagh, Lahore, which is being conducted by Pastors W. H. McGhee and E. F. Buck. Temperance subjects are being included in the programme.

● CONGRATULATIONS to the Lahore church members who have raised Rs. 7,000 in their Uplift campaign.

● WE ARE happy to announce the arrival of Mr. and Mrs. Brian Jacques in Calcutta on February 20. Brother Jacques will be the new principal of the Kellogg-Mookerjee High School in Jalirpar, East Pakistan. We wish these new missionaries much of the Lord's blessing as they train the young people in this school to be workers for the Lord.

● MR. R. John Prasada Rao, from Singapore, has returned with his wife and two children to his homeland of India to spend three months visiting his father, Pastor R. J. Moses of Hyderabad. Mrs. Rao is a doctor and Mr. Rao is a chemist on the staff of the Youngberg Memorial Hospital. We were happy to have this fine family pay us a visit at the Division office.

● PASTER O. A. Skau has just returned to Poona from Madras and Bangalore where he has had an interesting and profitable time doing Uplift for the South India Union

● BROTHER and Sister Stahlnecker are earnestly working to develop a band in the new Bangalore Middle School, for which they need good used wind instruments on loan or as a gift. Correspond with them direct regarding these, and we trust the field will respond to this worthy request.

—O. O. M.