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The President Says:

SEVENTH-Day-Adventists are a simple people. We began in simplicity, and nothing has happened since our beginning that should make us otherwise. The growth of numbers, the enlarging circle of institutions, the impressive increase of funds, are not reasons for a feeling of sophistication or of elation. We must remain a plain people if we are to fulfil God's purpose. Our Lord's example is still with us as One who lived the most unassuming of lives, with no earthly place to lay His head. If there is one fact above another that should ever impress the Christian, it is the simplicity of the life of his Lord. From His birth in a stable to His burial in a borrowed tomb, one finds nothing of grandeur or ostentation. There is deep significance in the statement, "and the common people heard him gladly." Mark 12:37. They understood what He said, and they felt at home in His presence.

True worship is ever simple. As it grows involved it becomes mysterious and loses its meaning. Then it fails to nurture spirituality. Time and again I have asked worshippers in a certain church with a complicated ritual the meaning of the different parts of the services. Seldom have they been able to explain. Their worship has become a form without meaning or power. No wonder the apostle Paul admonishes the church: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

Jesus endeavoured to impress His followers with the necessity of the Christian's living unassumingly when He elevated a little child in their midst, so that they might learn from it the greatness of little things.

"We miss the deep truths of the Christian faith sometimes because we are afraid to be simple. We need to know that the greatest things are the simplest things. . . . There are things our hearts know that our heads will never know."—*The Years of Our Lord*, p. 16.

I think of one who probably was the most beloved man among us in this generation. He had travelled extensively among the Advent people in just about every land. He lived simply, he preached simply, and his faith was simple; yet what a power he was! People everywhere and in every station of life heard him gladly. The children listened to him, for they understood him. His simplicity in Christ was never "corrupted." His influence lives on. Elder Spicer, though dead, yet speaks to us of the grandeur of simplicity.

A Methodist preacher of two generations ago, told how when he joined his church the members were plain in dress and address. He bemoaned the fact that later the situation changed until it became impossible to distinguish members from non-members. The greatest period in a church's history is the time of its truest simplicity.

"Never rise above the simplicity of the gospel of Christ."—*Gospel Workers*, p. 355.

—*Review and Herald*.

R. R. FIGUHR

NORTHWESTERN INDIA UNION

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GOOD NEWS FROM SIMLA

O. O. MATTISON

FOLLOWING the Jullundur annual meeting, it was the happy privilege of Mrs. Mattison and the writer to accompany Pastor T. R. Torkelson to the Simla Hospital for a day. On arrival we found that in spite of the cold and wet weather the hospital was full and everyone was more than busy. The staff had just finished their morning devotions which followed the Voice of Prophecy broadcast to which all in the hospital may listen every Sunday morning. During the devotions a long prayer list is earnestly brought before the Lord. It was interesting indeed to see the special requests in behalf of serious cases in the hospital, for specific workers, problems, or projects that are kept before the Lord until solved as only He can solve our problems.

Doctor I. R. Bazliel then took us on his regular morning rounds. It is never a pleasure to me to visit the sick and suffering, but it was a joy to see broken bodies being healed, precious lives being snatched back from the door of death, and cases that had appeared hopeless coming back to complete restoration after the treatment by an efficient surgeon whose hands were guided by the Divine Healer. How happy I was to see the glow in the patients' cheeks and the sparkle that would come into their eyes as the doctor approached. There was also an evident relaxed confidence in the tender ministry of the Christian nurses. Up and down the various rows of beds we went, and from floor to floor until we had worked our way down to the basement and out to the servants' quarters which had been turned into wards. Every nook and corner was filled to capacity with patients recovering from heavy surgery or from long illnesses. The doctor had a cheery word for each one, and stopped here and there to offer a prayer on behalf of some serious case.

The office work, clinic, operating theatre, hydrotherapy and electrotherapy units were all very efficiently organized and busy. A noticeable spirit of unity and close co-operation was manifested throughout the entire staff of workers. The two doctors Bazliel, Brother and Sister Davidson, and their co-labourers are doing an outstanding work there with marked results. At this season of the year we did not expect to see such a full house. The influence of the hospital is wide, not only in the Simla station, but throughout that vast mountain area, and is held in high esteem by high and low alike. Their mobile medical unit reaches out many miles in every direction, bringing relief to those who are unable to come to the hospital. The hospital's financial income is most encouraging.

The Spirit of the Master is being manifested by all connected with the hospital. We thank God for the witness that such an institution brings to our work in this great land. In your prayers, do remember the good work of this hospital in beautiful Simla.

VOICE OF PROPHECY RALLIES

I. M. CHAND

ABOUT eight hundred people were admitted to the Voice of Prophecy Rally held in the Hari Palace Theatre, Jullundur, on September 7, and about four hundred had to stay outside. The meeting began with a fine introduction by Pastor W. H. Mattison; the writer offered the prayer and Pastor A. E. Rawson explained the work of the Voice of Prophecy Correspondence School in a very forceful way. Almost every heart was convinced of the fine work that was being done by the V. O. P. School. Four hundred people were enrolled as new students. Then the film "The Voice of Prophecy in Action" was shown.

At the close of the film Elder E. R. Walde gave an inspiring, and timely message. He emphasized the fact that

hope for this world could only be found in Jesus. He brought home to the hearts and minds of the people the fact that the signs of the end were fast being fulfilled and that Jesus' coming is nearer than we think.

The message gripped the hearts of the people. Many expressed their thanks at the close of the meeting. The whole programme was a success and much of the credit goes to the Jullundur workers who had made such good preparations. The same night we took the train to Delhi and the Friday evening meeting there was well attended by the members of New Delhi Church.

Sabbath was spent in Agra, where Elder Walde gave a fine message on "Practical Christianity." "The greatest need of today," he said, "is not more men, more money, or more equipment; but true Christian living."

The V. O. P. Rally was arranged for Sunday evening at 6:30, at 44A., The Mall under a shamiyana. Three hundred people were present and they were all from high class families. The people here also were very attentive as they listened to Pastor A. E. Rawson tell about the fine work of the Voice of Prophecy Correspondence School and Radio work in South Asia. Truly the Lord has blessed this work.

The Lord used Elder Walde in a wonderful way that evening. The message was heaven-sent and the subject "These Momentous Times" was very much appreciated by the listeners.

Nearly one hundred people were enrolled. The meeting came to a conclusion with an earnest prayer offered by Brother Milton, who has recently joined the ministerial work in Agra and who did such a splendid job in making the arrangements for the meeting.

A fine Rally was held at Indore also and in spite of the heavy rains three hundred good souls were present. We must thank Pastors C. R. Holford and M. D. Moses for the good support they gave in that meeting.

We thank Elders Walde and Rawson for the inspiring Rallies conducted in our field. May God use these men in a mighty way as they go about holding more Rallies in the Southern Asia Division.



“STOP THAT MAN!”

D. A. DELAFIELD

A FRIEND of ours was driving his car down a main street in Washington recently when a man dashed through the door of a nearby grocery store and ran down the street with the store-keeper after him shouting at the top of his voice, “Stop that man! Stop that man!”

Being in a hurry, our brother did not pause to investigate the incident, but he said, “Doubtless we were witnessing an actual robbery. The man’s coat pockets were probably stuffed with bills from the cash register. The shop-keeper was panic stricken at the thought of losing all that money.”

As we thought of his plight we wondered whether the store owner was more interested in retrieving his money or in bringing the criminal to justice. His first consideration, doubtless, was to get his hard-earned money back. Vengeance and justice were secondary.

This incident teaches a powerful spiritual lesson. Every Christian is his brother’s keeper. If we see another believer backsliding and living a life of sin, our business is clear. We are to “stop that man!”

There are robbers in the spiritual realm. All of us are guilty more or less. Think about this for a moment. Here is a list of five spiritual burglars loose in the church:

1. *Robbers of God’s time.* All time belongs to God, but He has a special claim on the twenty-four hours of the Sabbath. The weekly rest day is holy unto the Lord. Yet how many appropriate the sacred hours or sacred minutes for personal gain and profit.

2. *Robbers of God’s money.* All the earth is the Lord’s. The tithe is the tenth. This is holy unto the Lord. There are many who appropriate God’s money to pay bills and to make

ends meet. Isn’t our ninety per cent enough for this? God asks for only one rupee out of ten, and freewill offerings.

3. *Robbers of God’s life.* “In Him we live, and move, and have our being.” Acts 17:28. Yet there are those who destroy the life God gives by the use of tobacco, unclean foods, and the indulgence of habits of vice. Those who destroy God’s temple, the human body, and rob it of life and vitality stand guilty before God.

4. *Robbers of God’s little ones.* Some cast a stumbling block before God’s little ones. There are many parents who rob their children of a good example in the home, more particularly of a Christian education and a preparation for a life of service. Although faith and sacrifice have put thousands of Adventist children in Adventist schools, some deprive their children of this privilege. Do they stand guiltless before God?

5. *Robbers of God’s light.* “Ye are the light of the world,” said Jesus; “Let your light so shine.” Matt. 5:14, 16. But those who hide the light of the third angel’s message under a bushel rob their fellowmen of the precious truth from Heaven for these last solemn times. (Read Matthew 25 and Isaiah 58.)

If the Lord brings trial and trouble to bear upon the lives of the unfaithful, do not be surprised. This is Heaven’s effort to retrieve the robbers. “Stop that man!” is the divine dictum. God doesn’t want revenge, but He expects us to be good stewards of His money and custodians of His time and of the life He has given, of our children, and of all the blessings He has bestowed.

The parable of the talents teaches us that the Lord expects a revenue

from His investment. Before God stops you by some painful providence, would it not be well to stop yourself and ponder these facts? It is a terrible thing to fall into the hands of the living God. Clouds and darkness sometimes surround those who are careless and indifferent. Before God stops you, why don’t you stop in your tracks and change your ways?

And if some erring brother or sister needs a word of living caution, pray that God will help you to speak the word in season. “He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” James 5:20.—*Review and Herald.*

SOUTH INDIA UNION

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A NEW EFFORT IN NARSAPUR

I. SUBUSHANAM

OUR work has been established in Narsapur for more than thirty-five years. Through the influence of our school there and the medical work we did for a time, we have many friends. But up to the present we had not endeavoured to conduct a public effort to present our truth in this town. This presented a challenge, and the writer started meetings on October 9 in a beautifully erected pandal. The attendance has been 300 or a little over. In comparison to the size of the town, this is good.

There is a strong established prejudice against Adventists in Narsapur. Public announcements were made in churches and institutions warning their members and employees not to attend our meetings. We were surprised at the response in spite of the warnings. The honest in heart are still coming and declare their appreciation of the message. We are sure that the prejudice will eventually be broken down and our attendances increase, and that the Lord will give a rich harvest of souls at the close.

THE LORD WILL FINISH THE WORK

(PART 2)

E. L. SORENSON

THEN we went on to another village called Valliammapuram. There one of our sustentation workers, Brother Job Miller, works and he has a fine group of people. We had to walk a long distance in the hot sun to this station. In this small village there is a church—a group of people who are anxious to preach the gospel and to tell others of the message of Jesus.

Then we travelled far up into Andhra. We were going to Vizagapatam for the dedication of the church. Now those of you who know anything about our work in that city realize that the dedication of a church there really means something. It is a place where the Seventh-day Adventists had been preaching for thirty years and we had not been able to establish the work firmly. We had several good men stationed there, one after the other. But somehow the devil has worked so hard that it has been almost impossible to get a foothold. We had the privilege of working there about three years ago. We didn't have large results. But the Lord did bless and those who accepted the message are very faithful and have become the nucleus of the church. When Pastor D. S. Harris went there a couple of years back, God blessed him and his group in a mighty way and they interested a large number of people. Now we have a church dedicated in the old Vizag, a lovely church. There the people are calling and asking for the message of Jesus. They want to know more about Christ. They are coming into the fold. In places where they did not want to listen to the gospel in the past we now find them giving their hearts to Jesus and accepting the message we love so well.

In the city of Vijayawada—a city also in the North Telugu Section, Pastor I. Subushanam held a series

of meetings a year ago and God brought in more than thirty souls through this effort. I love to see our indigenous men launching into these evangelistic programmes, men who before have felt that they must have the help of a foreign worker, or they must have a large team, are now going forward as leaders and preachers and winning many souls.

Just to the south of that, in the South Telugu Section, Pastor B. S. Moses held a series of meetings in Chirala. There he baptized over thirty people in one series of meetings. Oh, it is encouraging to know that God is among His people. But He says, this gospel must go to every nation, kindred, tongue and people; that it is going to be preached unto the uttermost parts of this world. Now, where are these uttermost parts? I think Mrs. Sorenson and I visited one of these "uttermost parts"



of the world a short time ago. Let me tell you how it came about.

For a long time Sister Samuel, of Guntur, whom many of you know—that faithful lay sister who is working side by side with her husband in a T. B. Sanatorium in Guntur—had been writing to me constantly telling me of an interest that had sprung up among the gypsy people or Lambadis. Most of you have seen these Lambadis. The women wear

bracelets right up to the elbow and if they are married they go on up above the elbow. They fix their hair in a peculiar style—combed down almost over their faces with large silver ornaments hanging on each side; they wear colourful blouses and skirts, with little mirrors fixed in them. They have bells on their ankles which jingle as they walk. The Lambadis are some of the most degraded people we have in our fair land because they have not associated much with other people. They have held themselves aloof. They are noted for their robbing and plundering all through the centuries. Mrs. Samuel said a young boy, whose name was Sriram, had come to her from the gypsy village of Gandiganumala. This boy came there with both of his lungs almost gone with TB. It was a hopeless case—at least it looked hopeless. But to Sister Samuel nothing is hopeless, because she has faith and she prayed for this boy. Her husband worked for him doing everything possible medically and after a number of months, he began to improve; and you should see that boy today. He is at our Narsapur school and is just as healthy as I am! This boy gave his heart to Jesus and was baptized—the first one of these Lambadi people that we know of to become a Seventh-day Adventist. Then he went back to his village.

No Christian organization had been able to reach these people. But this boy kept sending letters to Mrs. Samuel saying: "Please come and visit me; come and help me; I am trying to tell my people about Jesus. They want to know about Jesus, but I am not able to tell them by myself." Finally, she went there; but it was an extremely hard visit to make, for she had to go ten miles either by foot or by bullock-cart through stony country, and jungles, and finally up over the hills into the section where these people live. When she got there she was aware of the tremendous need. She was impressed by the fact that the people there were waiting and longing to hear the message of Jesus. So she kept wiring: "Pastor Sorenson, you must visit this village as soon as you can; we must open up the work there." Finally we arranged that visit just last month,

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NORTHEAST INDIA UNION

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**EXCERPTS TAKEN from the
LETTER of a WORKER in the
FLOOD AREAS of EAST
PAKISTAN**

"Dear Pastor Fernando,

"By the grace of God my father, Brother Chumbugong, and I visited the west part of the Garo field in the Mymensingh district. I was delayed ten days on my way to Monsapara and could not leave Monsapara due to heavy rain. We prayed earnestly for a clear day to continue our journey. September 24 was a sunny day and we three left for Birodikune and reached our people by 5:30 p.m. It was a thrilling experience for us. We swam twelve small rivers and used the ferry to cross four big rivers. In one area we waded in water three feet deep for three miles.

"At Birodikune besides our church members there were about thirty from other denominations to listen to our preaching. Our members were very happy to see us again. That night we slept very sound and early in the morning another meeting was held. At 9 a.m. we left Birodikune for Fakirpara and reached there by 3 p.m. All these six hours we were in water about a foot deep. A big river was crossed by a boat. About fifty-five were present at the evening meeting and an early morning meeting was held before leaving for the next village about sixteen miles away. In this village, Katkariakanda, sixteen are ready for baptism and four others are interested. Here we met a man who had studied at the Gopalganj school during Pastor L. G. Mookerjee's time. Our next stops were Telekary and Jakhankura. Written calls have come from the people of Chitolia and Chilagai who want to hear the Advent and Sabbath truth. It will take four days for us to reach these villages. People who became Baptists under my father's ministry about ten years ago are now calling us to teach them these new truths from the Bible.

"Three efforts will be in progress

during October, November, and December and we ask you to remember us in your prayers. The people are anxious to see you and our missionaries and we are hoping to have about forty or fifty ready for baptism at the regional meetings. All glory and praise to our merciful Father."

—*"Pranesh Rema"***PROGRESS OF SHILLONG
EFFORT**

MRS. D. K. DOWN

WE ARE in our sixth week of meetings and the crowds are still holding. Although it is monsoon season, by the grace of God we have only had one meeting spoiled by rain, but in spite of it the attendance was 453. On Sunday, October 2, there was an attendance of 987 at the evening meeting. As the tent only has seating accommodation for 810 in comfort, you can imagine how the people were packed together and how many stood for the entire two-hour service.

Brother L. R. Burns, from Calcutta, spent two weeks of his hill leave in Shillong and sang for the meetings. This was much appreciated and his singing proved to be a great help when the appeals were made. For instance, on the Saturday night when the attendance was 453, an altar call was made, with music, and fifty-three non-Adventists responded. On Sunday night, with 987 in attendance, an altar call was made with Brother Burns singing, and 364 responded.

Many people have made decisions for Christ thus far. Pastor Down is in attendance at the tent every morning from nine to ten to see folk who have problems to discuss, and he has had many thrilling experiences.

After-meetings were introduced in the second week and are well attended. Also, a weekly half-hour health lecture and film is greatly enjoyed. The whole city is cognizant of the meetings which seem to be well appreciated. They say these

lectures are the biggest thing that has happened in Shillong for many, many years. A different device is used at every meeting, and questions are answered from a question box. This item is also appreciated by the audience.

We are grateful for the prayers that are ascending on behalf of the Shillong effort, and we trust that many souls will be won as a result.

**ADVANCEMENT IN THE
MIKIR HILLS**

J. M. DKHAR

MIKIR Hills is a newly organized district. It is supposed to be the most backward area in Assam and it is difficult to find one out of a thousand who has completed his or her Middle English education. The people live somewhat like the nomads, changing their location from place to place each year. The villages are comparatively small, the biggest having only sixty houses, with a population of about 300 people. To such territory God has led us to proclaim His last day message.

Arriving in the district, the writer found an angry mob waiting who had been stirred by prejudice against the truth. The majority of the people are untouched by the civilization of our day. There are several sects in this district but they seem content with what light they have. However, God's Word for these last days must be heralded, to make ready a people to meet Him from this area and God is using us to do this.

One family was interested in the truth and as a result had to leave their village and find a new location for their home. When we arrived there, we started a Bible study class for this family every night. Every Sabbath day two meetings were held, in which enlightening Bible studies were given. Language difficulties have been a great problem and are a handicap for the successful preaching of God's truth. But in spite of this we are happy and thankful to tell you that we have had the joy of seeing four souls get ready for baptism and join with Jesus and His people. Rejoice with us for what God has wrought.

Please pray for the work in this territory of Assam.

THE Word of God talks about two mysteries. The first is found in I Timothy 3:16. "And without controversy great is the mystery of godliness: God was manifest in the flesh." The other mystery is recorded in 2 Thessalonians 2:7. "For the mystery of iniquity doth already work." These two mysteries have been in existence since the fall of man in the Garden of Eden. The "mystery of Godliness" and the "mystery of iniquity" represent separate religious systems opposed to each other. The first stands for true religion, and the latter for false religion. The "mystery of Godliness" is God manifested in the flesh, whereas the "mystery of iniquity" is sin manifested in the flesh. These two mysteries are personified in two great personalities: Christ Jesus, and Satan. Christ in you is the hope of glory, while Satan in you is the hope of ignominy and death.

The "mystery of iniquity," known as Lucifer, the devil, the man of sin, the son of perdition, is at work in the world today. He finds ways and means to get into the church of God. The Scriptures tell us plainly that the "mystery of iniquity doth already work." He works in competition with Christ. He may not hinder Christians from going to church; in fact, he may want them to go to church. He may want them to have a form of religion without the power thereof. He may want them to have a form of Christianity without the power of Christianity. We read of him (Satan) in Genesis as being "more subtle" in

his nature, and the apostle Paul says that if possible he will "deceive the very elect." Therefore, in his subtlety he works with Christians, through Christians, and around Christians.

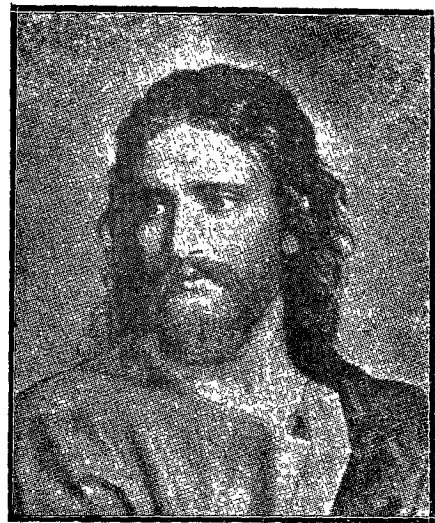
Since his idea is for Christians to have a form of Christianity without the power of Christ, he may permit them to know Christ for the name's sake. He may induce a non-Christian to become a Christian. This new member may regularly pay tithe and give offerings to the church treasury. The "mystery of iniquity" may compel the new member to go to the church where he may read the Bible and sing gospel songs. But the difference is that the "man of sin" proposes to the new convert to hang on to the traditions of the old life.

JESUS OR SATAN?

S. G. DAVID, *Director—*
Kanarese V. O. P.

Unfortunately, there are also old members who quite willingly go along with the newcomer.

The "son of perdition" may say something like this: "Brother John is not as good as you are. True, he is a member of your church, but you are a high caste man. You are from a superior race. How could you have any association with that uncultured, uncivilized, low-bred, and socially unaccepted person. He may be even an untouchable! It is all right for you to go to church for after all it is not a bad group which meets there. In many ways that group is a decent one. But you examine yourself and consider your social standing, and pay attention to your family name and fame. Your social standard is very high. How could you ever invite him to come into your home? How



could you have dinner with him? No, you should not have anything to do with him. That young man is not of your community. Brother, you are a cultured man, a Brahman. Look at him; he is not a Brahman. You are a Nadar, he is not a Nadar. You are a Syrian Christian, but he is not a Syrian Christian. You are from a little better caste, but he is from a little lower caste. How could you give your daughter to that young man? No, you cannot do that. If you give your daughter to him in marriage, what would your relatives and friends think of you. What would your community think of you? You have become an outcaste and an untouchable. It is logical for you to give your daughter to one of your own community, even if it costs you a dowry. But you should never give that young lady to that young man." This is one phase of the work of the "mystery of iniquity" in the church of God.

The church of God is not measuring up to the standard set for it by Christ as long as the members have these differences. Jesus said, "Holy Father, keep through Thine own name those whom thou hast given Me, that they may be one, as We are." John 17:11. The church must have a oneness in purpose and a oneness in unity. We read in Acts 2:1 concerning the early church, "And when the day of Pentecost was fully come, they were all with one accord in one place." Again in Acts 1:14, "These all continued with one accord in prayer and supplication. The apostle Paul wrote to the Galatians in Ephesians 4:4, "There is one body, and one spirit, even as ye are



called in one hope of your calling; one Lord, one faith, one baptism." There is neither Jew nor Greek in God's choice. Neither is there high or low caste. He is no respecter of persons. Then why should there be divisions among the believers of Christ? Why should a caste system exist among God's children?

These differences in the church exist because of selfishness and a desire for self-glorification among the believers. This places self-centred motives at the core. The "mystery of iniquity" wants us to have these differences in order to show a form of religion without the power of God. These church and social evils are in existence because some of our executives have encouraged them. They are in the church today because some of the leaders have been behind these evils. These evils are progressing because our laity and workers are supporting the cause of the "man of sin." Brethren, as long as we are divided by caste and creed we are on the enemy's ground. Even our Indian government would like to have a "casteless" and a "classless" society. What about the church of God? Should the church of God hang on to the traditions and superstitions of customs, caste, and class. God forbid!

Should we as Christian leaders, executives, workers, and believers uphold these social evils in the church? Why should we not change

our thinking and renew our hearts by uprooting these evils? There is only one place for the old caste, creed, noble birth, high and low, and that is the cross. But it is not enough for us to say they are all crucified with Christ. The crucifixion was a lingering death. When our Lord went to the cross He took more than our sins with Him; He took our old man and dealt with him satisfactorily. Along with this there has to be the daily working out of the victory which Christ has won for us. There has to be daily dying to self—the old man, the carnal mind, the corruptible body. The Holy Spirit will work in us with all His wonderful power and purpose.

The apostle Paul says, "I am crucified with Christ." Galatians 2:20. Note carefully that Paul says it is not self-crucifixion that the cross works by, but crucifixion with Christ. Again Paul says in 1 Corinthians 15:31, "I die daily." There has to be a daily working out in our lives of the victory won for us on Calvary. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6:14. Do we say we glory in the caste system, in a noble birth, in our community, in high and in low societies? May the Lord help us to die to self daily; to crucify "the old man" daily; to glory in the cross of Christ and be on the side of the true God.

entering wedge. Many pleaders, businessmen, teachers, and college students are receiving the *Signs of the Times* and other literature. One man, who is a B.A., B.T., said he liked the *Signs of the Times* very much and used some of the material from it for a lecture he gave at a function in a boarding High School which was attended by leading educators of the city.

A retired civil judge gladly accepted the literature we showed him. He is at present taking the V. O. P. Correspondence Course. There are already seventeen who are taking the English V. O. P. Course, and one hundred and thirty-one persons have been enrolled in the newly opened Marathi V. O. P. School.

We earnestly seek the prayers of all those who read this report that there will be many souls from this city prepared to meet Jesus at His second coming.

THE LORD WILL FINISH THE WORK

(Continued from p. 4.)

the end of June, and we started out with Sister Samuel.

We went by train, leaving about two o'clock in the morning from Guntur, travelling for an hour and a half to the town of Narsaraopet. There we caught the early morning bus, rode for about forty-five miles to the place where we had to get down, the village of Durgi. She said, "Now this is where our interesting trip begins." So we started out first of all in juktas. I don't know how you feel about juktas, but I'd rather walk than ride in the jutka. But we couldn't do that because the jutka can go a little bit faster than I can walk. So we had to climb in and we jogged along for about five or six miles. Then we came to the hills. Mrs. Samuel told us, "Now you will find a group of people waiting for us. Last time I came here at this point about twenty men came rushing out of the mountains. I didn't know what to do. I knew there were robbers in these hills; I knew these gypsy people were robbers. So I called out to them—they speak the Telugu language—'Are you robbers, are you hill thieves, or are you good men?' And they answered back, 'We are both.'" Well, I think they are both—they are

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SEVENTH-DAY ADVENTIST CHURCH BOMBAY STATE SECTION

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ADVENT MESSAGE REACHES ONE MORE CITY

U. R. ANANDA RAO

A NEW day has dawned in the history of our work in the Bombay State. Our president, Elder A. R. Appel, has great plans for evangelism throughout this large State and is concentrating especially on places where the message has never been heard before.

Recently we were sent to open up work in Belgaum which is a large city surrounded by beautiful hills, jungles and rice fields. It has a

population of nearly one and a half lakhs. This city, being the headquarters of the Belgaum district, has six colleges and eighteen high schools, besides many elementary schools.

We believe that the work will grow very rapidly in this city. The writer is devoting all his time to home visitation. Nearly forty houses are visited daily. At every home we talk about the Holy Bible which points to Christ our Saviour and leave some of our literature there. The Voice of Prophecy is a great blessing to our organization and we use it as an

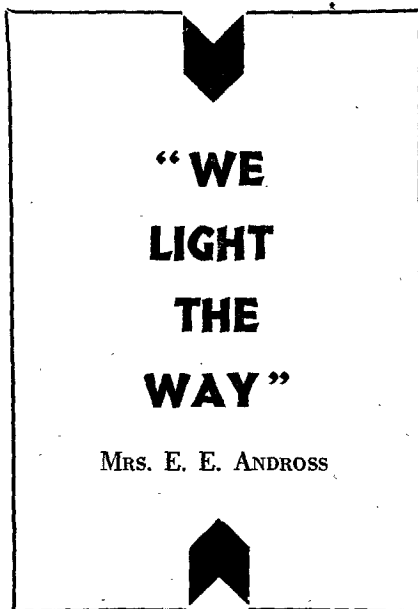
AS I glanced at the morning mail some bold-faced type on one of the envelopes attracted my attention. I read, "We light the way." The return address on the envelope was that of the Honolulu Electric Power Company. What an appropriate motto or slogan for a light company, I thought. "We light the way." Those words kept coming back to me. In fact, they seemed a veritable fountain from which gushed forth streams of searching questions and challenging thoughts. I seemed to hear again the words of the Master: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

Just after Pearl Harbour my husband and I were on a ship sailing from the Canal Zone to Trinidad. Those were days of complete black-out. No light at night to send its welcome beam out over the dark Caribbean! No deck lights! No lights in the staterooms! Only the faintest glimmer in the halls! How we missed the lights!

The memory of that experience always forces upon me the depressing thoughts of the moral darkness in this poor distraught world. "Darkness shall cover the earth," said Isaiah, "and gross darkness the people." Even so it is; and the Master is calling for lights. Who will lead men out of the darkness of hopeless despair into the glorious light of the gospel?

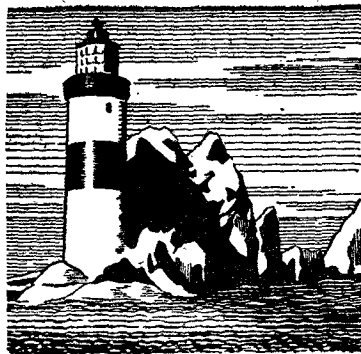
Another appeal for the lost came to me one day in London. I was walking alone down one of its busy thoroughfares. I chanced to look up at a building to my left. There against a cold brick wall was a bronze statue of Christ upon the cross. Beneath the feet were these words: "Is it nothing to you, all ye that pass by?" Working my way through the cross currents of humanity who were rushing past, I gained the outer edge of the sidewalk. There I stood gazing at that burning question. I thought of the infinite price to which that statue pointed. I thought of the tides of humanity surging back and forth below. And above was that challenging question!

"Is it nothing to you?" Oh, yes, it is. To many it has meant everything. In every generation God has had true



witnesses—Christians who held high the torch of truth. Joseph was a bright light for God in Egypt; Elijah, among apostate Israel; Daniel, in Babylon; and others. Tyndale and Wycliffe, at the risk of their lives, translated the Bible and brought the light of salvation to their countrymen. Luther and other Reformers in Europe lighted the way to the cross of Calvary, and multitudes found in Jesus a personal Saviour, the one and only true Mediator between God and man.

The spirit that kept the Waldenses true to God burned in the hearts of later generations who laid the foundation of the great missionary movement that sent light-bearers to all parts of the world. Why do men and women risk their lives to do it? Why do they turn their backs on worldly fame, on wealth, on luxury and ease? The secret, I think, lies in the answer of a young man who was asked why



he was going to Japan as a missionary. "Because," said he, "I think it is the best investment I can make of my life."

WILLING TO DIE FOR INDIA

Dr. Alexander Duff spent many years in India. Then he returned to Scotland to die. Almost too feeble to speak, he addressed an assembly and closed his appeal with these burning words: "Fathers and Mothers of Scotland, is it true that you have no land? Is it true that you have no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to die; there is plenty of money to send them, but your sons are not willing to go. Is it come to this, that the Lord calls for recruits for His kingdom and they will not go!" Then raising his hands, he added, "If there is no one else to go to India, I will return to the people there, and will let them know that there is one Scotsman that is willing to die for them, if he cannot live for them."

Would that Dr. Duff could have had a vision of the army of young people who have answered the call of the Master to be His light-bearers in the world! Hear the words of Geoffrey Varaille as he was burned alive in Turin, Italy, 1558. Said he as the flames rose about him, "Be assured, gentlemen, that you will sooner want for wood for piles, than for ministers of the gospel to seal their faith upon them; for they multiply daily, and the word of God endureth forever."

The words of that young martyr proved prophetic! And still they come—young men and women. They are following in the train of those who in the past have been God's faithful light-bearers, who have made it the first business of their lives to carry God's gift of salvation to the lost. Had you been present at a recent colporteur institute in one of our Latin American republics you would have met eighty-five of these heroes of the cross. Every one had been in prison for conscience' sake. Some many times. The leader asked how many were going back in spite of bitter persecution to carry God's message of light to their fellowmen. All arose as one man. Their all was on the

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altar. That is the kind of young people God needs for finishing His work!

BRAVE SPIRIT OF THE MISSIONARY

One Sabbath I had the joy of entertaining missionaries on furlough. Yes, home on furlough, but their eyes and hearts are back in the fields whence they came. One expects to be back in our training school in Beirut in a few weeks to begin her third term of service in the Middle East, and the doctors and their children are planning to return to Africa after a brief period of rest and study.

Some years ago when my husband and I were attending a general meeting in Paris a young man and his wife came to our hotel room. He wished to talk with Mr. Andross about his problem. He longed to return to Spain, but some of the leaders felt that it was better to withdraw for a time while civil war was raging so furiously. Finally, he said slowly as if weighing his words carefully, 'You know, Elder Andross, I think it would be sweet to die for Jesus in —.'

The words of that young man have kept ringing in my ears. And it seems to me I can hear a host of young people around the world repeating them! They are young people whose hearts the Master has won, and whose vision of eternal things is sufficiently clear for them to see that their highest privilege and their greatest opportunity is to invest their all in God's great soul-winning campaign. They "light the way!"—*Review and Herald.*



SO MAY I SHINE

ANNIE JOHNSON FLINT

"His lamp am I,
To shine where He shall say:
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and wrong and crime have
birth,
Or for the murky twilight gray
Where wandering sheep have gone astray,
Or where the lamp of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find
Clear shining, through the night
So dark we cannot see the lamp,
But only see the light;
So may I shine, His love the flame,
That men may glorify His name."



MAN'S THREE GREATEST ENEMIES

(PART 1)

F. D. NICHOL

MAN'S three greatest enemies are the world, the flesh, and the devil. That fact the Bible makes abundantly clear. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. Thus wrote the apostle John who adds: "The whole world lieth in wickedness." 1 John 5:19.

As used in the Bible, the word "world" is roughly a synonym for our word "environment." Thus we conclude that the environment in which we must live and move from the earliest to the last days of life is an evil one, which acts as an enemy to every good desire or purpose. In that environment all have had to live since the days of Adam.

The Bible speaks of the "flesh" as a most deadly enemy. Paul wrote: "I know that in me (that is, in my flesh) dwelleth no good thing." Romans 7:18. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

We may consider the word "flesh," so often used in the Bible, as a loose synonym for the sin-infected bodies that are ours, these bodies in which are found the traits inherited from all our ancestors. In other words, the Bible term "flesh," so far as the problem of sin is concerned, includes that factor in human life known as heredity. Someone has well said that every man is an omnibus in which all his ancestors ride. Since the days of Adam, all the bad as well as the good traits of our ancestors have been passed on to us, along with physical resemblances. And, as we well know

today, there is a profound inter-relationship between body and mind; one mightily affects the other. No wonder then that the "flesh" proves so deadly an enemy.

We need hardly provide proof that the devil is a deadly enemy of man. The Bible declares that "the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. To change the figure of speech from the jungle to the chemistry laboratory, we may describe the devil as the evil catalyst of the universe. Scientists tell us that certain chemicals, called catalysts, give to other chemicals increased potency without in any way subtracting from the potency of the catalyst itself. Thus it is with the devil. He acts upon both the world and the flesh to increase their potency for evil, but he remains the same in his satanic strength, having lost nothing of his deadly effectiveness. Even without the co-operation of the world or the flesh, the devil can make direct attacks upon man through unheavenly suggestions and temptations to the mind.

MAN'S RELATION TO THE THREE ENEMIES

And how has man generally related himself through the ages to this unholy trio of enemies? First, how has man related himself to the world? The answer is, He has promptly succumbed to it. The customs and the ways of those around him he has quickly accepted as the measure of all values. His favourite expression in justification of a course of action has always been, "Everybody does it." Even if conscience stirs, and it has stirred in the human breast in varying degrees through all the ages, he quiets it quickly by reasoning that

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even if the ways of the world around him are not altogether above reproach, he can hardly be expected to swim against the current.

As to the flesh, the attitude of men generally has been the same as that toward the world. They have promptly succumbed to it. Indeed, the great majority through the ages have taken for granted that if certain desires and passions stir within them, such as hatred, lust, gluttony, then those desires must be normal and altogether right to express. In fact, they have baldly viewed the body as the agent for providing thrills. If they have troublings of conscience about any desire or passion, they have succumbed rather than engage in the struggle to resist it. Even in our so-called Christian society we hear people excusing, for example, the free rein they give to their temper: "I can't help it; my father had a bad temper."

As regards the devil there have been two opposite attitudes taken. In ancient times almost all men, in terror sought to placate him by various offerings. In modern times men in so-called enlightened lands have sought to reason away the devil, declaring that he is but the figment of superstitious minds. In those instances where men still believe in a literal devil, they generally dismiss the problem of his presence by the simple expedient of trying to forget that he exists.

AN ATTITUDE OF DEFEATISM

We may sum up the matter by saying that toward his three greatest enemies, man has rather consistently taken the attitude that he cannot be expected to face them victoriously. From the days of Adam men have sought to find an excuse for their unholy deeds and lives. Only thus have they been able to live with themselves. So universal and apparently so needful, has this attitude of excusing become that the long record of man reveals that he has worked out impressive theories to explain why he is the unhappy victim of circumstances, of powers beyond his control. Men have reasoned, for example, that blind fate dictates their lives, or that their destiny is controlled by the stars. Nor have our most modern times been free of such

reasoning. With the straightest of faces learned men have declared that people cannot do other than they do because their glands do not function normally, or because their genes transmitted the wrong traits.

Thus have men sought to escape moral responsibility. Certainly if we cannot hope to be master of a situation, we cannot be blamed for what takes place. But men fail to realize that they pay a fearful price for such an escape. They deny, in effect, that they possess the power of choice, the power that marks man as above the beasts and gives to him true dignity. Without free will man is a slave.

God made man upright, but man

has sought out many inventions. And the most debasing of all these inventions is the morally paralysing belief that we are the servants of our environment, our heredity, and the devil who roams the earth. It is tragic enough that man should break the link with heaven by sinning; it is doubly tragic that he should be content to lie in his bed of iniquity under the devil-induced delusion that he is unable to arise. Thus has the evil one sought to make sure that men will never regain their lost estate as sons of the most high God, for the morally paralyzed are the helpless slaves of the devil.—*Review and Herald*.

YOUR EMOTIONS CAN KILL YOU

"DEATH through despair is possible," the scientists tell us (*Science News Letter*, May 7, 1955). At least, experiments with animals indicate that this is possible. "Dr. Curt P. Richter of Johns Hopkins Hospital, Baltimore, Md., told the National Academy of Sciences in Washington that he has found rats can die when placed in hopeless, helpless situations from which no escape is possible. The same is true with human beings."—*Ibid*.

The *Science News Letter* believes that this "explains the very sudden voodoo deaths of persons who have been put under a "hex," doom by a medicine man, or who have been "cursed" by having a magic bone pointed at them.

"The hex or voodoo death occurs within a few hours and takes place without a hand being touched to the victim. . . . Such deaths are . . . common among very primitive people."

But even among people in civilized communities death may be the result of extreme hopelessness. "In mysterious suicides, when people die after taking a minimum and certainly not fatal dose of poison, the death has a similar explanation."—*Ibid*.

THE DANGER OF HOPELESSNESS

Death through despair "is the opposite of death caused by extreme

stimulation and excitement." A wild animal, for example, held, "firmly in your hand . . . will struggle violently for a minute or so and then may give up the struggle and, relapsing into hopelessness, die."—*Ibid*.

Whatever may be the emotion involved, the experiments reveal that hopelessness, despair, anger, or fear create an emergency situation in the body of animals, and glands and nerves and blood vessels apparently suffer a fatal depression from the shock.

Satan exercises upon human beings his fearful power to depress, to discourage, and to destroy. Many are deeply depressed by censure, or greatly elated by flattery, or overwhelmed with discouragement because of their sins and mistakes. If such is the case, a visit to the pastor, possibly to the physician, might be indicated. God wants us to live a steady, even life in which the emotions find right and full exercise, but always under the control of the Spirit of God. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7. "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

The emotions were intended to bring the sweet pleasure of wholesome feelings into human experience, not to harm or to destroy us.—*Review and Herald*.

YOU ARE A SEVENTH-DAY ADVENTIST—

WHY DO YOU KEEP THE SABBATH?

EARLE HILGERT

WHY do you keep the Sabbath? "That's easy," you reply, "every Seventh-day Adventist knows why he keeps the Sabbath. The fourth commandment says, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' Now ask me a real question!"

But that is just what I'm doing. I am asking you a *real* question, and you haven't answered it! We all know what the fourth commandment says, but what I want you to think about is this: What is the real reason down deep in your heart for keeping this commandment of God. For it is a command of God and you recognize it as that, or you would not have answered as you did a moment ago. Now lets try again, *Why* do you keep the Sabbath, anyway?

"Well," you reply good-naturedly, "I keep the Sabbath because the Bible says I should, and I believe the Bible!" Fine. I am glad to hear you say that. But do you know, if believing the Bible is your *only* reason for keeping the Sabbath, you still have missed the real point. Let me explain. You see, the Bible, as such, is simply paper, and ink, and leather! That's all. But how about the God who is behind the Book? And the God behind the Sabbath command? Does this give you a clue? Now, I am sure you can think of a deeper reason than you have given for keeping the Sabbath.

"I know," you exclaim after a moment's thought, "I keep the Sabbath because I don't want to be lost. God says that those who do not keep His commandments will perish in the lake of fire, and I don't want to be among them." True enough, but wait a minute. You don't mean to tell me you keep the Sabbath because you are scared, do you. I know some

people try to keep God's law as a kind of heavenly fire insurance, but does it really make sense that a God who loved you enough to give His Son to die for you would try to frighten you into going to heaven? No, there must be a better reason than this.

"Then if God does not want to frighten me," you say, "I guess I keep the Sabbath because I want to go to heaven. Isaiah says that from one Sabbath to another we will come together and worship, and if I don't keep the Sabbath faithfully here, I'm afraid God won't consider me fit to keep it there. And I do want to go to heaven!"

Again, everything you say is true, but are you really being fair with yourself—and with God? He does not save us because of what we are or what we do, but because of what He is and what He does. The fact is, as far as Sabbath-keeping is con-

REPAIRERS OF THE BREACH

LULU MAY ANDERSON

As Nehemiah built the walls of old Jerusalem when they were broken down, So you and I may fill the breach in now, In Zion's wall, God's New Jerusalem. And as opposers then had ne'er a part, Let not such now intrude or shake your heart,

For Heaven now, as then, opposes them. They hate His law, and God doth them condemn;

They've made the breach—they've torn His law apart.

Then build the old waste places, and take heart,

All ye who love the Lord, and grieve for them.

Confessing all this sin, ask healing now; And God will pour His Holy Spirit down, Restore to men His doctrine as of old.

cerned, or any other good deed for that matter, there just isn't anything we can do to earn heaven. Does it look hopeless? It surely would be if it were not for Jesus Christ. Because He loves us so, He steps in and does for us what we cannot do. He wins heaven for us. He met the same temptations we do, but instead of falling and losing the right to eternal life as we have done, He never sinned. Therefore He can give us the gift of heaven, which we do not deserve and cannot win for ourselves. Now I think you are ready to see the real reason why a Seventh-day Adventist keeps the Sabbath.

"Yes, I do see it," you say quietly. "I keep the Sabbath because I love Jesus for what He has done for me. The Sabbath is His day; He made it for me, and He wants me to keep it. How ungrateful I would be to Him if I should ignore it."

Throughout the Bible three definite reasons are given for keeping Sabbath—and they all have to do with what Christ has done for us. When God spoke the fourth commandment at Sinai, He gave as its reason the fact that "in six days the Lord made heaven and earth, . . . and rested the seventh day." When we keep the Sabbath holy we are thanking Christ for having created us and the world we live in; we are thanking Him for everything we have, even life itself.

Almost forty years after Sinai, Moses repeated the Sabbath command to Israel and gave this reason for its observance: They were to keep God's holy day in recognition of the fact that He had delivered them from Egypt. To the Christian this represents what Jesus did for us on the cross, for freedom from Egypt is a symbol of freedom from sin. So in keeping the Sabbath we thank Him for the greatest gift of all—His life that He gave that we might be free from sin.

A SIGN OF OUR THANKS

Hundreds of years later, the prophet Ezekiel gave this reason for Sabbath-keeping: "Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." When God sanctifies us, He makes us holy. Every time He helps

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us to overcome temptation, every time He encourages us to do a good deed, He is sanctifying us. In return for the goodness our heavenly Father brings into our lives, we keep the Sabbath as a sign of our thanks.

Yes, we are Seventh-day Adventists, and we keep the Sabbath, the day of the Lord Jesus, because we love Him for all He does for us. Isn't this the best reason, now, why you keep the Sabbath?—*Review and Herald*.

Now, on Okinawa, papaya trees are more or less of a novelty and very seldom do they produce any quantity of fruit. Usually only eight or ten scrawny papayas about the size of a pear are to be found on a tree. Yet this was all she had, and so she gave of her best. This was about four months after the beginning of our work in this area and was during the height of the persecution.

As the fruit began to appear on the papaya trees something very unusual was noticed. The two trees that had been dedicated to the Lord seemed to be bearing abundantly while the other eight trees were bearing the customary eight or ten wizened papayas.

As the fruit grew the difference in these trees became more and more pronounced. Here unfolding before the eyes of the people was a modern-day miracle. Nothing like it had ever been seen before on Okinawa. The miracle was all the more evident at the time of the harvest when the fruit was counted, for on the two trees which had been dedicated to the Lord there were 140 papayas, some of them weighing four or five pounds each. Standing alongside these two trees were the other eight, bearing just a handful apiece.

Soon people from far and near flocked in to see the miracle papaya trees. Many of them came with bitterness in their hearts and with scornful attitude. But there was no denying the witness of the trees, and the same people went away convinced.

Not only was the miracle manifested in the trees, but in the heart of this old grandmother. Before, she was bitter and antagonistic, but now she happily stood beside her two trees and bore a humble testimony for the Lord. From this time on there was a noticeable decrease in opposition and practically all persecution ceased. Every week now in this woman's tiny home forty people crowd in for Bible studies. She herself will soon be ready for baptism.

We are so thankful for the abundant blessings of God. We are also grateful for the sacrifices of our people, which make these stories of missions possible.—*Review and Herald*.

NEWS FROM

THE WORLD FIELD

A MODERN-DAY MIRACLE ON OKINAWA

E. E. JENSEN

EARLY in 1954 it was decided to begin active evangelistic work in the northern part of Okinawa. At first a favourable reception was given us, but as the interest increased, opposition arose and soon we experienced very bitter persecution. The strongest opposition came from the leaders of the public schools and from parents of children attending our services. Frequently the parents would come to the meetings and forcibly take their children away, literally dragging them home and abusing them most severely. Some of the young people despaired of their lives and had to take refuge in the mountains. Others were chained to posts and beaten. One young girl was beaten all over her body and head with a piece of chain until she was severely injured and her hearing impaired.

The majority of those who were so bitterly opposed to us were older people. All their lives they had been steeped in superstition and ancestral worship. They were not willing that Christianity should come and change their cherished beliefs.

One old grandmother was especially bitter in her opposition to our work. However, you can imagine the surprise of our workers when one evening this grandmother appeared at the evangelistic meeting. Next week she was present again. They were doubly surprised when she appeared for Sabbath school one Sab-

bath morning. Why the elderly woman was there no one could explain, and it seemed nothing short of a miracle that she should even consider entering one of our meeting places. Week by week she continued to come, and it was evident that the Spirit of God was speaking to her heart.

This elderly woman finally learned about the Sabbath school Investment and she decided that she must do something, but what could she give? She was old and very poor. Then suddenly a thought came to her. In her yard she had about ten papaya trees. She would dedicate two of these to the Lord for Investment.

HAVE YOU SEEN HIM LATELY?

W. A. TOWNEND

NO EXPERIENCE is quite like it, and no other experience can do us so much good in so short a time as seeing Jesus. Have you seen Him lately?

That question you may answer for yourself by checking for a minute the present general direction of your thoughts, schemes, actions, and words. With us all, youth and aged alike, the pull is naturally earthward. Only Jesus can change it—when we see Him.

We may gaze upon Jesus with the eye of faith, one of His special spiritual gifts to those who seek Him.

Focusing is needed. Prayer, the reading of Scripture such as Luke 23, and meditation are proven means whereby faith's sight is turned to Jesus. And then what a difference is felt in the heart!

"Turn your eyes upon Jesus,
Look full in His wonderful face."

Such spiritual vision will result in a truly spiritual life.

WHAT GOD HAS WROUGHT IN KOREA

C. W. LEE

President, Korean Mission

IN SPITE of the many difficulties in Korea in recent years God has done marvels for His church. Back in the old days the work did not move very fast in this country. To be sure, there was a stable church composed of loyal believers, but gains were made slowly and the membership in the occupied area did not expand very fast. Men of means and education seemed indifferent to the Advent message. Young men generally were unwilling to cast their lot with the Advent Movement. But now all is changed.

During the Korean war in 1950 and 1951 our training school was the scene of four battles, during which some buildings were burned, others were destroyed by bombs and large shells, and still others were riddled with machine-gun fire. In our publishing house the best press was stolen, and other presses and machines were put out of commission. In the union office one large shell exploded in the heart of the building, which tore out large parts of the walls and left it unusable. About eighteen of our churches were destroyed and an equal number badly damaged. A large number of our workers and church members were forced to flee from their homes and for two years they wandered about as refugees. Many of these lost nearly all they had in worldly goods. A few of our believers and workers lost their lives during the fighting. For the first time our young people were confronted with compulsory military service in an army that knew nothing of non-combatancy or Sabbath-keeping. These are only a few of the adverse conditions that have confronted the church in Korea during the past three years.

Now what effect has all this had upon the Advent Movement in Korea? Not once do I remember having heard our workers or believers complain about their material losses or the hardships that have come to them. Nor have they been sitting idly by awaiting more favourable conditions or aid from America. They repaired damaged churches as best

they could and continued using them. In some places they built temporary places of worship where the churches had been destroyed. In several places the believers raised funds and donated labour and re-built the churches that had been lost. Although we had to have our printing done wherever we could and with many delays, it is doubtful whether at any time in the past more literature has been sold in a given time than during the past few years. More would be sold if we could have produced it fast enough.

Instead of one junior academy we

now have five scattered over South Korea. These are filled to capacity and, with the usual subsidy for teachers from the local missions, are supporting themselves. Our senior academy and college department are also full of students, all our own young people. New church schools are springing up, and we would have more if we had the teachers. Our people send their children to our schools and contribute to support them. Our workers are holding evangelistic efforts in many places and many new churches are being

IF CHRIST SHOULD COME TONIGHT

PEARL WAGGONER HOWARD

*If you could know that Jesus would appear
Before another morn should give its
light,*

*Oh, would your heart be filled with joy or
fear—*

*If you could know that He would come
tonight?*

*The things you'd do, the words that you
would say,*

*Perchance the letter you had thought to
write,*

*How many plans would have to change to-
day*

*If you were sure that Christ would come
tonight.*

How many acts would then remain undone?

*How many wrongs would have to be
made right,*

*If you should meet Him ere another sun,
And knew for sure that He would come
tonight?*

*How many things would you find time for
then,*

*Now crowded out or else forgotten
quite—*

The kindly deed, the hour of prayer again?

*Would aught be different, should He
come tonight?*

*Some day that dawns will mark all time as
past:*

*Then may we keep our lamps all
trimmed and bright,*

*Oh, may we live each day as 'twere the last,
And ready be if Christ should come
tonight!*

established. One minister held seven major evangelistic efforts last year. Our Voice of Prophecy Correspondence School is flooded with enrolments. Now there are well over four thousand regular students.

On the Sabbath our churches are full of young people, and about as many young people as older ones attend prayer meetings.

Our Sabbath School membership has more than doubled in recent years, and church membership has nearly doubled. Baptisms have greatly increased. Each year surpasses old records. We had more than one thousand baptisms in 1954. All this has taken place in the midst of insecurity, trouble, adversity, loss of material things, and apparent mountains of difficulty.

Formerly on the island of Koje, the place where the large prisoner-of-war camps were, we could not get a foothold. Through the work of our refugees three churches have been organized on that island, and a church has also been established by the refugees who went to Cheju Island.

Many of our churches meet in private homes, and this condition will have to continue for a time. There are in South Korea three local missions equivalent to local conferences in America. These have only a handful of paid workers. At least four men who had full training for the ministry are working as self-supporting ministers and giving much time to the message besides making their living in business or agriculture.

One man who had been a minister in another church is now leading out in an evangelistic programme in a large area near his home and is doing colporteur work to pay expenses. All of our Sabbath school and other mission offerings are credited to the General Conference. One of our local missions is almost self-supporting as the result of the tithe income and the other two are working hard toward that goal. All this means that we have many faithful tithe-payers. Our Korean believers are not in the church because they desire personal gain.

The stage is set. If the Lord chooses to do so He can finish the work in Korea very quickly. We are not asking God to remove the trouble

and adversity; rather we are asking for wisdom to use the wonderful opportunities for preaching the message that we are finding all about us today.—*Review and Herald*.

THE LORD WILL FINISH THE WORK

(Continued from p. 7.)

robbers, they belong to that class, but they are also good men. They said, "There is an 'ammagaru'—a lady—coming here to visit us. Are you that lady." She said, "Yes, I am." They were so happy to see her they almost carried her jutka over those stony roads, for about three or four miles, through the jungles and hills so that she might get there safely.

When we arrived at the foot of the hills, we found the same thing. Our worker who is now stationed there, Brother K. Israel, said that these folks would be coming to meet us. And sure enough when we got there to the foot of the hills down they came through a little old path in the jungle. I don't know how many of them, I suppose ten or fifteen men—they had come to help us through. This is the rockiest, roughest, wildest place that you can imagine; a bus or car never has been through it, but



THINK ON THESE

A worry a day drains vitality away.—*S. F. G. Spotlight*.

He who stops being better stops being good.—*Oliver Cromwell*.

You'll notice a Fire Department never fights fire with fire.—*Elizabethtown News*.

When the fight begins within himself, a man's worth something.—*Robert Browning*.

Wisdom comes not from experience but from meditating on experience and assimilating it.—*Joy Elmer Morgan*.

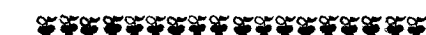
Take the word "family." Strike out the "m" for mother and the "y" for the youth—and all you have left is "fail."—*Omar Bursleson*.

It is not by accident that the symbol of Christianity is the cross rather than a featherbed.—*William Brooks*.

Nothing above human things has such power to keep our gaze fixed ever more intensely upon God than friendship for the friends of God.—*Simone Weil*.

Some may have more material goods than others but no man is poor who has eyes to see, ears to hear, and, above and beyond all, a heart to understand.—*Alma Weixelbaum*.

A good idea that is not shared with others will gradually fade away and bear no fruit, but when it is shared it lives forever because it is passed on from one person to another and grows as it goes.—*Lowell Fillmore*.



we went through the forest and finally came to this village of Gandiganumala. As we arrived at this village, our hearts began to beat a little faster. We thought, "Here is the village where these gypsy folk live." First thing we saw was the women carrying the waterpots on their heads, and others, with all their jewels, bangles and colourful dress going about doing their work. And even the headman of the village had come to meet us. They knew that we were Christians who had come to tell them more about Jesus, and to help them. There we met Sriram, now known as David, who had been converted to our message. They sent us over to a very crude little hut. Most of the huts are made out of mud, just plain round little huts with just one door. No windows, no back door. We wondered about that and they said it is easier to keep things safe that way because to watch one door is a lot easier than to watch two doors. Well, the place that we were to stay in, the little pandal they had erected, was about 15' x 30'. It was made out of timbers that they cut from the jungles and then thatched on the top and along the walls. There were no windows, just one door. They had twigs and leaves all woven together. That was what the walls were made of. And this was to be our home for the next three days. It was quite an interesting home. They had a verandah built on the side of it. That was where the people were meeting. We met there that evening.

As we began our meeting it didn't look to me as if there were many people coming. But as I was speaking I heard the constant jingle, jingle, jingle of the bells on the feet of the women and I could sense the fact that there were men coming also. Soon the little pandal was completely full. I stood outside of it. Pastor B. S. Moses interpreted the message for us. I had asked them what time the meeting would start, and they said, "Oh, right after supper." We ate supper about 8 or 8:30 p.m. and waited for another half hour. It was after nine o'clock before we got properly started. The people had to finish their meal after the day's work and when they were ready to come, they came. By nine-thirty about 500

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Miscellany

● THE Myaungmya school has a total enrolment of 214 students this year. 130 are from the Delta region, 49 from the Tenasserim, 15 from Rangoon and 20 from Upper Burma. Forty of these students are preparing to sit for the Matric. examinations which will be given in March.

● THE Southern Asia field has united in a fall effort for Evangelism. A total of 146 workers in South India are enthusiastically supporting this programme.

● THE Northwest has also sent word that meetings are in progress in Agra, Ani, Aurangabad, Chakkallan, Chatargarh, Dehra Dun, Dhaniapuf, Jullundur, Lucknow, Ludhiana, Majlioli, Mau, Muwona.

● FROM West Pakistan, Pastor Hakim Din reports a good attendance at his meetings, and a baptism on September 17. Other sections of the field have also sent in good reports of baptisms and meetings.

● PASTOR C. B. Israel has returned from the Northwestern Union where he spent a few weeks contacting various officials in the interests of the Temperance work.

● THE Northwestern Union has now completely vacated the offices at 23 Curzon Road. Our new address in New Delhi is 27 Barakhamba Road, New Delhi. In spite of the fact that many repairs must be made at the new property, the workers are happy to be located at last in a property that belongs to the church.

● PASTOR A. E. Rawson is again back on the compound after an interesting trip around the field holding V. O. P. Rallies and Institutes with Elder E. R. Walde who is now on his way back to the U. S. A.

● ON Thursday, October 13, Pastor W. L. Barclay returned to Poona at the close of a strenuous trip to the Northwestern and Pakistan Unions in the interest of Home Missionary and Sabbath School work.

● AUGUST and September have been months of unprecedented flood damage all over Northern India. From East Pakistan we have received pictures showing our members living in boats inside their own houses, and attending church by rowing their

boats inside and using them in place of pews. The losses involved and the hardships suffered by many in this area can hardly be understood.

These floods have been rivalled by the floods in the East and West Punjab sections of India and Pakistan. The villages around Lahore, Jullundur, and Amritsar have literally melted away. Pastor W. H. Mattison writes that his home in the city escaped being filled with water by only one inch. Pastor C. H. Hamel has written that the flood waters swirled around the General Post Office in Lahore.

No word at all has been received from many of our workers who live in the flooded areas. However there is no question that many of our people have been left homeless, and without food supplies for the coming winter.

As we pray for our work and for the workers during this last quarter of 1955, let us not forget to prepare to share with these who have lost so much in these disasters, as the opportunity arise.

AT REST

MASSEY—The youngest daughter of Mr. and Mrs. R. M. Massey of Kanpur passed away suddenly on the morning of September 10. She had been ill but was recovering nicely, and it was thought she would soon be well. Thus her sudden death was a severe shock to her parents. Funeral services were conducted by the writer with a large group of church members and friends present. It was a comfort to the bereaved parents to know on the assurance of God's Word that soon their little one would rise again.—T. R. TORKELESON.

● IN A letter dated October 4, written by Ella May Stoneburner, R.N., we read: "We got the results back for our last Board Examination and all our students passed again, for which we are very thankful. One of our girls from Falakata conditioned one subject, and I am not quite sure what it means. But I think she passed anyway. There were three distinctions. Two of our midwifery students who have just written the Government Examinations were the only passes."

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people were seated around listening to the message—to the gospel of Jesus Christ and His saving power.

In this village where the people are living in such darkness, in such despair, the message of God is going forward, and largely due to the work of our lay worker, Mrs. Samuel. We are told by inspiration that every member of God's church must work. Sister Samuel, about six or seven years back was stricken with typhoid. She was not a member of the Seventh-day Adventist Church at that time. Her condition became very serious and when she was at the point of death, she made a vow to God. She said, "Oh, God, if you heal me, I will devote the rest of my life to preaching the name of Jesus Christ as a lay woman." The Spirit of prophecy says: "Every church member who has a knowledge of the truth is expected to work while the day lasts, for the night cometh when no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away from the earth. The nations are angry with one another; the night is

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THE LORD WILL FINISH THE WORK

(Continued from p. 15.)

at hand. Let the church arouse and go forth to her appointed work. Every believer, educated or uneducated, can bear the message. Eternity stretches before us, the curtain is about to be lifted. How then can you sit at ease?" If there is anything that expresses the feelings and actions of Sister Samuel, certainly that does. She can't sit at ease. She says, "Unless I speak to at least three or four people every day about Jesus Christ, I am not happy" and she proved that as we were riding along on our way back in a third class compartment on the train. She enrolled fifteen people in the V. O. P. course! She had to see that she was telling some one about Jesus all the time. That is the kind of faith that we need and that is the kind of faith that led us there to Gandiganumala. As I was speaking to the people, I felt that surely God's Spirit has moved through this lady, through the worker and through this young boy that had been converted to Jesus Christ.

Yes, it was a thrilling experience that night. But the next day we had an equally interesting one.

(To be Continued.)

Special Notice

The dates for the Annual Week of Prayer for 1955 are November 12-19 not November 19-26 as stated in the Church Calendar of Special Days.

Let every worker and member plan for this season of spiritual refreshing. The Lord desires to come very close to His people. Let us prepare our hearts so that we may draw nigh to Him.

**REMEMBER
NOVEMBER 12-19, 1955.**

SACRIFICE

C. L. TORREY

WHEN we speak of sacrifice we are carried away back to the beginning of time upon this earth to the fall of our first parents. Following their fall the Lord appeared to them and gave them a promise of deliverance which brought courage and hope to their hearts. God instructed Adam and Eve and their descendants in a new and entirely different form of worship than they had hitherto known. They were told to build altars and sacrifice animals upon them as a reminder that when the fullness of time would come, Jesus would come to this earth and offer Himself a human sacrifice for the sins of all men and thus shed His blood to redeem the human race Adam had lost to Satan.

Later on the simple altars were replaced by the first sanctuary which was built in the wilderness and all the people worshipped there. The priesthood, under the direction of Aaron, cared for the spiritual needs of the people and accepted their sacrifices and also their offerings for the support of the system. In the building of the sanctuary the people were invited to give of their means and they responded so liberally that Moses had to restrain them. Thus funds were provided to finish the work.

The people of Israel always brought an offering for the Lord when they came to worship Him. These offerings varied according to the economic condition of each person. Some brought much, others less, and still others their mite. However, they all had a part in the support of their cause.

We, as spiritual Israel, and members of the Remnant Church, have a very great responsibility in the finishing of God's work in the earth. This work has now expanded into nearly every part of the world field. The command of Jesus to "Go ye into all the world and preach the gospel to every creature," is a reality. We now have a membership of over one million souls and tens of thousands are in the baptismal classes awaiting baptism.

The contributions and sacrifices of our people have made this possible. They have given generously of their means to support an expanding work, and we want our people to know how much we appreciate their liberality. God, I know, will reward them for their gifts and for their sacrifices. But, brethren and sisters, the challenge before us is very great. I want to appeal to your hearts for still greater efforts and liberality for the great cause of truth and the finishing of God's work.

The Week of Sacrifice offering is to be taken up in all of our churches in all the world following the Week of Prayer—Sabbath, November 19. I feel sure that, realizing the hour is late and that Jesus is soon to come and the task must be finished, you will make plans for a very special Week of Sacrifice offering. We cannot, must not, fail Him now. From the pen of Sister White I quote, "The small and the larger streams of beneficence should ever be kept flowing. God's providence is far ahead of us, moving onward much faster than our liberalities."—*Testimonies*, Vol. 7, p. 296, and again she says, "I call upon the church as a whole, and upon its members individually, to render to God His own entrusted capital with interest. Thus you will have treasure in heaven. Let your hearts be true to Jesus."—*Ibid.*