



VOLUME 50

POONA, INDIA, JUNE 15, 1955

NUMBER 12

The Remnant Church

GOD'S LOVE FOR HIS CHURCH

ORGANIZATION AND DEVELOPMENT

E. G. WHITE

IT IS nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

UNITY IN FAITH AND DOCTRINE

My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and

true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.

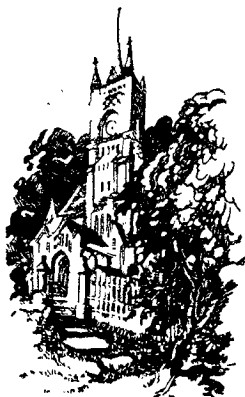
We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer,

and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed.

We spent many hours in this way. Sometimes the entire night we spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one.

Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and



would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

THE INTRODUCTION OF CHURCH ORDER

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship.

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

ENTERING UPON NEW ENTERPRISES

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement.

As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had



THE CALL

HARRY SILBAUGH

I heard His call in the morning,
On the quiet, restful tide;
Of heathen souls abeckoning,
From across great waters wide.
Just to still the raging tempest
In some other troubled breast,
Ere I return that evening
To God's quietude of rest.
Why should I elect to carry
On a life of tranquil ease,
When footprints on the sands of time
Settle man's eternities?
The shades of night were deepening
From the twilight's afterflow;
When I heard myself repeating:
"Yes, my Lord, I'll go, I'll Go."



been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order.

RESULTS OF UNITED EFFORT

Our work was not sustained by large gifts or legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions

have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

AVOIDING THE PERILS OF DISORDER

Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place

(Continued on p. 9.)

THE SEVEN FORGET-ME-NOTS OF THE BIBLE

D. A. DELAFIELD

1. "Beware that thou forget not **THE LORD THY GOD.**" Deut. 8:11.

To those who remember God the promise is given: "And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17.

2. "They should set their hope in God, and not forget **THE WORKS OF GOD.**" Ps. 78:7, R.S.V.

To those who remember the works of God: "And call the Sabbath a delight and the holy day of the Lord honourable; if you honour it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken." Isa. 58:13, 14. R.S.V.

3. "My son, forget not **MY LAW;** but let thine heart keep my commandments." Prov. 3:1.

To those who remember to keep God's commandments is the assurance given: "For length of days, and long life, and peace, shall they add to thee." Prov. 3:2.

And again, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

4. "I will delight myself in Thy statutes; I will not forget **THY WORD.**" Ps. 119:16.

To those who remember God's Word comes the promise of guidance: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

Also of understanding: "Through thy precepts I get understanding; therefore I hate every false way." Ps. 119:104.

And of soul satisfaction: "I have esteemed the words of His mouth more than my necessary food." Job 23:12.

5. "Take heed unto yourselves, lest ye forget **THE COVENANT OF THE LORD YOUR GOD,** which He made with you." Deut. 4:23.

To those who accept God's everlasting covenant is the blessed promise fulfilled: "I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

6. "If I forget Thee, O **JERUSALEM,** let my right hand forget her cunning. If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137:5, 6.

To those who remember Jerusalem (God's church) are the words of assurance spoken: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent

Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:40-42.

7. "Bless the Lord O my soul, and forget not all **HIS BENEFITS.**" Ps. 103:2..

To those who remember the multiplied benefits of the Lord is the promise made: He "Forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:3-5.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107:8.

We may forget God, but He never forgets us. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Isa. 49:15, 16.

REPENTANCE—WHEN DID YOU HEAR IT LAST?

ENOCH, Noah, Elijah, Jeremiah, John the Baptist, and Christ Himself were all powerful preachers of repentance—not primarily to the world, but to the church.

Repentance means godly sorrow for sin and a renunciation of evil habits. Self-righteous men and women know nothing of repentance. It is a gift which God gives (Acts 5:31) to those who are humble and contrite (Isa. 57:15). The change comes when we behold the exceeding sinfulness of our sin in contrast with Christ and the glory of His pure, unselfish character. "One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes

every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character." —*Steps to Christ*, p. 33.

But where are the broken hearts, the overflowing tears, the deep urgent cries of those who mourn for their sins because they have crucified the Son of God and put Him to an open shame? Preachers ask *why*, laymen ask *why*—perhaps it is because the ministry is preaching about everything but repentance.

A sermon on *repentance*—when did you hear it last? We hear such messages in our churches, thank God. But do we hear enough? Has the

(Continued on p. 7.)

THAT TROUBLESOME WORD "SIN"

A CONVERT from Judaism to Mohammedanism has written a book in which he tells of his spiritual pilgrimage from Moses to Mohammed. His book reveals that he considers his new religion superior not only to Judaism but also to Christianity, which for a time he was tempted to accept. He declares that among the advantages of Mohammedanism, is this: "Nowhere in the Koran [the sacred book of the Moslems] could I find any reference to a need for 'salvation.' No original, inherited sin stood between the individual and his destiny. . . . No asceticism was required to open a hidden gate to purity: for purity was man's birthright, and sin meant no more than a lapse from the innate, positive qualities." This sounds strangely like much that has been written by modernist theologians who have believed that man is essentially good, though handicapped by animal holdovers in his upward evolutionary progress, and that he therefore needs, not so much cleansing from sin, as freedom from a bad environment and an opportunity to develop all his good qualities.

This is a most rosy picture of man, a picture that has rarely been painted by religious leaders through the ages, even though they were non-Christian. The earliest of religious literature discloses that men have ever sensed that there is something amiss in their nature, or at least that they have offended the code established by the God they worship.

The uniqueness of the Bible view of man, expounded first in Judaism and then in Christianity, is this: That man, who is guilty before God, a sinner as the Bible describes him, can avail himself of a divine plan whereby he may be freed of guilt and brought into fellowship with God once more. The Bible plan, contrary to the prevailing pagan conception, does not picture God as needing to be reconciled to God. Wrote Paul, "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

A further distinguishing mark of the Bible plan of salvation is this: Man is in no way responsible for this

freedom from sin that may be his. No pious penances, no ceremonies, no rituals, no works of the law, have anything to do with securing pardon and cleansing. The release from sin is provided for man as a gift from God, and that gift was made incarnate when Christ was born into this world. It is the death of Christ, a voluntary act on His part, that makes possible our salvation, not any sacrifices that we might offer.

This Jewish convert to Mohammedanism may feel delight in escaping from the feeling that there is any sin within him that needs cleansing. Multitudes of men have sought to reason away the troublings of conscience that remind them of their spiritual failings. They have not been willing to avail themselves of Christ's sacrifice, and so they have tried to dispose of the whole troublesome

matter of salvation by declaring that they do not stand in need of it.

Men may call sin by any other name they wish, or they may strike the word from their vocabulary. Meanwhile, every kind of evil deed is performed by men. Anger, pride, lust, and drunkenness hold sway, taking their toll in wrecked lives and filling our penitentiaries. It is these stark facts of life that the Bible and the Christian minister label "sin." Probably it is because this word describes such sorry facts of experience that great hosts of people have wanted to rationalize away the term. But throwing "sin" out of the dictionary will not empty the jails or purge the human heart of its evil desires.

We are glad that the Bible speaks of sin; that proves that it is an honest, realistic book. We are still more glad that it offers a sure release from sin, which fact proves that God is its Author.—*Review and Herald.*

THE PROPRIETY OF SOBRIETY

A POSITIVE MESSAGE ABOUT
TEMPERANCE

RALPH N. KRUM

[This prize-winning temperance oration was delivered at Washington Missionary College, Feb. 5, 1955, by Ralph N. Krum, a senior student. We reproduce it here because it presents temperance from the winning side, which is the positive side. Temperance is a phase of the Christian experience and must be viewed from the positive side—as a satisfying way of life—if we are to win converts to the "sober side."—EDITOR.]

I'M GRATEFULLY proud to be numbered among a group of clean-cut, clear-headed young people who take a positive stand against alcohol and tobacco in any form. There are over a quarter of a million of us around the circle of the globe who are daily enjoying the benefits of total abstinence. It is about this satisfying way of life that I want to speak tonight.

Personally, I'm becoming tired of tearful stories of drunks in the gutter. We've talked too much about the

horrible effects of alcohol. I believe it's time we preached a positive message about temperance.

Let's think about the thrills of real living for a moment. We are young. We are strong. We are happy. We are full of life. Personally, I have never had a cigarette to my lips, never have drunk a drop of liquor in my life. We don't need any artificial pleasures when we know what real happiness is!

Our lives are full of activity—scholastic, religious, social, practical.

There's absolutely no time or place for alcohol or tobacco in our programme. This is really living! Just look at the benefits we enjoy! No stained fingers! No fear of lung cancer! No hangover! No sour stomach! No foggy brain! No bad taste in the mouth! No whiskey bottles or beer cans to throw away! No sense of shame because of broken moral standards!

What a life! Besides this we have 152 dollars extra to spend each year.

What's more, we can keep a steady job! Always on the level! Never a social problem! Active church workers! Enjoy the blessings of God! Safe drivers behind the wheel! No accident risk! Trustworthy, upright citizens.

So you see, we are on the right side—the sober side. And we can say that there is real propriety in sobriety. No one was ever arrested for drinking water or milk. Do you see the point? There's a positive side to abstinence. There's a respected glory in sober living! Yes, there's real propriety in sobriety!

Down through the annals of history we find it's the sober men and women who have led nations to lasting glory and fame. Benjamin Franklin once said that temperance puts wood on the fire, flour in the barrel, money in the purse, credit in the community, contentment in the house, clothes on the back, and vigour in the body!

What does the Bible have to say about this matter of sobriety? In Galatians 5:23 Paul calls temperance one of the fruits of the Spirit. But what do we mean by that word "temperance"? Let me define it as the moderate use of that which is good, and the total abstinence from that which is harmful.

We might illustrate this by a contrast and comparison of new wine and old, as used in the Bible. The Bible makes no prohibition concerning new wine—the pure juice of the grape. But it is very emphatic against the use of old wine—intoxicating liquor! (Prov. 20:1).

Isaiah remarked that God's blessing is in the new wine. Isa. 65:8. It was new wine that Melchizedek brought to refresh Abraham. Gen. 14:18. David said this wine made glad the heart of man. Ps. 104:15. Christ partook of it at the last Passover service. Matt. 26:29. The saints in the new earth shall enjoy this wine from the vineyards.

But the old wine of the Bible tells a different story!

It was old wine that caused Noah to commit the first sin after the Flood (Gen. 9:21); brought a moral black-out to Lot's family (Gen. 19:32); debauched and killed the shepherd Nabal (1 Sam. 25:36); unbalanced

Ahasuerus and dethroned good Queen Vashti (Esther 1:7-10); dazed Belshazzar when mighty Babylon fell (Dan. 5:1-4); inflamed Herod and caused John the Baptist to be beheaded. Matt. 14:10.

Do you see the difference? The Bible makes it plain, doesn't it? God has placed a specific blessing on the new wine, but a curse on the old. And these things were written in the Bible for our instruction.

The lessons of the past must be learned by the youth of today. And it is the business of Adventist youth to share their faith in clean, sober

living with the youth of the world.

I sincerely believe that now is the hour of power for youth, the hour to preach a positive message of temperance to the world.

Adventist youth are numbered among the world's greatest temperance reformers. We've accomplished a great deal of good in the past, but the greatest victories are just ahead. We must now believe and practise a way of life that will recommend itself as superior to all others. This will give a positive influence to the temperance message.—*Review and Herald*.

ARE YOU A DOOR OPENER?

G. M. MATHEWS

RECENTLY, when I was in Florence, Italy, I saw the most beautiful doors in the world. A great artist said they were beautiful enough for the gates of Paradise. An Italian sculptor spent more than twenty-five years on these doors! There are hundreds of tiny sculptured figures of many, many Bible characters—all done in shining metal, and oh, so very beautiful!

But it is more fun to *open* doors than to look at them. Curiosity leads us to want to know what is behind every closed door. Those who live the most interesting lives are always opening doors, seeking to discover what is in each room of the big building called the world. Jesus says, "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8. Although this text refers primarily to God's great willingness to hear us and save us, yet it is true that the doors to happiness, to success, to abundant living, to kindness and love, are always open to every seeker.

I feel sorry for boys and girls who are not curious. They seem content to live in a little one or two-room house when they might live in a big house with a thousand rooms in it! Once a hermit came to town and met a friend whom he had befriended in the mountains. This city friend, wanting to repay him for his kindness, offered him a huge bunch of bananas. But his mountaineer friend would not touch them, much less taste them. He said he was satisfied with what he had to eat and didn't

care to try any new foods!

VISIT TO A COUNTY FAIR

I once visited a county fair with a friend who became tired of looking at the exhibits, so very early in the day he decided he had had enough, and sat down to wait for me. My feet began to ache too, and to call me to rest, but I said to them, "Now listen, you two big feet, I came to see everything possible here, and you might as well quit complaining, because we are not going to stop until we've seen everything worth seeing."

Usually the doors to the most interesting places do not open of themselves; it takes some push. If we are willing to put forth the effort, we can have an interesting and exciting life.

Of the many doors we may open, one of the most important is that of our hearts. Jesus stands outside knocking until we open it wide and let Him in. When we invite Him, we must understand that He will not share our hearts with sin or selfishness. Every heart must become a temple, or a church, for Jesus to dwell in. And of course we will allow nothing to enter it that would be wrong to take into a place as sacred as a church.

There are some doors marked, "Danger, keep out." It is very dangerous to enter them. I saw one once that carried this sign, "Danger! Keep Out! 10,000 volts." No one would want to enter where he would

most certainly be injured or killed. There are places that should be so marked for boys and girls who are living the Christian way. If we enter them we are sure to be harmed, even running the risk of losing eternal life! Can you think of some of these places? Well, the moving-picture theatre would be one, wouldn't it? And the beer parlour, the night club, the dance hall—and you can name many more. The doors of all these evil places should have large signs on them with the word, "DANGER!" Instead, the devil often makes them attractive and appealing, to trap us in his snares. Let us always remember that there is poison, bitterness, sorrow, and death inside!

As I drove into one of our sanitariums one day I noticed a sign that read, "Service Entrance." That door was for the workers of the institution. Since God cannot come and take us all home to heaven until we finish His work here on earth, we should all be workers. Our greatest

ambition should be to enter every "service" door we can find and help Him finish His work. Every day we pass many doors that we shall never pass again. Here is an opportunity to pass on a copy of the *Junior Guide* to a neighbour boy who is not an Adventist, or perhaps we may invite this neighbour to the MV meeting. Unless we perform the service needed at that moment, the opportunity is gone forever! It is like a door that we may open only once, then it swings on its hinges and is closed forever.

Are you a door opener? Do you search and explore each day for all the beauty and the good that life offers you? Do you go quickly past the doors to danger and evil and try never to miss one that opens to service and kind deeds? If you are a door opener, you may thank God, for your curious nature will help you to do much good in the world and help other juniors to prepare for Jesus' coming.—*Review and Herald*.

is near, even at the doors." Matt. 24:33.

Now, modern churchmen have largely abandoned the idea, once universally held, that Scripture contains a predictive element. In fact they have largely abandoned the study of the prophetic books of Daniel and the Revelation. Therefore, a modernist pastor cannot give an affirmative answer to a parishioner's inquiry: "Have I Scriptural ground for believing that Christ's Advent is near?" How depressing for the pastor to quote the scientists' warning, "minutes to midnight," and then to add, as honesty requires, "but for aught I know a million years may pass before the Advent." How can Christ's coming possibly be the "hope of the world" against impending doom unless the coming is impending as well as the doom?

We offer no defence for the mistakes that pious men have made in earlier years in their attempts to fix upon the prophetic "time of the end." The mistakes prove, not the invalidity of prophecy, but the fallibility of the interpreters. Why should the mistakes of past Bible students justify us in concluding that nothing can be known regarding prophecy in general or the nearness of the Advent in particular? It is at least an interesting fact that the blazing atomic flashes in our day have caused eminent divines to exclaim that the meaning of certain Bible texts that speak of the end of the world can now be seen more clearly, their rather figurative language suddenly becoming startlingly understandable. Might not further study reward the seeker with still more understanding of those passages that speak of the Advent?

In the name of straight thinking we would ask the new preachers on the Advent: Why accept the predictive time element in the scientists' words—"minutes to midnight"—even to the point of countering them with a sermon on the Advent, and then discount wholly the predictive element in the prophets' words that provide the context for the sermon topic? For the Bible doctrine of the Advent is inextricably interwoven with prophecy. And prophecy declares we may know when the Advent "is near."—*Review and Herald*.

DILEMMA CONFRONTS NEW PREACHERS ON ADVENT

RELIGIOUS spokesmen join with secular to declare that time may not last much longer. This conviction provides at least a partial explanation for the creation of the World Council of Churches. In 1946 the Provisional Committee said in part: "The world stands today between life and death. Men's hopes of a better world have not been fulfilled. . . . We face this crisis as Christians whose own consciences are gravely disturbed. . . . But time is short."—*The Christian Century*, March 27, 1946. For this fear that earth's day may soon end they have excellent scientific support in the dire forecast of the nuclear scientists, who have coined the creepy phrase, "minutes to midnight" to describe the probable imminence of world-embracing atomic disaster. Incidentally, that phrase pictorially dominates the cover of their monthly journal, *The Bulletin of the Atomic Scientists*.

Largely because of this feeling that doom—probably a very early doom—impends for the world, churchmen have increasingly turned to the

doctrine of the Second Advent. But what is there in the current modernist preaching of the Second Advent that justifies the hearer in concluding that the Second Advent will take place anywhere short of a million years, let us say? In fact most ministers emphatically disavow any knowledge regarding the time of the Advent. The idea of the Advent is with them an abstract, timeless idea. They even go so far as to declare that those who seek to discover anything about the time of that great event are almost sure to fall into fanaticism.

As is well known, the principal Biblical discussions of the Second Advent are in the prophetic books, which books speak of the "time of the end"—a relatively brief, ominous period immediately preceding the Advent—and discuss, in broad outlines, when that "time" will come. Even our Lord, who uttered the oft-quoted words concerning His return: "Of that day and hour knoweth no man," also said in the same context, that when certain events take place we may "know that it (His Advent)

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***UPLIFT WORK IN THE
KERALA FIELD**

P. S. JOHNSON

The uplift campaign in the Kerala section this year was a great success. The month of February was devoted for it. All workers worked very hard and by the 28th of February, the field was able to reach its goal of Rs. 5,000.

Among the workers, Brother N. K. Samuel raised the most. He had the privilege of working with three workers and they have collected over Rs. 1,500.

Brethren J. A. Soule and A. Joseph also raised a big share of the goal.

We give all thanks to our God, who enabled us to reach our goal on time.

WHO ARE THESE PEOPLE?

I. K. MOSES

SOMETIMES it is a test of the power of one's pictorial memory if he sees his friends in a picture after many years. It is true that some faces in the picture below are new to most of you but there are others whom you can make out as those you have seen, spoken to and associated with.

You will certainly admit that this is a happy group, full of vigour, enthusiasm and pep. Amongst these, the members in the first row qualify themselves most as such. Well, I shall not keep you guessing for long. First



The Seventh-day Adventists at the Vellore Medical College and Hospital.

of all, the background is not the true representation of the set-up where the picture was taken, although some of the sections of this town do have some of the ancient touch of the East. There are many places here which are modern. The group represented here is made up of Seventh-day Adventists in the Vellore Christian Medical College and Hospital. On the extreme right are Doctors A. J. Patt and Gordon Hadley and on the extreme left is Mrs. Hadley. Mrs. Patt is in the centre. Their five active children are in the forefront, and on Sabbath they form a very lively junior division of the Sabbath school under the leadership of Mrs. Hadley. The rest of the group are the five medical students in the following order from left to right—C. A. Ninan, Moses Christian, Terrence Rice, C. A. John and K. J. Paulson.

A few days ago it was my privilege to visit this very progressive Sabbath school. I found the members here taking active part in the exercises of the Sabbath school. Brother Moses Christian is the Sabbath school superintendent, and Brother Terrence Rice the assistant. Musical items are rendered occasionally by the Abraham brothers, I understand. The Sabbath I was there we had a Communion service following the Sabbath school session and a very fine spirit of Advent fellowship was experienced.

In the afternoon of the Sabbath a tape recording was made of a programme in which all of us took part. It was in the form of an appeal to members of the Sabbath school in the United States for a liberal 13th Sabbath overflow which is being devoted to the needs of Southern Asia this quarter. The tape, I believe, has already been sent over by air. I believe this is a very good idea to be followed.

Dr. Patt is in charge of the Ear, Nose and Throat Department in the hospital and Dr. Hadley is the Pathologist. However, both the doctors have part in the college teaching

programme. The arrival of Dr. Hadley is certainly a very happy and profitable addition to the doctors here. The Hadleys are accommodated in a section of the men's dormitory due to shortage of space and lack of accommodation in the present quarters. It was my privilege to see these good doctors in the United States. One evening at the General Conference session when the call was made for missionaries who were called to foreign mission service to line up on the platform, Dr. Patt and family were among those who came up to the front and it is such a pleasure to see them actually in the field here now. At the time I saw Dr. Hadley in the White Memorial Hospital, he had not the slightest idea that he would be coming to India. The presence of our doctors here is certainly a privilege to our students in the college as they have their close association and oneness in the things they believe.

I understand that our students are doing a fine work in the college as they prepare themselves for a part in the medical ministry in this needy section of the world. We are very grateful to the General Conference for sending these two good doctors and their families who are exerting such a good influence in the hospital.

**REPENTANCE—WHEN DID
YOU HEAR IT LAST?***(Continued from p. 3.)*

modern Israel of God nothing to repent of? Let us be honest with ourselves. Is not the spirit of Laodicea in our midst—rich and increased with goods? But the True Witness says, "Repent" (Rev. 3:19). If our eyes are to behold the bright sunshine of holiness in our personal lives, we must first cleanse away the world with the tear-drops of repentance. This is the gentle rain that precedes the sunrise of God's righteousness in our hearts.

Why did God send His Son Jesus to us? He sent Him "to bless you, in turning away every one of you from his iniquities." Acts 3:26. The blessing of repentance is a blessing the church desperately needs today—"turning away every one . . . from his iniquities."—*Review and Herald*.

ARE WE SHORT-SIGHTED?

W. L. BARCLAY

WE HAVE the deepest admiration for the man who constantly sticks to his job. We always feel that his industry will bring him success. But it is possible for one to become so interested in his particular work to the exclusion of all else, that one cannot see the other things that are being done, or have yet to be done.

In some professions, where precision counts, particularly in watch-making or repairing, because of the eye-strain, those following that profession may eventually have to wear eye-glasses because they become short-sighted. So it is with many of us in the Lord's service—we concentrate on one phase of the work to the exclusion of all others until we are in danger of becoming short-sighted, spiritually.

It is always well for us to lift up our eyes and look about us, thus

relieving the eye-strain. And when we look about us we see many other things that we may have overlooked. And in beholding them we get a better perspective of the over-all task.

Our greatest responsibility is to do our best to take the gospel to all the world in this generation. Sometimes we may feel so all alone in this task, because we have been concentrating so earnestly on what we have been doing that we have failed to see what others are doing to help us.

As we step back to rest our eyes a little, and to look off into far places there are many things we can see that bring us encouragement and help us to see that we are not alone in our task after all. The other day I was reading in one of the Union papers from America and read an article by Elder W. A. Dessain, president of the Oklahoma Conference. Reading this

article helped relieve some of my spiritual eye-strain as I realized how urgently our fellow-workers in other parts of the world are co-operating to make our task easier. The article follows:

* * *

WE NEED YOUR HELP

It is important that every church that has not as yet acquired its full Ingathering Minute-Man goal, remain in the campaign until the full conference objective is reached. If the "line is not to break where we stand" we must not slacken our efforts now, but keep on with renewed vigour until victory is reached by Union Session time. We want every district over by that time.

It is reported that those who have been using singing bands in the month of January are having surprising success, not quite as good as carolling, but double of what was expected. This is cheering news, and it shows that where there is a will to do, success will come. Some are even going over some of their choice territory the second time, with singing bands where the carolling had been done, as it is a proven fact that two out of three houses are usually vacant or empty at the time they are contacted. The return calls produce very few complaints, we are informed.

Of course, business solicitation is proving very effective since January 10, and much of the Ingathering returns came from these means in recent weeks. No business houses should be passed by, or we have not done our full duty in this great mission drive.

If you cannot "get" perhaps you can "give" and in that way you will have done your part in forwarding the work of the Lord. None in Christ's church on earth should look passively on, while the fields are white unto harvest. None should hold back while the labourers are so few.

We want to appeal especially to those churches that have hardly begun with their Ingathering assignment. Don't stop before your full assignment is in hand. The Lord of Harvest is counting on you. All should do their full part. "Woe to them that are at ease in Zion," says the Old Testament prophet. And as

SOUTHERN ASIA DAY-JUNE 25, 1955

The last time that Southern Asia benefited by the 13th Sabbath overflow was in December 1952. Except for the fourth quarter of 1954 Southern Asia received the largest offering ever raised. This was splendid!

It is interesting to note the BANNER QUARTER for each Union since the first of 1952. The figures indicate the highest 13th Sabbath offering ever raised in each Union.

Burma

Ks. 1060-8-0 (2nd Quarter 1953)

Northeast

Rs. 798-8-0 (3rd quarter 1952)

South India

Rs. 1803-7-0 (4th quarter 1954)

Ceylon

Rs. 566-4-0 (3rd quarter 1953)

Northwest

Rs. 1709-11-0 (4th quarter 1953)

Pakistan

Rs. 843-0-0 (1st quarter 1953)

Shall we not do our best and make June 25 a banner day for Southern Asia and surpass the highest mark reached thus far in our offerings? *We can do it!* Let us work and pray towards that end. It is once again the privilege of Southern Asia to benefit by this offering.

for the churches that have not reported any Ingathering for several weeks, we appeal to you to send us good news. **WE WANT EVERY CHURCH TO HAVE AN EXCELLENT REPORT BY UNION SESSION TIME, February 13-18.**

* * *

The Oklahoma Conference is not the only one trying to become a minute-man conference in Uplift. That is the goal for **EVERY CONFERENCE and EVERY CHURCH** in America. When we realize that a minute-man in America has to raise Rs. 101/- and a minute-man church is the membership of the church multiplied by that amount we should be able to appreciate what the churches in America are doing to help us.

We can show our thanks and appreciation to these churches by determining that we are going to work until every church in Southern Asia reaches its Uplift goal. This means that we will step away from our special task which takes most of our time throughout the year, and spend some time in Uplift. This will ease the eye-strain and keep us from becoming short-sighted spiritually.

What a wonderful achievement it would be if each church in Southern Asia raised an amount equal to one fourth the minute-man goal set by the General Conference or Rs. 25/- per member. If this were accomplished we would raise Rs. 3,71,175/- to help our Medical-Educational-Uplift work. Let's follow the example of our co-operative believers in America and relieve the spiritual eye-strain by all taking an active part in Uplift.

GOD'S LOVE FOR HIS CHURCH

(Continued from p. 2.)

their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and perfect discipline mark the movements of the



Special Notice

VOICE OF PROPHECY

MALAYALAM

Radio Programme

Will Be Heard Over

RADIO CEYLON

Every

TUESDAY EVENING

at

6:45 p.m. — 41 Metre Band

The first programme will be heard Tuesday, July 5, 1955, and every Tuesday thereafter.

Invite your friends to tune in.

The Voice of Prophecy would appreciate hearing from all radio listeners.

Address your letters to:

THE VOICE OF PROPHECY

POST BOX 17, POONA 1, INDIA.



angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are labouring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their

freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. 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.

God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of

the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?

INDIVIDUAL RESPONSIBILITY AND CHRISTIAN UNITY

Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.

It is necessary that our unity today be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candour to see if the points presented can be substantiated by the inspired word. "The servant of

the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Timothy 2:24, 25.

WHAT HATH GOD WROUGHT!

In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us.

We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope

and love, to those who are in the darkness of error and sin.

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, honouring God in any branch of the work where they are qualified to labour. . . .

As the disciples of Christ it is our duty to diffuse light which we know the world has not. Let the people of God "be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:18, 19.—*Testimonies to Ministers*, pages 24-32.

A WORD OF APPRECIATION

O. A. SKAU

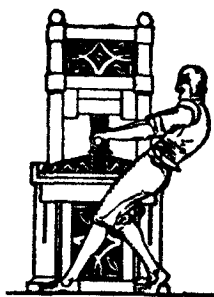
IN THE production of a book, many things are involved. First, there is the matter of selecting the subject, then comes the preparation of the manuscript. When this has been approved by the literature committee it must go into the hands of the copy editor. Before it gets that far a job must have been opened stating the size of the edition, the size of the book, the kind of binding and whether or not it is to be a trade or a subscription book. After the copy editor has carefully edited the manuscript, it is passed on to the factory superintendent and he hands it to the foreman of the compositors. If it is an English book it goes into the Intertype room where we have

three machines operating eight hours per day. If it is a vernacular book, then all the types have to be picked out of the type cases one by one and placed in a composing stick held by the compositor in his left hand.

When the matter is set up a galley proof is taken and sent to the editorial department. The proof readers read the galley proofs very carefully comparing them with the manuscript. When the proof reader has read the galley proofs, these are then sent back to the press and corrections are made. Much checking takes place before the matter is finally locked up and placed in the press. Even there a proof is taken and only after an o. k. has been placed on the page sheets will

the press man run the matter through the press. After all is printed it is then folded, assembled and bundled.

The next work done is in the bindery. The bundled signatures are sewed, glued and gotten ready for the cover. In the preparation of the cover much care and several operations are necessary. As soon as the cover is made and placed around the printed matter, the books are placed in our book press. The last operation is to wrap the books and stencil the wrappers with the abbreviated title of the book. May I say before going further, that I have not attempted to give you every step taken in the preparation of a book. However, I think I have given you enough so that you may



see what goes into the making of a book. Many different men and women have had a hand in making the book.

You may say, Why do you tell us all this? My reason for writing this came this morning when our bindery foreman told me that all the 20,000 English Health and Longevity signatures had been bound and there were only 5 spoiled books. That is a very, very low spoiled copies record. Don't you think the workers deserve a word of appreciation for this good work? And for your encouragement let me say that the 20,000 edition of the English H & L completed in August of 1953 is now completely sold out and the next edition of 20,000 is now on the press. We thank God for His help and for the success that He has granted us. Remember the promise: "When we give ourselves wholly to God, and in our work follow His directions, He makes Himself responsible for its accomplishment."—*Christ's Object Lessons*, p. 363. "He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail."—*Acts of the Apostles*, p. 29. (*Italics supplied.*)

GRADUATION EXERCISES

SOUTHERN ASIA

SEMINARY EXTENSION SCHOOL

GEORGE M. BAROYA

CONSECRATION

AS SABBATH drew near on May 13, 1955, the 142 regular students at the Seminary Extension School, the special staff and others gathered in the Spicer Memorial College auditorium. Presently this group, with Mr. Herschel Hendley at the piano, burst forth in singing, "They come from the east and west, they come from the north and south . . ." Dr. Frank H. Yost, the director of the school, led the congregation to the throne of grace as he pleaded, "Our Father, we have consecrated our lives daily but we consecrate our lives in a special way tonight. Accept our consecration. . . ."

It was the consecration service.

The eight-week period of hard and intensive study was over. The examinations were in the past and now these men and women of India, Pakistan, Burma, and Ceylon representing a diversity of customs and creeds, tongues and tastes, but closely knit in the cause of Christ had assembled to consecrate their lives for His cause. Their desire was aptly expressed in their motto: "Conquering with Christ."

The brethren from Andhra rendered an excellent special number in Telugu: "Yesu namamu pranam."

In his consecration address Elder T. R. Torkelson declared that surely these eight weeks have brought "living experiences with the living Christ in the hearts of living men." "And now," he stated, "we go to our fields of labour, conquering with Christ." But how are we to do it? In response he quoted God's messenger to the remnant, "Clad in the armour of Christ's righteousness, the church is to enter upon her final conflict. . . . She is to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725. Admonishing the group he said that when God's love has possessed one, he should deny himself and bear his cross for the Saviour.

"Possessing Him," he continued, "His victorious life, we may go out victorious, conquering with Christ. Leaving everything at the foot of the cross, we go to conquer with Christ."

Brethren Ephriam PoHan, B. D. Juriansz, F. M. Sajid and I. Subushanam, representing students from Burma, Ceylon, Pakistan and India respectively, responded, accepting the challenge.

The consecration prayer was offered by Elder M. K. Eckenroth.

"I am Thine for service, Lord," was the prayer in song rendered by a male quartette.

Elder A. L. White pronounced the benediction.

SABBATH DEVOTION

An expression of complete dependence was clearly evident when on Sabbath morning the voices sang, "O God, our help in ages past. . ." Immediately preceding this song 1 John 5:1-5 was read by Professor R. E. Rice.

Elder D. S. Johnson, the secretary of the Division, offered the opening prayer.

The Tamil brethren rendered an excellent Tamil hymn—"Athi Kara Vane! Amamar thuthi Sei Kone!" with instrumental accompaniment.

"The commission," declared Elder O. O. Mattison, "is to go forth in the name of the mighty God and do exploits for Him." He had reminded the audience earlier that although the battle is supernatural and the foe is invisible, yet he is a *real* foe. He added that to fight such a battle we need the supernatural power which our Commander has given us. "Take back with you," he challenged, "the things you have learned, and express them in your lives. Then when He comes He will reward you."

Very fitting was the hymn sung next, "The Son of God Goes Forth to War."

Elder L. C. Shepard pronounced the benediction.

PRESENTATION OF CERTIFICATES

As the melody of *Festival Processional* floated in the air on the evening of May 14, 1955, men and women were making their way to the Spicer Memorial College auditorium. The regular students of the Seminary Extension School occupied their assigned seats. The auditorium was first crowded and then over-crowded.

In the meantime, coming on to the platform were Elders T. R. Torkelson, R. E. Rice, D. S. Johnson, O. O. Mattison, F. H. Yost, M. K. Eckeroth, A. L. White and Brother N. O. Matthews.

The Hindi-speaking brethren sang a beautiful Hindi hymn, "*Yesu tujko bolatha hai.*" Elder A. L. White offered the opening prayer thanking God for all that He had wrought in making the Seminary Extension School a blessing.

Elder M. D. Moses rose to speak in appreciation for what the three brethren from the Seminary have meant to us and for what they have taught us. On behalf of the students of the school he presented a gift to the parent institution in Washington.

It was a majestic miniature model of the great Taj Mahal.

In accepting the gift on behalf of his colleagues and on behalf of the parent institution, Elder M. K. Eckeroth said, "This is a miniature of the symbol of love. Love, to me, means this: *Launching Out Vigorously in Evangelism.*"

In his address Dr. F. H. Yost declared, "Because we are human beings living on a created earth, everything has to come to an end." At one point he said that the finest tribute was paid to Jesus Christ when the messenger to the remnant wrote, "He lived to bless others." "We are to live to bless others," he admonished. He gave the call anew "to go out and be fishers of men not for your glory but the glory of Jesus Christ."

The certificates were then presented to students.

Brother G. J. Christo expressed in song the desire of our hearts, "Precious Lord, take my hand, lead me on. . . ."

Elder Rice pronounced the benediction.

to me than the things of this world? After considering these questions, the Christian should draw a line and set up a standard in his life. Recognizing what will weaken his spiritual life and what will strengthen it, a principle of conduct should be adopted as a guide in making each decision in life. **THAT PRINCIPLE SHOULD NEVER BE VIOLATED.** Circumstances and environment, social pressure and public opinion, will all unite to cause you to move impulsively and yield to the spirit of the occasion, but that is Satan's plan to weaken your experience. Hold to that high standard of entire separation from those things that displease Christ, and never compromise in holding fast the things which displease Him.

What will be included in this adopted standard of conduct? Without doubt it should take into consideration such seemingly small matters as what we eat and drink, how we dress, and the recreation we engage in. Daniel and his friends, Joseph, and Moses are all examples of young people who set up a standard in such things and did not lower it in the face of death itself. Even the social demands of dining with the king did not cause Daniel to change his principle about eating and drinking. What a challenge to Christians in India today! We live in a land where social customs almost daily tempt us to yield to the occasion and lower our principles such as that of abstaining from tea and coffee. How often our truth has suffered because some did not have the moral courage to resist public opinion or social pressure. Is that not why the matter has been clarified so vividly by Mrs. E. G. White in *Counsels on Diet and Foods*, p. 425: "Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul."

It has occasionally been a matter of grief to hear of members or even workers who have injured the cause of truth by yielding to the insistences of social custom and compromised the standard. But, on the other hand, what an encouragement it is to know that there are hundreds of Seventh-day Adventists all over India who are holding the standard high, just as Daniel and Joseph. Just this morning a letter came to me from a worker who told of having his pocket picked

IMPULSE OR PRINCIPLE

J. A. CREWS

President, Kannada Section

WE HAVE sometimes heard it said that the message of the Seventh-day Adventists is too strict and strait-laced for the modern world in which we live. Among the young people, especially, there is occasionally a question raised about the high standards of conduct which we adhere to as God's peculiar people. Again and again the excuse has been given, "Others do it: why cannot we do it?" Is it true that we are setting the standard too high and asking our followers to seek an unattainable goal of separation from the world?

I would like to emphasize that the remnant church is not just another denomination. Its message is not just an ordinary message such as others might be proclaiming. Its followers cannot in any sense be considered as mediocre or ordinary Christians. Everything about our truth places it in a higher sphere than any other message being heard in the world today. One of the greatest delusions

of Satan is to lead Seventh-day Adventists to place a cheap evaluation on the greatest thing in the world. This causes them to seek to live like other Christians in other communions. Shall we pattern after man or shall we be guided by Christ alone?

I realize that it is not easy to be different; neither is it enjoyable to be ridiculed and scoffed at. But that is exactly what we must be prepared to endure. Public opinion and social pressure will be brought to bear upon us; impulses will sweep over us to join the rest and go along with the crowd; but **WE MUST NOT BE CONTROLLED BY IMPULSE.** A real Christian will be guided by **PRINCIPLE** rather than impulse. What does that mean? It means that each one must eventually come to the time and place where he will sit down to weigh eternal interests. Is it worthwhile to be a Christian? Which habits and customs are displeasing to Christ? **Does eternal life mean more**

while travelling with his wife and family by train. For 24 hours that family had no money to buy food, not even an anna. During that difficult time a kind station master had some tea brought and placed before them. In spite of the pressures of their circumstances and the insistence of those whose intentions were kind, the worker tactfully refused the tea. Why? Because he had drawn a line; because he had purposed just like Daniel that he would not defile himself. He lived by principle, and not by impulse. His life was governed, not by environment or circumstance, but by the principles of truth. What a thrill it gave me to read that letter! That worker's life is predictable. He will be the same kind of Christian in the dark or in the light, in poverty or prosperity. He is likely to always practice what he preaches. He has "purposed" already how to meet the test when it comes.

Dear reader, the principles that have been adopted by the remnant church were not adopted without reason. They are all grounded in the Word of God, and are according to the things which please Christ. Have you felt that they were too severe? Remember the strait gate and narrow way; call to mind the peculiar, holy nature of our special message. Will you not sit down with God alone and prayerfully draw a line, adopt a principle, and hold to that principle in spite of all the Satanic concentration of environment and related influence? If so, your spiritual life will grow more and more into the image of Jesus, our Example.

NORTHEAST INDIA

President: W. F. Storz

Sec.-Treasurer: M. S. Prasada Rao

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

A BLOOD-STAINED LETTER

J. JAPAGNANAM

LAST year we had a student colporteur named Yumi. He is one of the Tankhul Naga tribe. Yumi converted another Hindu boy by name of Shomi, who is of the Kuki Naga tribe.

Last year when Yumi was canvas-

sing in Manipur, he told his friend Shomi, "All of your relations are Hindus. You know Jesus is loving you, and you are His child, why not you make some of your relations into Christians?" So Yumi and Shomi talked over the matter for a while and they decided to write a letter to Shomi's brother-in-law, who was a primary school teacher amongst the Kuki Naga tribes.

As they were writing the letter, in a mysterious way, a few drops of blood fell from the ceiling, right on the letter. They looked very carefully to see from where these drops of blood had fallen. They could not trace the cause of it. (This remains a mystery to date.) They did not want to change the letter either. They put the blood-stained letter into an envelope, and sent it on to Shomi's brother-in-law. When his brother-in-

law read the letter, he was convinced that Christianity is the right thing, and Jesus is the Saviour of the world, and more so, the seventh day is the day that should be kept as a holy day. So he began to study more about it, and he told this truth to his mother-in-law and other people as well.

A few weeks ago seventeen people were baptized in that place. It was my privilege also to visit the same place when I visited Imphal, Manipur a few weeks back. They have a beautiful Sabbath school of about 23 members. One of the believers moved out of his house, built a small hut for himself, and gave his house as a place of worship for the believers.

Surely the Lord is working through the student colporteur evangelists. I am sure there will be many during this summer who will be able to witness for the Lord.

NEWS FROM

THE WORLD FIELD

PRESSING NEEDS AND WONDERFUL VICTORIES IN AFRICA

R. R. FIGUHR

President, General Conference

THE Southern African Division has become, in point of membership, the second largest in the world field. The work begun here, well within the memory of some still living, has grown wonderfully.

Our first missionaries were sent to Cape Town in the year 1887 in response to an urgent request to the General Conference from several laymen who had learned the truth. They volunteered to pay the passage of the first missionaries. A little more than threescore years has elapsed since then, but what a remarkable development of the work throughout Africa has taken place!

Today our baptized church members number 125,000, with nearly 100,000 more in baptismal and hearers' classes. An abundant harvest has resulted from that early sowing. On every hand, doors are still open

and we are urged to enter. A few years ago a government census was taken in one of these countries where at the time we had a total membership of a little less than 19,000, but in the census 116,753 answered that they were Seventh-day Adventists. We have little idea of how far the influence of the truth has extended, or how much of the seed sown has fallen upon the good ground.

Together with R. S. Watts, the president of this division, I was privileged to visit in practically all sections of the field. In the northern part we were especially impressed by the large groups coming into the truth. There we found our missionaries hard at work on mission stations, in schools, and in hospitals, all of which were usually crowded to overflowing. Here for the first time I saw two patients occupying a one-patient bed. When space ran out, patients were placed on the floor and under beds. In one of the wards expectant mothers were put under the beds, and it was not until their babies were born that somehow resourceful nurses found bed space for them.

Facilities often are woefully inadequate to meet the needs, but all are carrying on and doing the best they can with the equipment in hand.

In that northern region when special meetings are called it is impossible to find buildings large enough for all the people who come. So they sit on the bare ground out in the open or under large spreading trees. One such group numbered thirteen thousand. It is an unforgettable sight to see thirteen thousand people on a Sabbath morning flowing down mountain trails and up valleys, coming together for Sabbath school. As they spread out in large Sabbath school classes one is reminded of Elder Spicer's picturesque words as he contemplated similar scenes—"acres of Sabbath school classes." Literally that is true. The orderliness of each church, which remains under the direction of its church officers, is impressive. Patiently the people sit through long meetings, on the ground without back rests, making us wonder why we get so restless in our comfortable church pews.

PUBLIC EVANGELISM IN THE VILLAGES

The Southern African Division conducts as evangelistic agencies many schools and hospitals. It also places much emphasis upon public evangelism in the towns and villages. During 1954 at least, 1,177 evangelistic efforts were held. During 1953, 21,254 people were baptized. When the total figures for 1954 are in, it is expected that at least as large a number will have been baptized, despite the interruption of the General Conference session, which took a large number of leaders out of the field.

The lay members of Africa are not behind our people in other parts of the world in missionary activity. A good number of the mission schools that yield a large fruitage of souls yearly are conducted by Missionary Volunteers who receive no pay from the mission. Without this voluntary service on the part of these devoted teachers, thousands of children would be without school privileges.

One hundred and fourteen miles from the city of Salisbury, over roads that some would hesitate to drive a car, we were taken to a new mission station only four or five years old,

established among a pagan people. There our missionary and his courageous wife are holding an outpost for God. One could dwell upon the isolation, the climatic difficulties, and the ruggedness of the assignment. But all these are forgotten as one listens to the thrilling account of what God is doing. Already 101 persons have been baptized and are members of the church since the mission was founded, and 145 more are in baptismal classes. Still another 247 have made their decision for the truth and have joined preparatory classes.

Reciting these figures thus, one is led to believe that accepting the faith is simple and easy for these people. But it is by no means easy. Those who take their stand often must pass through fiery trials. Even in Africa people pay a high price for obedience. We met a mother and her daughter, both of whom had been beaten by their husbands for taking their stand. When we asked the mother how many times she had been beaten she said it was so often that she had lost count. Finally her husband, unable to dissuade her, divorced her and sent her away. She has found a home among those of like faith. Her daughter still endures beatings for the truth. As we left these earnest women they had but one request—that we pray that they might remain faithful until the Lord comes.

This group of new believers has



MY GUIDE

Marjorie B. Harrison

Jesus, Thou art calling;
Do Thou lead the way.
Help me, Lord, to do Thy will
And Thy sweet word obey.
Give me faith to conquer
All the wrong within,
And Thy help from day to day
To rise above all sin.
Jesus, Thou art calling;
I would serve Thee more.
Help me lean upon Thy breast
And know Thy promise sure.
He who goes forth sowing,
Trusting in Thy love
Will bring precious sheaves to Thee
To dwell in heaven above.



organized a Dorcas society. It is a militant group. Not long before our arrival a number of members travelled on foot a distance of forty miles to another village, where considerable prejudice existed against the truth. They began their work by visiting the sick and caring for them. In other ways they assisted the people. Soon the people of the village were ready to listen. When the sisters finally left to return home, thirty-six had decided to join the class and prepare for baptism.

A STRONG INFLUENCE FOR GOOD

The influence of those who live this truth has a powerful effect on the people. The government, ever eager to help the natives improve their methods of farming, provides some assistance. A certain district officer sent to a village, largely Adventist, an instructor in agriculture, who was to demonstrate better agricultural methods. Before long this man went to his supervisor and informed him that he could no longer work on the Sabbath. The irritated officer remonstrated with him, but to no avail. He therefore transferred him to another region and sent a second man to our people. It was not long before he too went to his supervisor and told him he would no longer work on the Sabbath. Remonstrance did no good in this case either, so he was transferred, and a third man was sent to the Adventist village. Again the officer's plan went awry, for soon he too was keeping the Sabbath. The officer then gave up and left him there. It is good to know that our African people witness so faithfully to the truth, and that their influence is so persuasive.

Our people here have the same struggle with themselves to go out and do missionary work that people everywhere experience. One little sister was urged to go and speak in the nearby village. She said she could not speak publicly as she had never done it. It was suggested that she go out in the woods and practice speaking to a tree. That she could do, and did. As she earnestly talked to the tree she did not know that nearby a woman was washing clothes in a stream, and listening. What was intended for only the tree reached this woman's heart. Now she is going

to church, and our sister is greatly encouraged to carry on missionary activities.

Africa still presents a great challenge to us, for much remains to be done. Those who labour here have faith to believe that Africa must yield a much larger harvest before the work is completed. As they labour on let us pray that God's blessing may continue to rest upon His servants in this great field, and that His Spirit may continue to seek out the many still in darkness who long for light.—*Review and Herald.*

THE MAUN MISSION IN BECHUANALAND

W. M. COOKS

FRANCISTOWN, our nearest railway station, is 330 miles from Maun Mission in Bechuanaland, South Africa. Our mode of transport is a three-ton Chevrolet truck, or one of the larger five-ton trucks that make the journey twice a week. Air travel now is available, but with a limited budget we just have to watch the planes go by.

The truck is piled high with the maximum load of goods. Somewhere among drums, bags of sugar, raw cattle hides, and a variety of building materials a little nook is found for the passengers. We start off at midday. The sun is overhead and the wind is in our faces. The trip is a twenty-hour run, almost nonstop except for an hour or two in the early morning, or as the driver feels himself being overpowered by sleep. Often the journey will take two or three days.

The first one hundred miles takes us over rough road, which gives the impression that we are travelling over a corrugated iron roof. All passengers are expected to secure themselves from falling as the truck hits numerous ditches along the way. Just this year the driver of one of the trucks had to pick up the bodies of both his wife and his child, who had fallen from his truck and been run over by the back wheel. The old chassis creaks, groans, and mutters as it is hammered by the road, but somehow it continues to roll on.

The last 230 miles takes us over a section of road that has been made by the constant action of wheels as

they wander over the desert. When the sand becomes too deep in places, another track is started until there is a choice of at least half a dozen roads, but woe betide if you make the wrong choice! You will spend hours digging yourself out, inch by inch.

At last a happy sight greets our eyes as a beautiful river lined with green trees suddenly looms up before us. This is the Maun River, on the banks of which our mission headquarters is located. It reaches out across the dry sand of the Kalahari Desert and westward in the path that Livingstone trod until it meets the great Zambezi River.

In this area we have a variety of African people and dialects. It is a place that offers asylum to a number of African tribes that left their homes because of internal problems. There are three major languages and several more dialects. Our work thus far is for only two of these groups, and we have only a little literature in one language. In this area we have only two well-built brick church buildings. The others are very temporary structures made with reed walls daubed over with mortar, and rough poles and grass for the roof. The white ants soon ruin such a structure.

Our working force is also very limited, but the work is the Lord's, and God's blessing rests upon our feeble efforts. Last year we baptized in this section 103 persons. The doors are open to us for evangelism. In one section our work was closed and restricted for a while, but God has marvellously removed that restriction today, and from the same area I have a written request from nearly five thousand people who swell the Macedonian cry, "Come over and help us."

Last year in the chief's village, the chief himself attended every service of the camp meeting, and he instructed every counsellor to attend. All court duties were laid aside for four days while men and women sought counsel from above. Plenty of beer had to be thrown away, as people thirsted more for the water of life.

How it thrills our hearts as we see men and women who have been steeped in sin change their ways, their lives, and even their homes when the Bible begins its cleansing.

An old brother broken in body, and suffering with leprosy asked for baptism. He hobbled to the water's edge

on his stick, and from there was carried into the stream. We buried him with his Lord. A year later he died trusting in the promise of his Saviour to return.

The message of a soon-coming Saviour is finding the honest in heart in the jungles and in the deserts, but as I see this large mass of humanity still wandering in darkness my heart cries to God that the work may soon be finished.—*Review and Herald.*

OTHERS HAVE SAID

When we are out of sympathy with the young, then I think our work in this world is over.—G. MacDonald.

ABC of Parenthood. Always be consistent.—Marcelene Cox.

Let us not park our brains at the door as we enter church, nor our hearts at the door as we leave.—Robert M. Holmes.

Most of us could find a better job, and usually it will be the one we're doing now.—P. K. Sideliner.

It's all right with the Lord if you pray for a good harvest—but He expects you to keep right on ploughing.

Life is not a collection bureau for power and pelf, but an opportunity for service.—John W. Raley.

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald," are from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D. C.

EDITOR J. INA WHITE
ASSOCIATE EDITORS O. O. MATTISON
D. S. JOHNSON

DIVISION DIRECTORY

President O. O. MATTISON
Secretary D. S. JOHNSON
Treasurer and Auditor M. E. KEMMERER
Asst. Auditor A. FOSSEY

DEPARTMENTAL SECRETARIES

Acting Educational and War Service Commission D. S. JOHNSON
Home Miss. & S. School W. L. BARCLAY
Medical G. A. NELSON, M.D.
Associate Medical D. W. SMITH, M.D.
Ministerial, Y. P. M. V. &
Religious Liberty J. F. ASHLOCK
Radio & V. O. P. A. E. RAWSON
Temperance & Public Relations CHAD B. ISRAEL
Publishing J. W. NIXON
Building Engineer E. R. STREETER

Published and printed fortnightly by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 1825—1041-55.

Miscellany

● PASTOR and Mrs. O. W. Lange sailed from Montreal for Liverpool on the 17th of May. On May 27 they left Southampton with Miss Marion Miller, sailing on the S.S. Canton. Pastor and Mrs. R. L. Rowe will also arrive in Bombay around the middle of June. We will be happy to welcome all these former workers back to the places awaiting them in Southern Asia.

● Miss Lilly Lucas, daughter of M. Lucas, a former worker in South India, who is now connected with the Far Eastern Division, will arrive in Bombay on June 17. She plans to enter Wadia College in preparation for medical training at Vellore.

● FROM the Simla Sanitarium, Dr. I. R. Bazliel reports on the good success of the trips made by the mobile medical unit which has now made several runs back into the hills. Dr. McWilliam and Miss Stoneburner, hill-leaving in Simla, have been a real help to Dr. Bazliel on these trips.

● IN 1949 the Chuharkana High School made application for 23 acres of land which they wished to buy for the school farm. In May 1955 they obtained possession of this land, although the purchase money was paid in full a year ago.

● THE West Pakistan Dorcas societies have printed a small cook-book called "Cookery in Pakistan." This little booklet is planned to help new missionaries as well as those who wish to develop "health reform methods" of cookery. The local foods are used, and a few hints given on adapting some recipes to fit local needs. There are many ideas given which would be of help in other sections besides Pakistan.

● WHEN the local church school was examined by the Peshawar Board of Education in Peshawar, all 31 of the students who had been trained by Mrs. Moghal Khan passed the examination. A good record, and one which all our schools should strive for.

● NORTHWESTERN India reports that they have 14 student colporteurs in the field for the vacation season.

The students come from both SMC and Roorkee.

● ELDER E. R. Streeter writes from Ceylon that the building work is progressing nicely at the new Lakpahan Training School at Mailapitiya. In another three months time he hopes to have the major construction completed.

● PASTOR B. A. Howard, who has spent 6 years in Poona as editor of the *Swasthya Aur Jivan*, writes that he is happy to be back in home territory. He is now living in Lucknow and will be doing evangelistic work in that area.

● AGAIN this month we have several families leaving on furlough. On June 16, Miss York flies from Bombay, travelling through Europe to New York. On the 15th of June Dr. R. E. Rothe and family left Bombay. They also plan to pass through Europe and arrive in New York about August 16. We wish them all a good trip and profitable furlough.

● ON June 1, at 5:30 p.m. Margaret Maxwell and Malcolm Rodrigues were united in marriage by Pastor A. E. Rawson in the Salisbury Park Church. Following the simple ceremony many of their friends met together at the Voice of Prophecy social to wish them well.

● DR. Carrie J. A. Robbins passed through Poona over the June 10 weekend. She is returning to Karachi after helping in Nuzvid during the leave of Dr. McWilliams.

● MR. and Mrs. Robert Shepard are settled at Spicer College where Mr. Shepard will head up the Secondary Education Department.

● MR. and Mrs. John Parobek Jr. have moved from the College, and after spending their hill leave at Kodaikanal have now settled in Kottarakara, where Mr. Parobek is the principal.

● A NEW addition to the Division office staff is Brother Sam Koilpillai who has served for several years at Spicer Memorial College. We appreciate his presence on the Estate. This is the second time we have had the privilege of having Brother and Sister Koilpillai with us here.

Prayer should be the key of the day and the lock of the night.—*Wesleyan Christian Advocate*.

AT REST

Mr. Alexander G. Watson aged 80 years died in the Ranchi Mission Hospital on 19th May, 1955.

He was one of our veteran workers and for some time did uplift work in Calcutta and East Bengal, and for many years was a member of the Calcutta church.

His wife and family have been in England for the last ten years.

He met with a tram-car accident in 1945, and became bedridden in 1950, in Calcutta. He came to the Hospital in October, 1953.

He has spent his last days zealously testifying to his love for His Saviour, and encouraging many to visit him and hear the message of salvation.

He has been laid to rest in the hospital cemetery next to Pastor L. G. Mookerjee with whom he used to associate in the early days.

VISIT OF THE ROENFELTS

Inasmuch as Elder Roenfelt is so well acquainted with our field, and because of our continual correspondence we feel that we know him so well, it was an extra fine pleasure to welcome both Elder and Mrs. Roenfelt to Burma on May 2-5.

At the time of Elder Roenfelt's last visit to Burma in early 1953 our new hospital wing was only in its planning stage, and only a fraction of the finances were in hand. Elder Roenfelt seemed gratified at the progress which had been made, and at the fine institution which now stands on the property. Elder Roenfelt also inspired us with his reports of the great progress being made in the island fields where he has spent the last few months. Now we shall look forward to his next visit.

—C. B. GUILD.

FOR SALE

Wurlitzer spinet piano, 4 years old. New price in the States \$850. Rs. 3,000 or near offer. Packing case included. E. L. Rollins, Kudi Kadu, Tanjore District.