

OUR YOUTH NEED

A

CHRISTIAN EDUCATION



THE majority of children and young people who attend our own schools all the way through remain true and faithful to this message, whereas the majority of those who attend worldly schools leave the Church and go out into the world. But this is not at all surprising. We expect a person to do what he is trained to do. If we did not we would not spend all the time, the money, the effort, that we do on education. Teaching would of all occupations be the most foolish and unnecessary calling if a person did not do what he is trained to do.

"True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a co-worker with Christ.

"If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord."—*Fundamentals*

of *Christian Education*," p. 543.

When our children are sent to the world, to be trained by the world and for the world, we have no one but ourselves to blame if they go to the world, work for the world, and are destroyed with the world at the end.

But the church which provides a church school for its children and encourages its young people to attend



FINDING ROUGH DIAMONDS

*A diamond in the rough
Is a diamond sure enough,
For before it ever sparkles
It is made of diamond stuff!*

*Of course, some one must find it,
Or it never will be found,
And then someone must grind it,
Or it never will be ground!*

*And when it's found and when its
ground,*

*And when it's burnished bright,
That diamond's everlastingly
Just flashing out its light!*

*Oh, teacher in the church school,
Don't say, "I've done enough!"
That worst boy in your class may be
A diamond in the rough!*

(Source Unknown.)



our own advanced schools of learning can claim the wonderful promise, "I will contend with thee, and I will save thy children." Isa. 49:25.

Our workers all over the world come from our own schools. The mission fields never go to secular schools to find missionaries. Ministerial interns, Bible instructors, teachers, secretaries, are sought from among our own graduates. It is to the school that the Church turns for trained workers in the vineyard of God.

Material gifts to our children could be taken from them by robbery, through deceit, or through poor investments. But no one can take knowledge away from another. A Christian education is the best gift a parent can give to his child.

Where can our investments as a Church earn larger dividends? Where can so much be accomplished with so little? What form of evangelism bears so rich a harvest in this life and in the life to come? Money spent for Christian education is seed sown in the fertile soil that will bring forth fruit for the Master's use.

How do we, as a Church, value our own children and young people? How much good seed shall we sow today?

THE LONG RANGE VIEW OF EDUCATION

ARTHUR L. WHITE

Secretary, Ellen G. White Publications

“PRACTICAL” is the term we would use if we were to sum up in one word the Spirit of prophecy counsels on the education of our youth. Such a practical education took into account adequate preparation for this life and then looked beyond the few years allotted to us here to life eternal.

As we examine that great basic article in education found in *Testimonies*, Vol. 3, pp. 131-160, which was largely instrumental in calling into being a unique educational system as conducted by Seventh-day Adventists, we discover an approach to education quite different from that which we see in the world around us. Let us forget long-established concepts and then list some of the high points called to our attention through the visions given by God to His chosen messenger.

THE ESSENTIALS OF EDUCATION

1. The great importance of this topic is revealed in the opening sentence: “It is the nicest work ever assumed by men and women to deal with youthful minds.”—*Testimonies*, Vol. 3, p. 131.



2. Clear discernment is needed to “train” children and “educate” youth so that our youth will come from the home and the school prepared to think and make decisions.

3. When a child enters school his education is already well begun, and many of the lessons which will determine his success or failure are already established.

4. The early years, therefore, in the home, call for the best efforts of the mother to make adequate preparation for her task.

5. The qualification of the teacher is highly essential. “The habits and principles of a teacher should be considered of even greater importance than his literary qualification.”—*Testimonies*, Vol. 3, p. 131. How truly vital that teachers be Christians, receiving their training in schools where character is held to be of first importance.

6. The physical development of the child should be the first point of interest, both of the teacher in the home and in the school.

7. Next the mental needs must be met with appropriate development in scholastic lines.

8. Added to this we find the moral qualities are to have attention.

9. On this foundation is built the spiritual education of the scholar. But all of their lives are to be brought in together as the child or youth advances in years.

10. The graduates are to come from our schools in good health, with a practical, all-around knowledge, prepared for the practical things of life—the young lady prepared for her responsibilities in the home; the young man prepared to support himself and prospective family with the work of his hands in some trade, and perhaps well prepared in the profession of his choice. In no case is the practical training to be neglected.

With this concept of an education planned in such a way as to truly

prepare our youth for life, Ellen G. White wrote:

OUR CONCEPTS TOO NARROW

“Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the perusal of a certain course of study. It means more than the preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the har-

REMEMBER

Education Day
and Offering
May 28, 1955

monious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.”—*Education*, p. 13.

PREPARATION FOR ETERNAL LIFE

Seventh-day Adventists take the future life into account, and look upon the few years granted us here as a work of preparation for eternal life. It is the characters we form in this life, the characters our boys and girls are forming this week, today and tomorrow that will determine whether the “well done” will be said to them at the coming of the Lord. It is the characters we form here and now that we will take to heaven and to the new earth with us. With this long range view, how important it is that every boy and girl of Seventh-day Adventist parents gain his or her education at the feet of not only Christian teachers, but of Seventh-day Adventist parents.

WE ESTABLISH A COLLEGE BY THE “BLUEPRINT”

With this pattern before us we set about to establish a college. Others soon followed. It took some years to learn how to carry out the programme set before us in its fullness,

but the Lord greatly blessed in this line of endeavour. Now Seventh-day Adventists conduct primary and secondary schools in almost every land of the world and institutions of advanced education in most countries. As it has been my privilege to visit many of these schools I have said in my heart, surely we see here the evidence of loyal men and women dedicated to a large task following closely "the blueprint," "a pattern," set before them by the pen of the messenger of the Lord.

And what a blessing these schools have been to us. First of all in the religious training of our youth. It is known to be a fact that the larger part of our youth trained in our schools remain firm believers in the message and that the larger part of the Seventh-day Adventist youth attending the schools of the world lose their way spiritually. Is this not argument enough, dear parents, for making every sacrifice to get our boys and girls in our own schools.

Then I think of the very practical training our schools give, not only in the class rooms, but also in the work programme and in the training of our youth for the practical side of life, and they go from the doors of our institutions well prepared to meet the challenge of life in this complex age.

Many of our youth as they go from our advanced institutions, having had opportunity to observe the character and qualifications of their fellow students, have chosen a life companion, one to stand by his or her side as they make their journey down life's pathway together. How essential it is that the young women from our homes be given an opportunity for training in one of our schools, for the lessons there learned mould the new home and in turn exert a far-reaching influence in the church and the community.

OUR WORKERS FROM THESE SCHOOLS

Then as I look about in the various countries I observe that the work of the denomination is being accomplished by the young men and women who have been trained for service in our schools. The youthful, fully consecrated workers coming from our educational institutions are putting a mould on the work of the denomi-

nation around the world. It is to our schools we must look for the replenishing of our working forces and for recruits to forge ahead in pressing into new fields. What a challenge this is to all of us.

In all this important work we have the promise, "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." Ps. 32:8. As one opens the book *Education or Counsels to Parents, Teachers and Students or Fundamentals of Christian Education* the impression is deepened that surely this has been our experience as a people.

OTHERS SEE THE VALUE OF THEIR COUNSEL

The value of these books and the need of an understanding of the principles they set forth is clearly seen by many not of our faith. Years ago the book *Education* was translated into one of the languages of southern Europe and circulated widely by an educator of his country. Again and again in the great universities the students in educational fields are directed to this book.

Tsunekichi Mizuno, professor at Tamagawa University, and former
(Continued on p. 4.)

WHY CHRISTIAN EDUCATION DAY?

O. O. MATTISON

MAY 28 has been set apart by the Division committee as Christian Education Day. Why? Why have special days for special promotion? Why not let the pastors just choose the subjects they think best? Why a special day for anything? I thank God we have special days to promote Uplift; Voice of Prophecy; Spirit of Prophecy; Medical Evangelism; and all the other special phases of our work. It keeps before the workers and members the well-balanced programme of a world-wide work. It constantly reminds us that we are all together in this work.

Above all the special days of the church calendar, I value Christian Education Day the highest of all, because it comes closer to all of us than any other special day. It reaches into our homes and reminds us as parents of our responsibility to our children and our God. Our homes are little gardens of the Lord, planted and established by Him and for Him. Our children are the tender plants in that garden; and in order for them to be trained properly we should place them under the care of godly teachers that they may grow up as tender plants shielded from the evils of the world around them. Not only are they shielded, but trained according to the blue-print God has given.

What more could we ask of the

Lord than that which He has provided for us and for our children. Shall we show our ingratitude by turning aside from the provision He has made for us? Or, shall we place the same value on our children that the Lord places on them and therefore bring them into the environment where they can sit at His feet and learn of Him and grow up like Him? Read carefully all that is printed in this issue on Christian education. Apply it first in your homes. Present it clearly and boldly to your church and in the homes of your neighbours. Determine now to educate your children in the school established by God—the school that will prepare them to take their place in the finishing of the work of God on earth and prepare them to enter the great school above where we shall all sit at the feet of Jesus and learn of Him.





DID YOU KNOW THAT—

One out of every six persons baptized into our church during 1952 was a student in an Adventist school.

In Southern Asia one out of every 5½ persons baptized into our church during 1954 was a student in an Adventist school.

The number of children baptized during the past three years while attending the elementary church schools of North America would make 65 new churches of 100 members each.

In Southern Asia the number of children baptized during the past three years while attending our denominational schools would make 5 new churches of 100 members each.

Each year more than 1,200 young people go from the schools of our denomination into the organized work of the Church.

In Southern Asia 33 young people from Spicer College and 15 from Nuzvid entered the organized work of the Church in 1954.

Forty-one per cent of the children of elementary school age in Adventist homes in North America are *not* attending church school. According to present statistics, three of every four of these children will leave the Church. And yet, a Christian education is their birthright!

In Southern Asia approximately 74 per cent of the children of school age in our Adventist homes are *not* attending church school.

"In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost."

—*Counsels to Parents, Teachers, and Students*, p. 165.

director of Social Education for the Ministry of Education in Japan, a man who made no profession of religion, a few months ago wrote of the devotion of educators to great leaders in that field—Locke, Rousseau, Pestalozzi, and Dewey, and then concluded that "unless we come to know the God whose thoughts are the most profound, whose actions are the most holy, whose influence is the greatest among men, it seems to me a matter of impossibility to provide correct guidance and help for the child, the pupil and the student, who it might be said, are a reflection of the light of God." He then referred to the necessity of knowing the methods of the living God, if an educator was to bear the "name of a teacher." Then he wrote: "*Education*, written with the inspired pen of Ellen G. White, has for fifty-some years been a well-known book which has rendered the greatest possible service and

joy to students, teachers, and parents the world over. When I was studying at the University of Illinois, it was my privilege to read the book in its original language. I was profoundly moved by the book at that time, and it has been my desire ever since to recommend it to the educators of Japan." After speaking of his joy that *Education* was now available in Japanese, he closed his statement with this hearty commendation: "I hereby recommend this book to parents, teachers, and students as most profitable reading in our understanding of the 'New Education.'"

This man of the world, this educator who makes no profession of religion somehow through the book *Education* has gained a clear insight into the importance of that training which prepared for this life and for the life to come.

Do we, do you, as Seventh-day

Adventist parents in the great Southern Asia Division have this clear conviction of the importance of Christian education? With gratitude in our hearts for the excellent institutions of education established in this great land of India, Pakistan, Ceylon and Burma, let us make every effort and sacrifice to see that each one of our boys and girls, young men and young women, is in a Seventh-day Adventist school when the term opens. And then let us all pray that the Lord may in a special manner watch over our schools and bless every effort put forth to train our youth for this life and for the life to come in that practical education designed to prepare for "the whole period of existence possible to men."

CHRISTIAN EDUCATION IN PLYMOUTH, ENGLAND

W. I. SMITH, *President*,
Newbold Missionary College

IN PLYMOUTH, whence the Pilgrims put out to find a new land, Christian education is as effective as it is elsewhere throughout the world.

About thirty years ago the little Plymouth church of fewer than one hundred members became interested in a church school for their children. A small school was opened, and through all the years enthusiasm for Christian education has grown.

After completing the elementary grades the older students have continued in the Stanboroughs Secondary School and then in Newbold Missionary College.

In tabulating the records of these young people we find that eleven have been graduated from the college, of whom eight are workers, or wives of workers, in various positions of responsibility. In addition to these, twelve others are listed as departmental workers and nurses, and three more are students at Newbold Missionary College.

What a record is this for one little church school! Recently the executive committee of the Newbold Missionary College board was in session, and the question was asked, "How many of you received the finishing portion of your education at

LEARN AT YOUR LEISURE

WILLIAM SHARALAYA

this college?" Seven hands were raised from a group of eleven persons, and the remaining four had attended our other Christian schools. How dependent is our work upon the product of our schools, and how much our youth need the inspiring influence of these "cities of refuge" to generate the desire to serve the Advent Movement! "All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become labourers together with God."—*Counsels to Parents, Teachers, and Students*, p. 44.

YOU will sometimes hear it said of a man who had got on in life, that "opportunity knocked at his door." Don't believe it. Opportunity never did anything of the kind. Opportunity stays right where it is—waiting for the right man to come and seize it.

This is a time unprecedented in the opportunities which it offers. In almost every branch of Mission

service—new, responsible posts are waiting to be filled only by men who are trained to fill them—only by the man "who knows the job."

Will you be that man? The answer depends entirely on yourself. If you say *yes!*—The Home Study Institute can help you to success as surely as it has helped scores of other workers who are forging ahead today.

What will it cost you?

In money—a mere trifle compared to the prizes ahead.

In time—an hour or two set aside every other evening a week, in the quiet of your own home.

In effort—very little beyond the determination to *start*.

To those workers who lack a few hours to complete their college course here is a chance to finish through the Home Study Institute.

The Home Study Institute of the Southern Asia Branch offers fine courses in Commerce, Accountancy, Secretaryship and in Religion, Education, English, Health, History, Sociology, etc.

Expert tutors in your chosen course give you that individual attention which is so essential to successful results. One of the students writes: "The Home Study Institute has rendered me the best help I could ever get. The lessons are sent promptly, the difficult problems are solved and made plain by the instructors more explicitly and are sent on time. I should not fail to say that I have learnt more fully and thoroughly through its services than by the regular course of studies I have had in the regular formal school."

Ask for the Home Study Institute's prospectus. It will tell you everything about the courses offered. The book will cost you nothing, commit you to nothing. But it may mean everything to you!

SUGGESTED RESPONSIVE READING FOR THE CHURCH SERVICE, MAY 28

1. Ques. What inspired warning has been given regarding the type of schools we should choose for our children?

Ans. "In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavour to send them to schools where they will obtain an education based on a Scriptural foundation."—*Counsels to Teachers*, p. 205.

2. Ques. But what if we teach the Bible to our children at home? Will that not counteract the influence of the public school?

Ans. "One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools."—*Fundamentals of Christian Education*, p. 285.

3. Ques. What is education without true religion?

Ans. "Without the vital principles of true religion, without knowledge of how to serve and glorify the Redeemer, education is more harmful than beneficial."—*Fundamentals of Christian Education*, p. 350.

4. Ques. Would you say then that Christians should remain in ignorance?

Ans. "Ignorance will not increase the humility or spirituality of any professed follower of Christ."—*Fundamentals of Christian Education*, p. 45.

5. Ques. What is the main difference between Christian education and worldly training?

Ans. "True success in education, as in everything else, is found in keeping the future life in view."—*Counsels to Teachers*, p. 21.

6. Ques. How closely allied is education to redemption?

Ans. "The work of education and the work of redemption are one."—*Education*, p. 30.

7. Ques. What is one of the most important responsibilities of the Church?

Ans. "Nothing is of greater importance than the education of our children."—*Counsels to Teachers*, p. 165.

HOME STUDY INSTITUTE

(Southern Asia Branch)

Post Box 15, Poona 1

Registrar: Mrs. D. S. Johnson

FOR THE YOUTH

YOUR HANDS

TAYLOR G. BUNCH

DID you ever stop to think how often you use your hands? In a Pathfinder meeting or at junior camp, when the leader asks for a decision, he says, "All in favour show their hands," or, "All opposed show their hands," and you let your hands speak for you. You let others know the way you think and what you believe by the way you use your hands.

When one of our soldiers meets an officer he brings his right hand up in a salute to show his honour and respect to a superior. He does not say a word, but lets his hand speak for him. We sometimes speak of "friendly hands" because of the way they are used. We greet a friend at a distance with a wave of the hand, and if he is close by we shake his hand.

We also speak of "willing hands," because they are always ready to help others. They are also called "helping hands." Boys who have them are always willing and anxious to do chores around the house, and girls with helping hands assist Mother with the dishes and housework. There are also "grasping hands," which indicate a greedy and selfish nature. They are always held out for others to put something into them. They have been called the "gimme hands."

"Clenched hands" may indicate an ugly disposition, a person who likes to fight. Or they may mean a stingy attitude, wanting to hold on to what they have. Boys and girls with such hands try to hold on to their money instead of putting it into the Sabbath school and church collections, or using it to help others.

Then there are the "folding hands" of those who like to relax and take it easy, even when there is a job to be done. Such persons feel that the world owes them a living, or they want an education or something else but are not willing to work, because they are lazy. Others have "calloused hands," which show that they are not afraid of hard work. Some girls do not want to help Mother with the

dishes or the washing for fear of spoiling their hands. Some people let their fingernails grow long to let others know that they do not have to work. The really "beautiful hands" are those that are used most. A mother was ashamed of her rough hands, but her son said they were the most beautiful hands he had ever seen, because she took in washing and worked hard so that he could have an education.

The Bible says that only those who have "clean hands, and a pure heart" will be saved. To all sinners the Lord says: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." This shows that cleanliness and character are closely related. So keep those hands clean!

Then there are the "clapping hands," by which we show our amusement or joy. The Bible speaks of people and even of trees clapping their hands for gladness. There are also the "blessing hands," such as Jesus had as He went about doing good. His were also the "healing hands," for He layed His hands on the sick and they were healed of their diseases. When Jesus took the dead daughter of Jairus by the hand she arose.

Hands are laid on deacons, elders, and ministers when they are ordained and set apart for their work, and also on the sick when they are anointed for healing. We also lay our hands to a task when we want it done. The Bible says, "Whatsoever thy hand

findeth to do, do it with thy might." The hand has always been the symbol of labour. When the captain calls out to the crew, "All hands on deck," he means that the persons to whom the hands belong should gather on deck for some task he wants done.

So boys and girls, your hands speak for you, work for you, act for you, and tell others what kind of disposition and character you have, and you can be sure that they always tell the truth about you. See to it that they tell a good story, so that others will like you and trust you. The Bible says, "Be sure your sins will find you out," and we might say, "Be sure your hands will find you out," or tell on you. Use your hands to bless others, to work for Jesus, and to glorify God.—*Review and Herald*.

LET US KNEEL IN PRAYER

RAYMOND S. MOORE

LET us worship and bow down: let us kneel before the Lord our Maker." Ps. 95:6.

Not long ago we were gathered for a mid-week prayer meeting in one of our centres. An experienced ordained minister was leading out. A thoroughly inspirational meeting it was. Clearly the Holy Spirit was with us.

Then came time for prayer. The leader asked certain brethren to lead out, suggesting that others follow. And noticing a slightly crowded condition, he added, "Let us remain seated while we pray."

If this was an isolated instance, we would not comment here. But in our travels in recent years we have seen an obvious trend in this direction. In committee meetings and in our churches we have been asked to stand or remain seated oftener than we have been asked to kneel. Perhaps the room is crowded, the floor a bit dusty. Perhaps also we covet the favour of our fellow men more than the approval of God.

My heart is impressed with this amazing condition—that we as church leaders are placing the comfort and convenience of our members before the sacred, awesome, loving presence of God Himself. He tells the story in Psalms 50:21. "Thou thoughtest that I was altogether such an one as thyself."



THE CERTAINTY OF THE ADVENT HOPE

DALLAS YOUNGS

THROUGH the centuries, among both Christian theologians and laymen, there have been those who did not believe in the personal return of Christ. But the hearts of others glowed with the blessed hope.

In the days of the apostles there were some who hoped for the imminent return of their Lord. They expected Him to return in their lifetime. This was but natural. Many of them had seen Jesus. Others had received a knowledge of Jesus' teachings, His miracles, His works of mercy from those who knew Him. Of course they longed for Him to return. Why wouldn't they? Jesus was their Saviour, and they were eager to see Him face to face.

The Advent hope is in complete harmony with one's natural desire to be in the presence of those he loves. Does the bridegroom want his bride at his side? Does the mother want her child near? Does the parent, growing old in years, want his children around him. Just in this way the Christian who loves Jesus wants to be with Him. And not only that, Jesus, who loves the redeemed, wants them to be with Him. He says, "I will come again, and receive you unto Myself; *that where I am, there ye may be also.*" John 14:3.

But when love waxes cold the longing desire to see and be with Jesus disappears. Sin then defiles the life. No child having transgressed his father's precepts is anxious to see him. He would defer the meeting as long as possible, and when it occurs he is uncomfortable in his parent's presence. It is thus with the Christian who violates his Lord's commandments, who lives selfishly, who eats and drinks "with the drunken," who

buries his talents. Such a man would defer to the furthest possible moment the meeting between his Lord and himself.

During the Dark Ages love waxed cold. Faith in the reality of Jesus' promises was lost. Assurance to save was centred in the church rather than in the living Christ. Formal worship prevailed. Forgiveness, so the people were taught, could be purchased with money. The departure from the living Word of God was almost universal; consequently, a veil of darkness was drawn across the minds of the people. In their ignorance men depended upon the priests to forgive their sins.

Centuries passed until at last the light of God broke through the darkness by the preaching of the Reformers, whose messages were printed for the first time as the result of Guten-



HE COMES TO BLESS

Mrs. G. L. Brown

When Jesus comes He comes to bless,
To set the prisoner free,
To strengthen and give power divine;
He makes the blind to see.

When Jesus comes He comes to bless,
To change our gloom to joy,
To take our cares unto Himself
With all that doth annoy.

Oh, may we ever live to bless,
To help uphold and cheer,
To copy Him and know that He
Is so divinely near.



berg's great invention. Now God's Word, chained for hundreds of years to the convent wall, was placed, as Wycliffe said, in the hands of the man who drove the plough. With the return of the Bible, reformation of life took place; hope, lost in the centuries of idol worship and superstition, revived, and with it the hope of the return of Jesus. Luther thought in his day that the event was about three hundred years distant.

With reviving love came the longing for Jesus' return according to the promise. Such men as Joseph Wolfe, William Miller, and hundreds

of other theologians in different parts of the world studied the prophetic scriptures pertaining to the second coming of Jesus. With this study came a profound conviction that the coming of Jesus was imminent.

Although disappointed when Jesus did not appear in 1844 as expected, many of those who participated in the Second Advent Movement still believed that it was of God, and they continued to hold to their belief in Christ's soon return.

In the years that followed, many scoffers arose, saying, "Where is the promise of His coming?" But neither the fact of the disappointment nor the scoffing of the scoffers could gain-say for a single instant the fact of the promised return. That fact is based upon the infallible Word of God. Men may be wrong, men may fail, but God never. Just as God, in "the fullness of the time," "sent forth His Son" to fulfil the prophecies pointing to the first advent, so will He send Jesus the second time in fulfilment of the second advent prophecies.

What is the situation now in regard to this blessed truth? It is not much different than in ages past. There are those who believe it and those who do not. There are those to whom Jesus' coming is the glorious hope, and there are those to whom it is foolishness. The controversy continues. Some argue for it, some against. The vast majority of Protestant church members believe that the only time Jesus will come is at death. As far as a literal, visible, personal return of Jesus is concerned, that is not in their thinking. Thousands of sermons are preached every Easter Sunday announcing faith in the

(Continued on p. 9.)



SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***A NEW CHURCH FOR CALICUT**

V. T. THOMAS

LITERATURE evangelists are the entering wedge for evangelical work in unentered territories. This statement has been proved true especially in the case of the Malabar district. For many years our col-porteurs were working in this district selling books and distributing literature, thus paving the way for organised work to be done later. The first Mission evangelist to be sent here was Mr. T. V. Zachariah, who with his family stayed at Calicut, the capital of Malabar.

Our readers may be interested in a few facts about Malabar. The first European traveller, Vasco da Gama, landed in 1497 at the ancient and historically famous city of Calicut. He must have been greatly attracted by the palm trees of Malabar and the glorious sunsets seen from the sandy beach which every evening allures many people out to enjoy the cool breeze. The district has an area of 5,788 square miles and has a population of nearly thirty lakhs comprised of Hindus, Muslims, Christians, Jains, Buddhists etc. The church built recently at Calicut is the first one to be built by our Mission in this district.

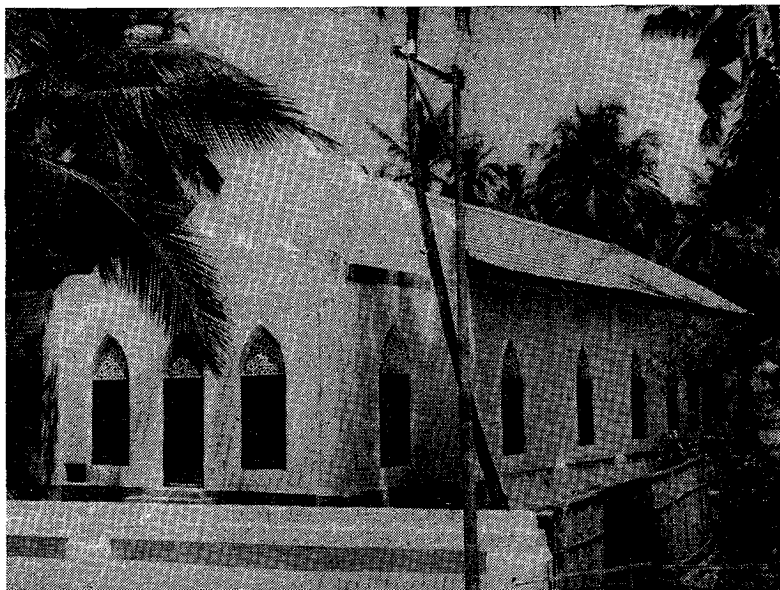
Ten years ago our brother started evangelical work in this city. Though at first the work did not seem to be very encouraging, the Spirit of

God was working in the minds of the people. Pastor W. F. Storz launched out in an effort in the city of Calicut in 1950 with the help of a good team of workers. As the result of this effort, a nucleus of the church was formed. At the same time the writer had the privilege of coming down

personality won the hearts of the people of Calicut, who are very musically minded. At the end of the effort a good group was baptised and the church was organised.

Ever since the work started the members had been meeting for worship in a small stuffy rented upper room. After organising the church the Town Hall was rented and used for Sabbath services while the other services were carried on in the upper room. Later on the Town Hall was not available for our use.

Soon after the close of the Calicut effort, a plot of land was acquired



The beautiful new Calicut church.

from Poona to work in this section.

In 1953 Malabar had the privilege of getting Mr. P. S. Johnson as the district leader. He also stayed in Calicut. At this juncture a city effort was planned for Malabar and was conducted by Pastor E. L. Sorensen. His musical talents and cheerful in an ideal spot in the heart of the

city. Funds were made available for the construction of a church building. Plans were prepared under the direction of Pastor Sorensen and the construction started on October 22, 1954 after the necessary permits from the Government authorities had been obtained. Pastor A. E. Rawson laid the corner stone of the building while



The rostrum showing the baptistry behind.



Interior of the church.

he was on a visit to Calicut for a V. O. P. Rally. The foundation stone was laid by Pastor Sorensen and so the building work progressed.

The members of the Calicut church have shared in the responsibility of collecting funds for furniture for the church. A Carnival of Music was arranged in the Town Hall and an interesting programme was prepared by Pastor and Mrs. Sorensen, Pastor and Mrs. Stahlnecker and Hutton's Orchestra. The proceeds of the concert amounted to Rs. 906/-.

The work has been completed in about five months and the dedication service was conducted by Pastor Sorensen on March 5. The service was short and impressive and was well attended. Some of the leading men of Calicut were present on the occasion in response to our invitation.

Mrs. Sorensen has taken great interest and pains in making the church as attractive as possible.

We are grateful to the Division, Union, and the Local Mission for making available the funds for the construction of the church.

There is no doubt that the members of our church at Calicut are much inspired by getting such a beautiful place of worship. We hope to push forward the work God has entrusted to us with new zeal and enthusiasm. I crave the special prayers and goodwill of the "TIDINGS" family on behalf of the church at Calicut that it may go forward in faith and prove a beacon light to the thousands of judgment-bound souls living in this vast city.

Certainty of the Advent Hope

(Continued from p. 7.)

crucifixion, the death, and the resurrection of Jesus. Much is said about the resurrection, but rarely is any mention made of our Lord's promise to come again.

Yet there is far more said in Scripture about the second coming of Jesus Christ than about His resurrection. Why this silence? It must follow that we have been and are living in a period of the world's history when men do not love the Lord enough to want to see Him, enough to want Him to return. It is a trait of human nature that we talk about those things that we are interested in. Some testify to the fact

LITERATURE AND THE EVANGELIST

"The press is a powerful instrumentality which God had ordained to be combined with the energies of the living preacher."

—*Life Sketches*, p. 217.

"I have been instructed that even where the people hear the message from the living preacher, the canvasser should carry on his work in co-operation with the minister. . . . 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."—*Colporteur Ministry*, pp. 100, 101.

There have come to my desk experiences that show the value of the team work suggested in the above quotations. Here is one from Paulin, Georgia:

"A book, a Bible Course, an Evangelistic effort."

"In reply to your question about how I accepted the truth—I purchased the book *Drama of the Ages*, and at the same time was enrolled to take Bible lessons. When I was reading this book and taking the Bible lessons, a series of meetings were opened near my home, and I attended these meetings. Thus the book, the Bible lessons, and the public effort soon convinced me of this wonderful truth. I was baptized some months ago, and I am very happy in the message which has come to me."

From Memphis, Tennessee, comes a similar testimony that teamwork pays. A man purchased from a colporteur the book *Bible Readings for the Home*. Shortly after that Bible lessons were sent to him. The book and the lessons made a profound impression on the reader. Then an effort started near this person's home. These were attended and today both he and his wife rejoice in the truth.

Dear fellow-workers in the literature ministry, are you enrolling students for the Voice of Prophecy? Are you co-operating with the evangelist? If you are you are part of a soul-winning team which pays in sales and souls.

—O. A. SKAU

that they have been in the popular churches for twenty years or more and have never heard a sermon on the second coming.

This age parallels the age of Lot and Noah. Then they were eating, drinking, buying and selling, marrying and giving in marriage. They were busy all right, but not with the things of God. Worldliness and worldly enterprises occupied their attention to the exclusion of things religious and eternal. The result was the Flood and utter destruction of the world. According to Jesus, it will not be different when He comes. Then people will be doing the same things just prior to Jesus' return, and doing them to such an extent that Jesus questions, "When the Son of man

cometh, shall He find faith on the earth?" Luke 18:8.

And yet we are seeing a revival of interest in the second coming of Christ such as has not been witnessed for many years. Present world conditions and the discussion of this topic in the recent assembly of the World Council of Churches has had much to do with this renewed interest. We can be glad for this, for it gives us new opportunities for preaching the Advent message.

A revival of interest in the Lord's return will bring a revival of spiritual life, for we are told, "Every man that hath this hope [of Jesus' return] in him purifieth himself, even as He is pure." 1 John 3:3.

It could not be otherwise in the
(Continued on p. 13.)

HOW THREE YOUNG
PEOPLE LEARNED
THAT

FAITH WITHOUT WORKS IS DEAD

T. H. BLINCOE

“YOU know, Professor, I prayed earnestly for a good grade in this exam and look what I got. I guess my faith just isn't strong enough.”

“Jim, how much time did you spend preparing for the examination?”

“Well, I studied from seven until twelve the night before and then got up at four in the morning and studied right through until the first-period bell rang. I even skipped breakfast. Of course, I had three exams scheduled for the day, so I had to divide the time accordingly. But after all, I did my best. Can't a fellow expect God to help him in times like this?”

“Yes, Jim, you can expect help from God if you do your part. But we must remember that faith will not take the place of a consistent study programme. Cramming at the last minute is not God's way. The Bible says that “faith without works is dead.” If God worked a miracle and complied with your request, He would be encouraging mental laziness. That is not like God. He loves His children and ‘love worketh no ill.’”

Do you think the professor stated the matter rightly. Jim's faith was strong, wasn't it? But he needed to balance it with works. The acid proof that Jim was exercising faith would have been the good works of a balanced, consistent study programme.

One afternoon a college senior came rushing into my office. He shut the door behind him, pulled up a chair, and announced exuberantly, “I've found the right girl. I am sure she is the one the Lord would have me marry. She's wonderful. She is everything a fellow could desire. We are planning to ask the faculty for

permission to get married during the Christmas vacation. Do you think they will grant it?”

“Before we discuss the answer to that question,” I said, “let me ask you a question. What makes you so sure that she is the girl the Lord would have you marry?”

“I have never felt this way about any other girl in my life. She's wonderful!”

We continued to talk for over an hour. I asked Bob several urgent questions, but he always referred to his feelings. He had no basis for believing that he had found the girl that the Lord wanted him to marry except his feelings. He had known her for just a few weeks. He knew practically nothing about her family. Her household abilities were unknown to him. Neither of them had counselled with his parents. The financial plans were hazy; perhaps



she would work. Finally he came up with the idea that a fellow had to exercise a little faith in the matter.

But was Bob exercising faith, or was he being driven merely by his emotions? Were his reasoning powers functioning? If Bob had been exercising faith, his feelings toward

the girl might have been just as keen, but they would have been under the control of reason sanctified by God's grace. His plans would have been built upon the solid rock of careful study, prayer, and consultation with competent people, not upon the shifting sands of emotion. Bob was unconsciously using faith as a blind. Perhaps God was leading him and his girl friend together, but if He was, Bob certainly ought to have had more concrete evidence than his feelings.

Harry was having a real struggle. The Holy Spirit was drawing him to Christ. Satan was drawing him to the movies. Harry loved the movies. He attended frequently. According to the ministers he could not have the fellowship of Christ and continue attending the theatre. At first he disagreed with them one hundred per cent. He saw many good things in the movies. He would have to choose his pictures with a little more care, he thought, and take the good and leave the bad. But he was sure he could do it. Later on, a deep conviction settled on him that the ministers were right; it was either Christ or the movies. Which would it be? He decided for Christ.

But the enemy made a counter-attack. One evening Harry went out with some of his non-Christian friends. They rode around for a little while, and then someone suggested that they take in a movie. Immediately everyone agreed except Harry. His heart began to pound. He had a strange sinking feeling. What should he do? None of his friends knew about his recent decision. Should he tell them now. This hardly seemed to be the right time.

He had better go along this time, he reasoned. God knew that he was a victim of circumstances. He really didn't want to go. It was a ten-minute drive to the theatre of their choice. Harry was in misery all the way. His arguments didn't seem to satisfy his conscience. He began to pray that God would cause them to have a flat tire, so they wouldn't reach their destination, but nothing happened.

Before he went to bed that night Harry confessed his sin. He prayed for forgiveness and promised God that it wouldn't happen again, but he failed to realize the intelligence and strength of the enemy he was battling

against. More counter-attacks followed. Each one was a little different. Harry was defeated over and over again. Finally he became desperate. One night he talked it all over with God. New insight flooded his mind. He saw things in a different light. He realized that *he* must do certain things and trust God for other things that he could not do.

Harry won the victory that night. He won it by faith. The good works followed. As opportunity came, he

told others of his decision for Christ. He no longer read the movie ads or attended the theatre. He stopped talking about the movies. He changed his companions. When tempted, he found his refuge and strength in Christ.

Let every young man and woman do as Harry did—commit himself fully to God. Then he will have victory, and faith will work and bring Christ's saving power to his rescue.

must rise with the loud cry of the message.

Isaiah had this in mind when he cried: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isa. 40:9.

God help us to live in accordance with the things we teach. Our work is not merely to preach Christ, but to manifest Him as One living in us. It is not sufficient to proclaim an arresting message that men may know, but we must present a surpassing life that is beyond knowledge and can be known only by experience. "I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth." Isa. 49:6.

Men will believe what they see in us. Our lives must present a transcendent argument for the truth we bear. Nothing less can fulfil the will of God for His church in this present hour. Herein is found the way to "a glorious church, not having spot, or wrinkle, or any such thing."

No easy road lies ahead. Discipleship today has assumed large proportions and gigantic responsibility and importance in the finishing of God's great plan, because of the world's need and the urgency of this hour.

Within the next few years we must all make some fateful decisions—not just the ordinary type, but decisions that will determine whether each of us as Adventists shall survive and triumph.

We must shun the all-too-common experience of becoming spiritually unconscious. We cannot afford to lose the capacity to sense our need before God as He sees it, and to understand His voice speaking to our hearts.

A new spiritual vitality is due. In this way alone can we successfully meet the equally dangerous and promising times to which we have come. These times are very dangerous because we are facing extensive evidence of unprecedented spiritual and moral disintegration, against which we can be fortified only by the reinforcement of the Spirit of God. Yet these times are most promising because Christian faith is demonstrated in its greatest glory in the

(Continued on p. 13.)

THE TRANSCENDENT LIFE

LOUIS K. DICKSON

THERE is no fact clearer to Seventh-day Adventists than Satan's present world-wide attack on the great truths of the Christian faith. And there is no greater need today than for the church to strengthen its spiritual life and beat back the attacks of the enemy. It is most heartening to note the spiritual emphasis that is developing in many places in the remnant church.

As we plan our strategy in this final struggle in the great controversy more and more prominence must be given to the importance of those primary spiritual truths that will equip us for the battle. We are now entering the narrows leading into the harbour. The old ship Zion must now be doubly fortified against the dangers that the enemy has placed before it and around it. There must be no uncertainty in our lives at the point where we may be assured of God's guidance and control.

One of the leading intellectuals of America said recently: "We are in the midst of a great moral, intellectual and spiritual crisis. To pass it successfully . . . we shall have to get clear about those ends and ideals which are the first principles of human life. . . . Confusion and bewilderment have replaced the simple faith. . . . The beacons established to illuminate the pathways of our people give a light that is flickering and dim." He then goes on to point out that those who should

be leading men out of chaos and bewilderment in this modern world seem only to mirror its confusion.

Our lives must be mirrors of the realities of the gospel in order that the pathway of those who come in contact with us may be lighted by the brilliancy of our living faith in God and the deep spirituality of our lives.

It should be made crystal clear by every true Seventh-day Adventist that we have not altered our original commitments to Christ and His great cause, that we have not lowered our sights for the attainment of spiritual living; that we have not diluted our dedication.

Let there be seen in our lives no hesitancy in using our influence to secure so far as is humanly possible, with the help of God, the high elevation of the spiritual standards in their pristine purity and as originally given to the remnant church.

Our confessed spiritual weaknesses stem from our tendency to submerge in importance these primary considerations. A great reformation is due and greatly needed, that we may quicken our pace and hasten the fulfilment of the true objectives of this movement.

To please God now we must let our lives be the fulfilment of our message. The status of the soul and the declaration of the message of truth are to achieve the same lofty level. Our lives

RIGHT THINKING ABOUT WORK

RICHARD HAMMILL

THE words of Scripture, "As he thinketh in his heart, so is he" (Prov. 23:7), point out the importance of right thinking and correct attitudes in solving life's major problems. A person's work is surely one of the major factors in life. One's attitude and viewpoint in this area have much to do with his happiness in this life as well as his prospects of eternal life. Let us discuss briefly right thinking about work—today's work.

Ellen G. White says, "The fall of Adam changed the order of things; the earth was cursed: but the decree that man should earn his bread by the sweat of his brow was not given as a curse. Through faith and hope, labour was to be a blessing to the descendants of Adam and Eve."—*Fundamentals of Christian Education*, p. 314. So work is a blessing to the individual.

In that changed order brought about by the entrance of sin, it became imperative that many tasks be performed to sustain life. In order for man to provide for his necessities and be as comfortable as possible, productive labour became a matter of course. We cannot change that order. If we live in this world without engaging in productive labour, without doing our share of the world's work, we are but drones in society.

And man needed to keep busy in order to be happy. The sure result of idleness is discontent and mischief. This brings sorrow and disappointment. In useful occupation the mind is turned away from self and kept active. There is less opportunity to become despondent and discouraged if one is busy with some task that absorbs his attention. And the sense of accomplishment that comes to one who does his work faithfully and well compensates for most of one's troubles.

Correct thinking about work calls for an understanding of the dignity

of labour. The servant of the Lord has said: "The youth should be led to see the true dignity of labour. . . . These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence."—*Education*, pp. 214, 215. The truth of that statement is apparent when we think of Jesus and His willingness to labour hard in a carpenter shop. The Bible testifies of Paul's work as a tent-maker, and of the hard toil of Moses and Jacob tending flocks. Wherever God sent His angels to men in the Old Testament, it was to men who were occupied with useful work.

Correct thinking about work also recognizes that occupations which require physical labour are as honourable as the so-called white-collar jobs. Many youth with interests and talents along mechanical lines tend to avoid that type of occupa-



tion, feeling that there is more honour in following one of the professions. Actually our denomination is short of skilled tradesmen. Often our large institutions are forced to hire non-Adventist help because of that shortage. Speaking of the building of the ancient Hebrew tabernacle, the servant of the Lord said: "There was hard labour to be done, and the sturdy mechanic taxed muscle and sinew, manifesting his love to God in the toil for his honour. . . . In agricultural or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental

faculties as well. . . . There is honour in any class of work that is essential to be done."—*Fundamentals of Christian Education*, p. 315.

There are two precautions all workers should take. The first is that we should never perform the job at hand in the spirit of a drudge. There is in the world much hard, taxing work to be done. If we labour without putting the powers of mind and heart and soul into the work; if we are not determined to do it more efficiently than formerly, our tasks become wearisome. "Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. . . . Let the educated ability be employed in devising improved methods of work. This is what the Lord wants."—*Ibid.*, p. 315. This is what Paul meant when he advised, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23. A person who works with his hands and his head is a skilled tradesman, while one who works with his hands and his head and his heart is an artist.

The second precaution is that a Christian worker must be on constant guard to see that he produces a rupee's worth of work for a rupee of pay. The trend today is for employees to expect pay for more than they accomplish. It is inconceivable that a genuine Christian could partake of that spirit.

One of the outstanding values of work is the excellent contribution it makes in the training of youth. The Bible says that "it is good for a man that he bear the yoke in his youth." Lam. 3:27. Many outstanding leaders in the world would never have made the contributions they did had it not been for the discipline they gained in early life at some regular daily task. The tasks on the farm, the delivering of papers or groceries after school, the working of one's way through college—these build traits of industry, perseverance, reliability, and initiative that are worth more than thousands of rupees.

Finally, a Christian must think straight regarding the relationship of hard work to the attainment of his most cherished goals in life. Youth like to dream of accomplishing great tasks. They ought to dream these dreams, but they must recognize that hard work and perseverance are

required to bring these dreams to realization. Many young people want to advance to positions of leadership and influence without having to pay the price of years of toil and labour which such positions cost. They want to start at the top, or at least get there as fast as possible. Many are not content to achieve their goals through steady, solid growth over a period of time. They overlook the fact that experience gained through years spent in lesser tasks is what enables them to handle the greater and more conspicuous assignments when these opportunities come to them and so, we say—think right about work, and you will not find your job a source of boredom or drudgery.—*Review and Herald.*

NORTHWEST INDIA UNION

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LITERATURE EVANGELIST INSTITUTE AT AGRA

L. D. PAUL

FROM March 27 to April 3 it was the happy privilege of the colporteurs of the Northwestern India Union to meet together for an institute in Agra, the city of the famous Taj. The occasion was especially outstanding because of the presence of Pastor J. W. Nixon from the Division Publishing department, whose helpful instruction and inspirational leadership gave the colporteurs material for their work and encouragement for the days ahead.

Also in attendance at the Institute for part of the time were the president and secretary-treasurer of the Union, Pastors T. R. Torkelson and L. E. Allen. They both brought timely messages from the Bible which led all the colporteurs to feel that their consecration was the most important thing in ensuring success.

A busy schedule of meetings and drill periods was planned for each day. This allowed very little time for recreation but in the evenings and on one afternoon time was given for visits to the famous historical places of Agra.

On the last day of the Institute we

were especially favoured by having Pastor A. L. White, who is teaching at the Seminary Extension School, come and speak to us on the beginnings of the publishing work under Sister E. G. White. Interesting pictures were also shown by him. It was a never-to-be-forgotten event.

TWO GATES OF HEAVEN

R. H. HARTWELL

THE visitor to the Isle of Patmos is shown a cave that has been made into a Greek Orthodox chapel. He is told that in this place John the revelator had his visions and wrote the book of Revelation.

As one is about to enter this cave he notices above the door a round plaque upon which Genesis 28:17 is inscribed in Greek: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." These words were originally spoken by the patriarch Jacob after he had his dream of a ladder reaching from earth to heaven, upon which heavenly angels ascended and descended. Upon awakening from his sleep he recognized that this was a very special revelation, and therefore he named the place Bethel, which means the "house of God." It was at this spot that he saw the ladder reaching to heaven.

In the book *The Acts of the Apostles*, Mrs. E. G. White wrote: "Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labours of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all future time. . . . Among the cliffs and rocks of Patmos, John held communion with his Maker."—Pages 570, 571.

And so the spot that was intended to be a prison turned out to be John's

gate of heaven. It is possible for each of us to live so close to the Lord that we too may have a realizing sense of God's presence with us. And we may know that the angel of the Lord is encamping round about us to deliver, and that he will bear us up in his hands lest we dash our foot against a stone. Wherever we are we may not only have the atmosphere of heaven with us, but by faith we may also enter within the veil where Jesus ministers as our great High Priest. There is a gate of heaven for you and me *today!*—*Review and Herald.*

Certainty of Advent Hope

(Continued from p. 9.)

very nature of the case. Every man who looks forward to seeing the Saviour will purge his life of offensive habits and practices. He will put away sin and cultivate righteousness. He will make war on his evil propensities. He will sanctify himself to the Lord and deny the world. The hope of seeing his Master causes him to aspire to be ready to meet Him. He strives for purity and holiness, without which no man can see the Lord.—*Review and Herald.*

The Transcendent Life

(Continued from p. 11.)

midst of adversity. This active faith must not in any sense grow dim, but rather shine more and more brightly.

Two mountain climbers were lost in the Pyrenees. They had to lie out all night; and in the morning there was a terrible snowstorm. The wind roared, and trees and rocks came tumbling down. One of the men was an experienced climber. The other was a novice. The newcomer shook with fear and said, "That is the end!" "No," said the older man, "don't be afraid. This is the way dawn comes in the Pyrenees."

In the darkness of this hour our experience must be as the rise of God's sun upon the earth. Let us give diligent attention to putting strength into vital spiritual things. Let us ever know by our fellowship with Christ that He shall reign through every storm and triumph over every convulsion, for this is the way He brings the dawn.—*Review and Herald.*

NEWS FROM

THE WORLD FIELD

THEY ARE WAITING FOR US
TO COME

D. HARDER

ONE day during the winter when I knocked on the door of a certain home a man answered and courteously invited me in. It seemed that he was heavily burdened. No sooner had I given the pre-cavass than my prospect began to speak about the spiritual phase of life. So I immediately introduced our large set of religious books. After seeing these books he said to me, "I believe God has sent you here. We have been wanting to know more about the Bible and the church."

He wondered, however, whether he would be doing the right thing in buying these books from me. After showing him Scriptural references he was satisfied that they were what he needed.

A great struggle was going on in his heart. The devil was there to discourage, and to help him find excuses and alibis. I suggested that we pray about the matter; so we all bowed humbly in prayer. His wife also took part in the prayer. After rising, Mr. Svab said, "I believe we should accept more light when the opportunity comes." Again it was demonstrated that "prayer changes things," and causes the devil to flee. After signing the order pad and paying fifty dollars in cash, he said, "If this does not agree with the Bible, may I have my money refunded?" "Yes," I said, "if these books do not agree with the Bible, I will refund your money."

As I left the Svabs' home I invited them to an evangelistic meeting being held in our Aldergrove, British Columbia, church by D. E. Tinkler. They accepted this invitation and also responded to the invitation to attend Sabbath school and church services.

In a short time they were ready to accept the invitation to surrender all

on the altar of sacrifice. They were buried in the baptism of our faith by Elder Tinkler.

When I think of that experience I say to myself, "There are thousands like them in the world who are contemplating joining another church, just waiting for the colporteur to come along."

Dear literature evangelists around the world, we have a great work to do. The Spirit and angel ministry are to help us find many thousands in the valley of decision waiting, as these souls were, to be garnered in.—*Review and Herald*.

THE INFLUENCE OF ONE
SANITARIUM

G. A. LINDSAY

THE medical institutions established and operated by Seventh-day Adventists serve a two-fold purpose. First of all, they are to bring healing to the sick and the suffering who come for treatment. Second, they are to demonstrate to the world the principles of Christian living.

Many who come to our institutions for medical care would probably never attend services in our churches or public meetings in their home localities. But in our sanitariums they are brought into close contact with Seventh-day Adventists and are able to see them in the daily practice of their faith. Through this avenue many have been led to study the various tenets of the teachings we hold so dear, and some have later joined the Advent Movement because of what they have experienced in our sanitariums. Sometimes we have seen how those who were once very prejudiced against our faith have come to understand that Seventh-day Adventists are earnest Christians.

In a recent issue of one of the leading daily newspapers in Stockholm, Sweden, there appeared an article written by the former owner

of that newspaper, now retired, in which he told of his recent visit to Skodsborg Sanitarium in Denmark. This publisher is a devout Christian and an active member in his denomination. However, both he and his church have in the past been very much prejudiced against us, and hardly considered us to be Christians because of our Sabbath-keeping and abstinence from unclean meats. Now he writes of his great joy in seeing a strong evangelical spirit prevailing in our institution, and he recognizes the Advent Movement as an active Christian influence. We quote him at length as follows:

"On the coast line between Copenhagen and Elsinor [Helsingor] there is a nice, modern hotel called Kustens Perle ["The Pearl of the Coast"]. The Adventists' world-renowned sanitarium at Skodsborg, also situated on the same coast line of The Sound that separates Denmark and Sweden, could analogously be called Sundets Perle ["The Pearl of the Sound"].

"Yes, this unique institution is indeed a pearl. It was in 1918 that my wife and I first visited Skodsborg Sanitarium. That was in the days of Dr. Carl Ottosen, the founder of the sanitarium. When now thirty-six years later I returned to the sanitarium it was indeed a pleasure to notice that Skodsborg had grown immensely—the number of patients is now up to almost three hundred, and every little corner is occupied—but the comfortable feeling, the excellent treatments, and above all the good spirit are the same as before.

"What most of all makes a Christian visitor to Skodsborg Sanitarium rejoice, is to find such a good and true evangelical spirit stamped on this grand institution. The young men and women who serve the many patients are in every respect friendly and happy and attentive in the performance of their duties.

"When one attends the daily devotional services in the large parlour or the young people's meeting in the chapel, one learns to know this world-embracing, missionary-minded, and ever-active Adventist denomination from its best sides—both evangelically and socially. During the young people's meetings every seat in the chapel is taken. The

young people themselves lead out in these meetings and take an active part in the programme. One does not mistake the spirituality of the young men and women who sing with such sincerity and devotion of what Jesus has done and is now doing for all of us.

"The choice concerts that are often arranged in the parlour, as well as the gymnastic drills and brisk marches and the club-swinging exercises in the airy gymnasium, where both patients and staff join together, speak of the sound health, which in this institution, and no doubt in the Adventist denomination in general, is united with spiritual sincerity and fervour.

"The feeling of a sectarian atmosphere that perhaps offends the 'out-sider' to begin with because of the strict observance of Saturday as the Sabbath day, disappears entirely as a more intimate acquaintance is made with this denomination. One realizes that Seventh-day Adventism originates from a close adherence to the letter of the law, but it is a firmly principled obedience to the word of the Bible. The fact remains, however, that the spirit here is truly evangelical and intensely active. Faithfulness to the word of the Bible and a constant waiting for the kingdom of God and the second coming of Jesus Christ is obviously the source of inspiration and power of this active spiritual movement, so practical and highly beneficial."

We thank God for our medical institutions. We also thank God for the faithful band of workers connected with these institutions. They are by no means perfect, but they endeavour to do their best, and God, in His love and mercy, covers mistakes and short-comings so that they will not harm the work of His choosing. We solicit the prayers of all our readers in behalf of those connected with the medical programme of the denomination, that God's favour may continue to rest upon our medical institutions so that His purpose regarding them may be accomplished.

When I'm getting ready to reason with a man, I spend one-third of my time thinking about myself and what I am going to say—and two-thirds thinking about him and what he is going to say—*Abraham Lincoln.*

DENIS STARTS A SCHOOL IN AN IVORY COAST VILLAGE

D. V. COWIN

TWENTY-seven year-old Denis Gousse lives at Kouadiokro, a large village many miles from Bouke in the deep bush of the Ivory Coast in West Africa. This African village is the sixth one back from the main road on the roughest of bush paths.

Denis, an African farmer, had previously spent some years working for the government in the agricultural department. One day he heard our evangelist, Emmanuel Diaoue, debate the Sabbath question in the nearby village of Tiebissou with a catechist from another denomination. Emmanuel proved each of his points by using a text from the Bible, and as a result convinced Denis that Saturday is the real Sabbath according to the Scriptures.

STUDIES CORRESPONDENCE COURSE

Soon Denis was studying the doctrines of the Adventist Church under the teaching of Evangelist Emmanuel and also following the French Voice of Prophecy lessons, which are called, "The Voice of Hope."

The condition of the uneducated and under-privileged children and youth back in his own village of Kouadiokro troubled Denis so much that before long he gave up his job and went back to his home to do farming and to try to raise the standards of his people. No churches and no schools were in that village. The people worshipped a very large tree in the centre of the village.

With his own hands he built a school of bamboo and thatch. Even though he himself had attended school only three or four years, he invited the chief and the parents to send their children in for the simplest kind of schooling. Nearly forty boys and girls of all ages came to hear the Bible stories, to learn to sing songs, and to learn reading and writing—all in French.

This little school was started by Denis all on his own, without the sponsorship or direction of a mission, the government, a white man, or an education officer. The children had

no books or slates. There were no blackboards. The goats walked in and out of the school as they wished.

But now, J. R. Buzenet from our Bouake mission station, a man with a degree and French-teaching credentials, is giving instruction to Teacher Denis and is supervising the work in this little bush school. The work is going well.

Who knows but that suitable workers to help spread the gospel in the Ivory Coast will come from this little bush school that was begun in faith by a young man who is himself still learning the doctrines of the church!

Think twice before you speak and you will speak twice the better for it.—*Selected.*

Economy is in itself a great source of revenue.—*Seneca.*

Only he who can see the invisible can do the impossible.—*R. S. MacArthur.*

Personality has the power to open many doors, but character must keep them open.—*Selected.*

Southern Asia Tidings

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Miscellany

● AN interesting series of health lectures was presented by Doctor Dunbar Smith to the group attending the Seminary Extension School during the chapel exercises from April 27-29. Doctor Smith also spoke on April 30 in the Salisbury Park church on the subject of Medical Evangelism, and a special offering was received.

● BROTHER and Sister S. S. Pandit who have been for a number of years at the Hatkanagle school, have now been transferred to the Salisbury Park Estate where Brother Pandit will be the director of the Marathi branch school for the Voice of Prophecy. Lessons are now being prepared and the school will probably open in July.

● PASTOR A. E. Rawson of the Voice of Prophecy for the Southern Asia Division, reports that the lessons for the Telugu branch school are now being printed and that this school will probably open in June. Brother P. D. Purushottam will be the director of this school.

● A LETTER received from Miss Beverley Bunnell who is on furlough from the Karachi hospital indicates that she is booked to leave San Francisco about the fifteenth of July. She states there is a lively interest on the part of the churches where she is visiting in America for our medical programme here in Southern Asia.

● ON May 2 Pastor and Mrs. H. H. Mattison left Spicer College for Vincent Hill School, where Pastor Mattison will be the acting principal dur-

ing the absence of Pastor M. O. Manley on furlough.

● PASTOR J. W. Nixon left on May 3 for an extensive tour of West Pakistan in the interests of the literature work. He will be meeting with our institutions there, as well as the churches, for the purpose of colporteur recruitment.

● DR. and Mrs. G. A. Nelson left Karachi on May 6 for furlough in the U. S. A. We wish them journeying mercies and much of God's blessing in their homeland. Dr. Nelson has done splendid work in the Karachi Hospital and we look forward to his return to Southern Asia.

● AS THIS issue of the TIDINGS goes to press the closing exercises of the Seminary Extension School at Spicer Memorial College will be held. On Friday evening, May 13, Pastor T. R. Torkelson, president of the Northwestern India Union, will have the consecration service. On Sabbath morning, May 14, Pastor O. O. Mattison, president of the Southern Asia Division, will deliver the baccalaureate address. On the evening of the fourteenth, Doctor F. H. Yost, who has been the director of the Seminary Extension School, will deliver the commencement address. Cer-

NOTICE

All workers wishing to become members of the Ministerial Book Club please notify the Ministerial Association Office, Box 15, Poona 1. Even though you may have previously given this information, this will assure all Book Club members of receiving their books with the proper discounts.

FOR SALE

Bush Sound Mirror tape recorder, 120—50 cycle purchased in 1951 and used very little. Recently thoroughly checked and repaired and now in good playing and recording condition. Only known defect is a loose rewinding belt. Price Rs. 500 or near. Also one three speed Webster Chicago Record Player, portable variety, adapted to 50 cycle-current. Needs transformer—Price Rs. 125. If interested please contact Miss E. York at Giffard Mission Hospital before June 1.

tificates will be presented at the close of the commencement exercises.

● WORD just received from the General Conference office indicates that Mr. and Mrs. D. Donesky and their two children, from Canada, who have been assigned to the Northeast India Union to do evangelistic work will be arriving in Bombay on May 16. We welcome these new workers to our field and know they will enjoy the blessing of God as they labour with us during the next few years.

—D. S. J.

MEET OUR WORKERS



PASTOR E. L. SORENSEN graduated from Pacific Union College in June, 1943. He accepted a call as intern to the Minnesota Conference where he did pastoral and evangelistic work. In March 1945 he was ordained to the ministry and became pastor of the Emmanuel S. D. A. church of Minneapolis. Here evangelistic, pastoral, and radio work was done till 1946 when a call to serve in New Delhi, India, as an evangelist was accepted. Brother Sorensen arrived in New Delhi on November 1, 1946. After five months work in that city he was asked to head the Bible department at Spicer Memorial College for one year. In April of 1948 Pastor Sorensen and family moved to Bangalore where he was pastor of the church and evangelist. In February 1951 he took over the responsibility of Union Ministerial Association secretary in addition to his other duties, and in June 1952 he went on furlough. While in the States, he attended the S. D. A. Theological Seminary for two quarters. Pastor Sorensen returned to India in August 31, 1953 to take up the Ministerial Association duties and superintendency of the Kanarese Mission. In April 1954 he was acting in Pastor O. O. Mattison's place as president of South India and in July he was appointed as the president of the South India Union.

1955 READING COURSE BOOKS FOR SALE

- (1) *Mohanraj* by Elva B. Gardner, Rs. 9-8-0.
 - (2) *Martin Luther* by May McNeer and Lynd Ward, Rs. 11-14-0.
 - (3) *Loony Coon* by Sam Campbell, Rs. 11-14-0.
 - (4) *An Otter's Story* by Emil E. Liers, Rs. 11-14-0.
 - (5) *Treasure in the West* by Margit Strom Heppenstall, Rs. 11-14-0.
- Contact Miss E. M. Stoneburner, Giffard Mission Hospital, Nuzvid.