



“AND He bearing His cross went forth into a place called . . . Golgotha: where they crucified Him.” John 19:17, 18.

There have been many decisive moments since the dawn of human history. But no moment approaches in significance and influence that one which witnessed the uprising of the Son of God on a cross at Golgotha that fateful day long ago. At one time the meaning of the cross absorbed men's minds and crowded all else into a secondary place. They pondered it, they lived it, they had to share it with others. They crossed seas, penetrated forests, and laid their ashes upon distant shores in order to proclaim this message. It has been

the most powerful force in the world in changing lives. But now this story has become commonplace. Through long familiarity with it the bite and the cutting edge are blunted.

It is difficult for us to understand Calvary, not because we lack the wisdom but because we are not good enough. Because our hearts know so little of sacrifice, God's sacrifice leaves us bewildered. The cross has given us a new conception of what goodness means. New virtues have blossomed into being that seeded themselves first on the slope of Calvary, though in the providence of God the winds of time have by now carried them far and wide across the earth. That mighty structure we call charity—the caring for others, the bearing of their burdens—has come into being because Christ died, and dying taught us to live more generously than mankind had ever known before.

It may be possible to understand a scientific formula without undertaking the relevant experiments, but it is quite impossible to appreciate the real meaning of any of the articles of the Christian faith while

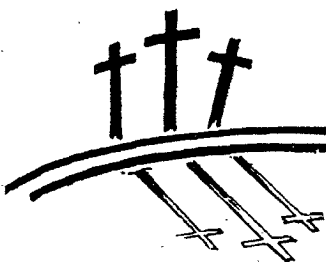
remaining without faith. It is for this reason that the cross cannot be explained in a book or taught in a classroom. Even Jesus Christ, that great Teacher, could not teach the meaning of the cross. He had to take it up. The cross is more wonderful than all we can ever say about it, and it makes greater demands upon us than we can ever fulfil. Our assurance is that the cross holds out to us a redemption wider than we can ever imagine or exhaust.

The cross has wrought miracles from Christ's own age to the present day. Perhaps it does not seem so strange that the disciples who stood near the cross were transformed by the experience into tireless apostles of the gospel. But in the following centuries, when Christ was known only by the *written records* left, a vision of the cross transformed worldlings into missionaries, timid followers into heroes, and sinners into saints.

What is the message of the cross today for this generation? When we look at the cross with thought and imagination we realize that what we are powerless to do for ourselves

The Message of the Cross

G. T. ANDERSON



Christ has done for us. The gulf fixed between God and man in the moral realm at the time of the fall was bridged by the cross, for God was in Christ reconciling the world unto Himself. When we grasp this concept God does not seem a tyrant or a jesting fate, but rather One who plunged into the centre of our insoluble problem to bring salvation.

For Christ the perfect capstone of the perfect life was the cross. As we gaze upon it we are convinced, first of all, that our sin is the kind of sin that brought Him to His death. Our blindness, our meanness, our self-indulgence, our self-seeking—all these were operating in the hearts of those who slew the Christ. We have often heard sung the touching spiritual, "Were You There When They Crucified My Lord?" In an important sense each one of us was there, and that is why it should have so much meaning for each one of us today. Rembrandt, the seventh-century Dutch painter, centred one of his pictures on the crucifixion. An examination of the figures in the shadows behind the cross reveals that one of the men helping to crucify Jesus is Rembrandt himself. He was honest enough to admit that because of his own failures he was like those of old who put our Master to death. Yes, in a deep sense we were all there.

The cross tells us eloquently what it cost God to forgive the sins of mankind. It tells us of the great outgoing love of God, making the first move in our direction, which, in spite of our ingratitude and folly, offers us forgiveness and grace without limit. Probably the deepest agony in Christ's passion, next to a sense of having been forsaken of the Father, was the pain of giving the kind of forgiveness that He gave. For to love purity and love the impure, to love kindness and love the unkind, to love generosity and the covetous at the same time, to love God and also sinners, that is the inmost secret of Calvary.

The cross claims for each of us more than that we live decent, kind, and ordered lives. The cross demands of us that our lives actively tell for righteousness. As we stand at Calvary facing the cross, what rushes in upon us is a new concept of what goodness

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GOD'S WORK MOVING FORWARD

M. E. KEMMERER

THE Division builder, E. R. Streeter, and the writer recently enjoyed a most interesting trip to a number of places in the field, including Secunderabad, Madras, Colombo, and our new school, the Lakpahana Training Institute in Mailapitiya, Ceylon.

Our first stop brought us to Madras on Thursday evening where we were delayed over the week-end because of complications in connection with our travel documents. This gave us opportunity to visit with our believers in Madras over the Sabbath. We also had a look at our fine church school operated by the Madras church, in very crowded quarters, under the able leadership of Miss Lynsdale and her staff of trained teachers. We understand that over one hundred children are enrolled in the school at the present time and, undoubtedly, this school is having considerable influence for good in connection with our work in that

large city. We enjoyed worshipping with our believers on the Sabbath and then continued our journey to Ceylon on Sunday morning.

Arriving in Colombo it was not unusual to find heavy monsoon rain pouring down but this did not delay our programme. While in Colombo we were able to make further plans in connection with their proposed new Union office building and bungalow for which construction is soon to begin. A very acceptable plan has been worked out by Brother Streeter and the Division committee has already approved these plans so that construction can begin at an early date. For many years the Ceylon offices have been crowded in very inadequate quarters beside the Bethel Chapel and we have also been obliged to rent a very costly building nearby in which we have housed one of our families and the Ceylon Voice of Prophecy office. It is now planned to combine these needs and care for them in this new building. We expect the foundation to be laid in the next few weeks.

On the Sunday evening of our arrival, we were also pleased to visit the evangelistic meetings being conducted by Pastor F. R. Scott. The meetings are being held in a spacious first floor hall in a good location in "down town" Colombo and we found an attentive audience of well over one hundred present, in spite of the incessant rain. We are pleased to note everywhere we travel throughout the field that the spirit of evangelism is burning bright and we know our believers throughout Southern Asia will join with our workers in prayer that many earnest souls may be gathered in during this evangelistic season.

On Tuesday afternoon, we left Colombo to go to Mailapitiya and visit our school. It was already dark by the time we arrived so it was rather interesting to see our new school at night sparkling with electric

THE CALVARY WAY

THOMAS A. DAVIS

The head that wears no thorns shall wear no crown.

For hands that lift no cross, no sceptre's found.

Only the one who, with the Saviour here,

Sighs for the sinner, shall His kingdom share.

The voice that cries no agony of woe, No note will add to heaven's oratorio.

Only the man who, fastened to his tree,

Dies daily here, shall live eternally.

Rest waits for everyone who day by day

Toils with his Saviour up the Calvary way.

lights in the various buildings. It appeared like a small village and reminded me of that familiar Bible verse, "a city set upon a hill cannot be hid." Even during the night the light of Lakpahana is a living testimony to the providence of God in promoting Christian education, making possible this training centre for our Ceylon field.

It was a real pleasure to meet E. L. Juriansz, school principal, and A. W. Robinson the business manager, together with other staff members and students in attendance. The next morning as we awoke and looked out upon the daylight scene, it almost seemed as though we had just awakened from a dream, for it had been just a little over a year since our last visit to the school site and at that time all that could be seen were very crude, cadjan sheds which were used as temporary school buildings and cottages for the teachers. Under the direction of Brother Streeter all has been changed. Within a short period of nine months, eight or nine major buildings have been constructed, including the spacious administration building, girls' hostel, and the various homes for staff members.

We found a spirit of courage and enthusiasm prevailing among staff and students alike and it was good to see the school actually under way in these new surroundings. We gave study to a number of questions relating to the operation of the school and the estate in general and we believe this training school has a great future as it fulfils the plan of God in the development of the lives of the youth who pass through its doors. The school still has some very urgent needs which will require attention but certainly the basic school plant has now been provided and the pattern has been set for one of our finest schools within the Southern Asia Division.

Much could be said concerning the possibilities in the future development of this important educational unit and we know that our workers and believers in Ceylon will take new courage as they consider the blessings which the Lord has provided for their field. As we left the school and Ceylon to return to Poona, we did so with a spirit of thankfulness and

gratitude to God for what has been accomplished.

We also enjoyed a very pleasant week-end visiting in Secunderabad and Hyderabad. We found Pastor D. S. Harris and Brother T. M. Ashlock busy with the series of revival meetings now being conducted in a pandal on the site of our new property. These meetings will be followed in the next few weeks by a major evangelistic programme to be held in the city of Hyderabad. The place selected for the evangelistic meetings is an excellent location where the traffic from both Secunderabad and Hyderabad pass by, and almost adjacent to the large public maidan which is well known in that area. We believe this further programme will do much to strengthen the work in these two cities.

Pastor Streeter spoke at the Sabbath morning service at our Sebastian Road meeting hall and a very fine group attended. We were well impressed with the programme now being carried on in this area. We also noticed the arrangements for our church school which accommodates approximately one hundred students at the present time, even though the space for the school is extremely crowded. It is always encouraging to see the cause of God move forward in a strong way and during this visit to the field, we were again impressed with the numerous possibilities on every hand for the advancement of the work in these fields.

Let us pray for every phase of our work and especially for our evangelists and for those who listen to the message for these last days.

WEST PAKISTAN UNION

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PROGRESS ALONG THE FRONTIER

M. G. CHAMPION

SABBATH, October 1, was a special day at Peshawar for the Northwest Frontier Province. In the flower-banked baptistry, under the shade of the trees, while church members and visitors stood on the well-kept lawn, Pastor Gulam Masih baptized eight persons. In the early summer of this year Pastor K. S. Brown and his helpers held a short effort in Kohat and followed this with cottage meetings. In part, the baptism of October 1 was the fruit of these endeavours. The most interesting part is that this is not the end of the harvest, but just the first fruits.

On Sunday Pastors Brown, W. L. Barclay, and the writer, spent many hours with Pastor Gulam Masih, who is stationed at Kohat, visiting interested persons in the area. Several of these are members of the armed forces of the country, and they are having considerable difficulty because of the Sabbath. These young men are in an awkward position, but some of them are working hard to give

the message to their associates. They are seeking a way to keep the Sabbath. This is difficult for they are not able to do this in their present positions, nor are they able to get release from their posts. They need our prayers that God may open the way for them to fully obey His law. God, no doubt, is using them now and we can be sure that as they show their determination to live up to all the light they have received that God will open the way for them.

The programme of visitation that day was a preparation for a meeting held in the early evening. Pastor Barclay, who has spent more than two weeks in our Union, spoke at the evening meeting. As he spoke words of hope and courage to the group of more than fifty who were gathered there, we gained encouragement from the experiences of others who have faced difficulty in following God's commands. There were a number present who are preparing for baptism in the near future.

As these outposts are being manned and the message takes root we have further evidence that God is working to finish this task. Interests were reported further along the frontier at

Bannu and also between Kohat and Bannu. On Monday Pastor Gulam left for Bannu to visit these interested persons, while the other members of the party returned to Peshawar. This gave the writer opportunity to spend some time studying the school problem at that place. The plan is to call a second teacher to help out in the school immediately. This year as the charges for tuition were increased in order that the budget might be balanced and a second teacher be called to help Mrs. D. Mogal Khan, who is doing excellent work, the attendance fell off. There is evidence, however, that the school will grow, and as a stronger work is done by the aid of the second teacher, the number in attendance will again increase.

The Peshawar Mission compound is a delightful place. The lawns, flowers and trees, cared for as they are, make it a place worthy of those who are co-workers with Him who is a lover of the beautiful. The school building has had a face wash. Gone is the mud-stained white wash, and the clean scrubbed bricks with the new cement pointing, make it a fitting schoolhouse for such a beautiful setting. The painter was having some trouble with the paint that was "as good as the best made in ———." A week after he had painted the new chairs and tables he was busy trying to get it off, for it was still as sticky as fly paper.

"The right arm of the message" is also at work in the well-rounded programme being carried on in that section of the field. The clinic, primarily for the women of the area, is no doubt an endeavour that can mean much to the women whose privileges may be few. As day after day Miss Singh and her helper labour to minister to the physical needs of those who come to them, what an opportunity they have to impart spiritual healing!

The following day or two impressed very definitely on the writer the need of literature in the Pushtu language. All along the frontier are hundreds of thousands of persons with very little, if any, knowledge of Urdu. We visited Swat. The friendly people of that area are a real challenge to us. We have no workers, foreign or

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BURMA UNION

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MEETINGS IN BURMA

D. S. JOHNSON

AFTER many years' absence it was good to arrive back in Burma again on the eleventh of September. The Evangelistic Institute planned by C. B. Guild and his committee was well attended during the ensuing two-week period. This was the first time in fifteen years that workers from all areas of Burma could be present for such exchange and discussion.

Plenty of time was given during the presentations of "Church Organization," "Evangelistic Methods," and "Answers to Objections," to discuss important phases of Adventist truth. This provided much helpful material to all. The morning meetings were inspiring as we listened to reports from ministers and field leaders and so were the consecration services. Twice during the Institute the doctors from the hospital presented health messages to the group. The week-end services and spiritual appeals each evening drew heart nearer to heart and all nearer to God.

The Myaungmya school in the Delta under the capable leadership of Pastor Chit Maung is a bee hive of activity. Two hundred and fourteen young people are now enrolled there.

Saya John, who is standing on the left of the picture, attended the Institute in Rangoon. Pastor N. N. Votaw studied with him in Toungoo and he was baptized and began work in the Tenasserim region. This was the first such meeting Saya John had attended for many years. The man on his left is a lay worker who has been an active witness for many years.

The boys are healthy and active, and the girls are busy with the hulling of the rice, the preparation of the food, and their study programmes.

Several students, formerly from Spicer Memorial College, are carrying much responsibility in the Myaungmya programme. Kyaw Balay and his good wife from Upper Burma are doing heavy duty there. Herschel Hendley is teaching English and music and assists much with school activity. The one school piano in the chapel is being used from 5:30 a.m. onward except when the chapel is in use for a class. It was thrilling to meet with our teachers and young people there.

Most cheering of all is the news that the brethren now feel a school site near Rangoon can be purchased and plans are under way to prepare for the location of the Training School there. Problems in connection with this are now being worked out and further news of this is expected soon.

Tiddim lies about 600 miles north of Rangoon and there Pastor Guild and the writer spent five happy days.



The Rangoon hospital had supplied us with a well-stocked medical kit and we found much use for it while staying at the mission house and on our village trip. Sore eyes, scabies, syphilis and malnutrition are the common ailments.

We held divine meetings each evening in Tiddim. The little meeting hall was well filled. The people there earnestly seek a better life and are independent and free to accept what they wish. Our baptized church

membership there now numbers fifty but there are many more who are actively studying the Adventist message.

Burma is a land of great charm, and our own workers and people are the best of all. Our missionary doctors, ministers, nurses, and teachers are rendering the best in service. Of the church in Burma we can be justifiably proud. God is blessing the work. Good days are ahead for the church there.

on our way, Sister Samuel could not refrain from talking to him about Jesus. She was trying to convert him too. He expressed that he had an interest in Christianity. He said, "I stole two Bibles!" Some day perhaps he will be sitting at the feet of Jesus.

We saw what the Lord meant by gross darkness covering the people. One wonders how long God will allow it to go on. Sister White says: "From India, from Africa, from China, from the islands of the sea, from the down-trodden millions . . . the cry of human woe is ascending to God. That cry will not long be unanswered. God will cleanse the earth from its moral corruption, not by a sea of water as in Noah's day, but by a sea of fire that can not be quenched by any human devising."—*Christ's Object Lesson*, p. 179. God is not going to allow it to go on for ever. I wish you could have seen some of the mothers that came to see my wife and Mrs. Samuel. They had no medical supplies to give these women but they did the best they could. One mother came with a small baby who had high fever for two weeks, and was now apparently in the last stages of pneumonia. It looked as if the child couldn't live much longer; fortunately the doctor, who heard about our coming, came and brought some penicillin. The ladies insisted that he give an injection. He gave two injections and the second day the fever was normal. Ordinarily that little child would have died. There were others who came, with sores on their bodies, with eyes that were bad and we were powerless to do anything about it. Something must be done for these people. They are crying out for help, crying out for the gospel of Jesus. God is opening the way for the finishing of His work. As you think of these remote places, as you think of what God is doing, dear brother, dear sister, don't you see how God is working to finish the work? God is calling out those who are willing to listen. You and I have a part in this great work.

Finally we took our journey back through the jungles, and through the mountains, back to civilization. I know you will pray about those who need the gospel so much. The end is coming soon. God says all of us are

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GOD WILL FINISH THE WORK

(Concluded)

E. L. SORENSON

WE TRAVELLED to another gypsy village in the same little valley about six miles away. We went by bullock-cart to see a couple who had come into the faith more recently. I hope in the near future we can give you the story of this couple and their conversion. It is a thrilling one. We were wondering as we were jogging along in the bullock-cart whether or not this woman would be found faithful. Could she stand up against all her relatives and friends who continued to wear the jewellery and typical costume which means so much to them? We didn't know what we would find because she was not expecting us. But when we got there, out of one of those little huts, came a woman not wearing bangles or jewellery; not in the brilliant colours of the lambadi dress but clad in a simple plain green saree! And when she saw Sister Samuel she threw her arms around her and embraced her. She felt as if she was seeing one of her own relatives. Dear friends, she was faithful! In that village one dear old lady came kneeling down in front of Sister Samuel just praying: "Why don't you come to us; why don't you tell us about Jesus?"

As we were bumping along in the cart on the way home that night the people in every village that we went through would follow us outside the village when they heard that we were Christians, stop our cart and say: "You mean you are Christians and you haven't stopped to pray for our

village?" Then they would cry: "When are you going to come and preach to us?" In the largest village in that area there is a man who is a medical practitioner. He has had some training and he is the only medical help they have there. We sat in his home and people just crowded in to see us—there must have been fifty of them in just a very small room. Among them was a chief man of the village, and he said he wanted to say something to us. We asked him what it was. He said, "We want you to come here and tell us about Jesus. We don't know about this Christ. We want to learn about Him. Won't you send some one to tell us?" I turned to Brother Moses and said it sounded like the Macedonian call, to me.

Yes, people want to know about Jesus. We continued our journey back to the village of Gandiganumala and we were quite amused to have as our special guide and protector one of the robber chiefs from a nearby village. As we were going along, we were talking about the possibilities of being robbed, and the possibility was certainly there. But somehow we were not afraid. My wife said several times she felt just as safe there as she did in Bangalore. The robber chief said: "Don't worry, you will never be robbed by anyone as long as I am here." After all he was the chief and he knew others would respect him. As we travelled

CEYLON UNION*President: L. F. Hardin**Secretary-Treasurer: M. M. McHenry**Office Address: 7 Alfred House Gardens, Colpetty, Colombo***EVANGELISM IN CEYLON**

L. F. HARDIN

EVANGELISM has been the keynote of our workers in Ceylon. As the evangelists plan for their work, it is with the realization that Jesus is coming soon, and many souls are yet to be warned. Halls are being used that have never been used before for public evangelism. In spite of rain that seems to come more on the days of the meetings, the evangelists have gone forward and the people have come to listen to the message presented.

In Jaffna, Pastor B. Pinghe opened a series of evangelistic meetings in the Town Hall on September 18. There was a good attendance. Some doctors, nurses, and lawyers are among those who are attending. One of the leading priests in the town came on his bicycle to the resthouse, which is just across the street from the Town Hall, and sat on the resthouse verandah watching to see who came to attend these meetings. In spite of his warnings, many have continued to come.

As the weeks have gone by the attendance has been increasing. Meetings are also held two nights a week in Manipay, a section about four miles from Jaffna. A church building, that has not been in use for some time, has been given for these meetings. A large number of people have been attending. We pray that with God's blessing, many there may be won to the cause of Christ.

On September 21, a Voice of Prophecy rally was held in the Kurunegala Town Hall. Pastors E. R. Walde and A. E. Rawson were here for the rally. A good crowd attended, and a large number of enrolments were taken for the Voice of Prophecy Correspondence Course. Everyone enjoyed the wonderful sermon by Pastor Walde. The two films "Birth of a New World," and "The King's Heralds Quartette" were shown at the rally.

The next Sunday night, September

25, Pastor B. D. Juriansz began a series of evangelistic meetings in the same hall. The announcement of this meeting was made at the close of the Voice of Prophecy rally and handbills were given out. Pastor Juriansz reports a large number present for the beginning of the effort. With God's help may there be many souls gathered in from this town. This is new work—the first time that meetings have been held in Kurunegala. Among those who are coming are some prominent people from the district of Kurunegala. As a result of these meetings may we see many souls accept the last message of

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***ANOTHER TOWN ENTERED**

S. ISAAC

AMBUR town was one of the unentered towns in the North Tamil Section. Our sustentation colporteur, Brother G. A. Aruminayagam, went to this place about three years ago to prepare the way for us to start our work. It was the happy privilege of the writer to go to this town, which has a population of fifty thousand, and give the last warning message for these days.

Brother Aruminayagam and the writer after many disappointments were able, with the help of the Lord, to secure a plot right in the heart of the town. We erected a shed and handbills were distributed. The opening day was April 14, 1955. For the first meeting we had a fine group of people from all parts of the town. Over six hundred people attended, but we were able to provide seats for only three hundred. At the opening meeting we were pleased to have Brother Ratinasamy from Pondichery with us, and he gave the introductory talk.

warning for these momentous days.

In Colombo, on October 2, Pastor F. R. Scott opened a series of meetings in the Polytechnic Auditorium in Wellawatte. Although meetings have been held in Colombo several times, this is the first time we have had meetings in this area of the city. With this good start may the message reach a large number of souls and prepare them for the Lord's kingdom. When the Sabbath was presented the greatest number attended in the series so far. There is a large group with a definite interest.

Voice of Prophecy enrolments in the Sinhalese have been on the increase. Reports from the field secretaries are that many are longing to serve the Lord and be prepared to meet Him when He comes. With God's help and your prayers may these definite interests be gathered in and be ready when Jesus comes.

We are very grateful to the brethren and sisters who gave their whole-hearted co-operation and help during the meetings.

Throughout the meetings we had very good attendances although we had much opposition. At the closing meeting Pastor Y. G. Thomas, North Tamil Section president, and Brother Thygaraj, the secretary-treasurer, were with us.

As a result of the meetings we were able to baptize nine precious souls. Many more are preparing for baptism. We praise the Lord for this good achievement. These nine new members are very active young people. One is running a private dispensary at Jalarpet, and another is working as an assistant cashier in Bedestha hospital at Ambur. We have already purchased a piece of land for a church. It will be a great help in the future to have our own building.

Soon after the effort was over the writer was asked to move to Pondichery to help the church there, while Pastor S. D. Moses was to take care of the activities at Ambur and

Gudiatham. May God help him to build up a strong church from this good start.

We request the readers of the "TIDINGS" to remember this place

and its work in their daily prayers, so that we may be able to bring many souls to the feet of the Master and all have a place with Him when He comes to establish His kingdom.

above, not on things on the earth." Col. 3:1, 2.

Thus the Christian's feet may be upon the earth, but his mind and heart are in heaven, in that new and better world. That explains why holy men who have been left to languish in dark dungeons have enjoyed the light of heaven. Bunyan, who was confined in a vile jail in England in the 17th century, wrote in his immortal *Pilgrim's Progress* of the Delectable Mountains where the glory of God abides. His feet were in the filth, but his mind was in heaven.

The Christian finds that the light of heaven is so bright that it finally blinds his eyes to the sights of this world. As he walks the streets of great cities he is unimpressed by their glamour; they make no appeal to him. The lights may be bright, but they look dim by comparison with the glory from the throne that illumines the streets of the New Jerusalem. And it is in the New Jerusalem that he dwells in spirit and affections.

Here applies with tremendous spiritual force the old adage that we see what we are looking for. It all depends on how our senses are tuned. The poet well expressed it:

"Two men look out through the same bars:

One sees the mud, and one the stars."

If the mind is turned upward, the eye naturally turns upward also. But when we look up we see, not the glitter of the world, but the beauty of the sunrise and the brightness of the stars.

The same is true of our ears. If they are tuned to the melodies of the heavenly choir, we will find no pleasure in the strange mixture of sounds in this world that sometimes mistakenly passes for music. The heavenly choir and a jazz band cannot both sound like music to one pair of ears. It is not possible for the ear to be tuned to so wide a range of sounds.

In a sense the Christian hears the sounds of this world, and yet, again, he hears them not. They do not reach into his inner being to control his emotions or his actions. He is like the telegrapher who may drowse in

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OVERCOMING THE WORLD

(PART 2)

F. D. NICHOL

IN THIS dark world have lived in each generation a little company of unusual men known as believers in the God of heaven, and in later ages as Christians. They have been variously described and distinguished from the generality of men. They can be most accurately defined as a unique company who have refused to capitulate to the world, the flesh, and the devil. Let us look more closely at their attitude toward each of these three enemies.

As regards the world they have taken as their guide the inspired instruction: "Love not the world, neither the things that are in the world." 1 John 2:15. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12:2. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." James 1:27.

The Christian has ever refused to accept the argument, "Everybody does it." He looks beyond to the numberless hosts of heaven and remembers that everybody does not. And so he refuses to accept the customs and practices of the times as the measure of right and wrong. He sees in God the absolute measure of values, and in His holiness an absolute measure of right living.

The true Christian, however, has never been a recluse, a hermit who withdraws literally from the world into some desert place, thus attempting to meet the threat of the world by desperate flight. To do so would be to withdraw his witness from men and to let his light shine meaning-

lessly in some waste place. When Christ prayed for His disciples He petitioned the Father: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15.

The Christian is distinguished by this above all else. He believes that he can obtain power from God to overcome the world. We read: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" 1 John 5:4, 5. Believing that Jesus is the Son of God, the Christian believes that he can obtain from Christ what He has promised to give—overcoming power. If Christ could live a spotless life in Nazareth, the Christian has faith to believe that he also can live such a life in the world.

Instead of seeking safety from the world by flight to a faraway desert, the Christian escapes the evils of the world by rising above it in his thoughts and desires. Wrote Paul: "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things



WHILE visiting at the home of an elderly woman I heard from her lips the unique story of her husband's dying experience. The story stirred my heart. As she closed there came from her lips an agonizing question, "Did Jesus save my husband?" I read to her from the Bible of the thief on the cross who was accepted by the Saviour at the last moment. Then we had prayer together.

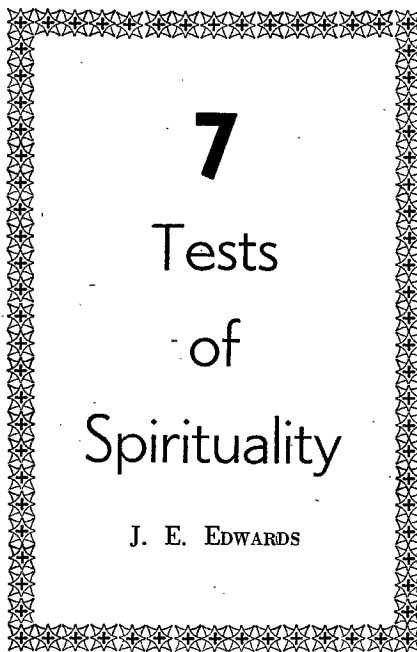
As I left that home my heart was overwhelmed with a burden of sober thoughts. I said to myself, "Am I prepared to meet my God? Does my life in every particular please Jesus? Would my motives in every experience bear the scrutiny of heaven?" I began looking inside to examine closely my life, and I was reminded of the words of Paul, "Examine yourselves, . . . prove your own selves." 2 Cor. 13:5. I recalled my conversion as a young man, when the work of God was begun in my life, but I asked, "Have I gone forward steadily since?" And I remembered my call to the ministry. I thought, "Have I grasped every opportunity to make full proof of my ministry." These were soul-searching moments for me.

Then I asked myself, "My sins—are they all forgiven? Yes, but the Spirit of prophecy tells us, 'the religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ.'"—Mrs. E. G. White in *The Review and Herald*, June 10, 1902.

As I reminisced I realized that a measure of the Spirit had been given me, yet I questioned, "Am I continually seeking more of God's Holy Spirit, or am I satisfied? Am I determined by prayer and by faith to receive more of Heaven's power?"

That night I read the chapter "Self-Examination" in the book *Gospel Workers*. These words burned their way into my mind:

"Let ministers make the actions of each day a subject of careful thought and deliberate review, with the object of becoming better acquainted with their own habits of life. By a close scrutiny of every circumstance of the



7 Tests of Spirituality

J. E. EDWARDS

daily life, they would know better their own motives and the principles which govern them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to reach perfection of Christian character. Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives."—Page 275.

In my reading some time later I came across some suggestions on how our spiritual maturity might be tested. Educators have developed a method of measuring intellectual maturity. For years they have been giving intelligence quotient tests, but no technique has been found to measure spiritual maturity, as suggested in Ephesians 4:13, "Unto a perfect man, unto the measure of the stature of the fullness of Christ."

A FEW SIMPLE TESTS

I am not attempting to formulate an approach, nor a method of testing spiritual quotient, but I would like to offer a few simple tests to help us to evaluate our spiritual maturity, our character development, our preparation for heaven.

The first question that comes to us as we think of our spiritual life is, *Do I enjoy praying?* Not *saying* prayer—words mechanically uttered with little thought. Do I really commune with God, or do I only petition Him when in trouble? "The greater

and more pressing his [Enoch's] labours, the more constant and earnest were his prayers."—*Gospel Workers*, p. 52.

Do I enjoy Bible study, or do I just study the Bible to prepare sermons? Do I read my Bible to edify my own soul, and to know Jesus, whom to rightly know is life eternal? The Bible "is the voice of God speaking every day to the soul." "It is our only source of power."—*Ibid.*, pp. 253, 250.

The servant of the Lord relates the following experience. "God's messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbours gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. 'Nay,' said the old woman, 'I will tell you what it is. Your man is very thick (on good terms) with the Almighty.'"—*Ibid.*, p. 255.

As we look within our own lives we may ask ourselves the question, "Am I very thick with the Almighty?"

Another test of our spirituality is in our practice: *What do I choose every day—the right thing or the expedient thing?*

Are we tempted to brush aside, talk down, and argue away the right thing, because it may be unpopular, or perhaps it militates against personal prestige, or we may be misunderstood? What do we do? Do we stand true to principle irrespective of the cost?

Have you ever thought of the humiliating experience of Zacchaeus who had to hunt through Jericho to find those he had defrauded? The preaching of John the Baptist and the reports of the sermons of Jesus convinced him that he was a sinner. He began to retrace his steps and to restore that which he had taken from those he had wronged. In doing the right thing he was misunderstood. He was met with suspicion and distrust. Probably the publicans called him a fool. Can you not hear them remonstrating with him, "You are making it difficult for all of us!" But his inner conscience had to be respected. That took priority over the opinions of his colleagues.

We turn to another question. *Am becoming less critical of others?*

A photographer of great skill was directed to take a photograph of an old historic church. He walked around the church surveying it from every angle, estimating its photographic possibilities with infinite care. A friend who had accompanied him said, "You take a lot of trouble on the angle."

The skilled photographer answered, "In every situation there is nearly always only one right angle from which to shoot, one spot to set the camera up from which to get the best picture. Almost any person, building, or scene can be made into a beautiful picture if shot from the right angle."

The problem of life is to find the right angle. Some look at God through their troubles; some look at troubles through their God. And the difference in the viewpoint makes the difference in one's life! What angle are you shooting from? Are you always alert to see the good qualities in your fellow worker or intent on seeing the disagreeable qualities?

Do you recognize that opinions that differ from your own may be honest differences? That those that differ with you may have prayed just as earnestly for guidance as you did, and that they have just as direct access to the Holy Spirit as you do. Do you trust group guidance as surely as personal guidance?

Are you considerate of the feelings of others when it is necessary to correct them? We are told in Ephesians 4:15, "Speaking the truth in love." When we need to administer correction do we seek the Lord for wisdom and grace that in trying to be faithful we may not be severe? (See *Gospel Workers*, page 496.) Let us remember, "The church will never receive the latter rain until its members put away from among them envy, evil surmising, evil speaking.

... The Lord is testing and proving their love for Him by the attitude they assume to one another."—Mrs. E. G. White in *The Review and Herald*, Oct. 6, 1896.—*Review and Herald*.

The great trouble today is that there are too many people looking for someone else to do something for them. The solution of most of our troubles is to be found in everyone doing something for himself.—*Henry Ford*.

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: M. S. Prasada Rao

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

PROGRESS IN SPITE OF FLOODS

R. S. FERNANDO

PASTOR W. F. Storz visited the flood-stricken churches in Faridpur and Barisal districts and "enjoyed every minute of it." This is the first time in thirteen years that a foreign missionary has been able to visit these churches and we are very appreciative of Brother Storz' visit. Meetings were held in nine places and the homes of our believers were visited. It took us six days to make this tour in man-propelled boats and we covered only a distance of about sixty miles.

Our believers are courageously going through the devastating flood that has overtaken us for the second time in twelve months. We appreciate the many words of sympathy and assurances of prayer received in recent weeks from our people in India and elsewhere. Half a ton of "meals for millions" is being distributed in addition to providing paddy for many who have nothing to eat till the next harvest is reaped in November.

Jalirpar school was re-opened after being closed for one month because of the floods. Brethren O. A. Skau and S. Jesudass visited the school for one day and Pastors Johnson and Storz spent a week-end surveying flood damages.

We appreciated the visit of Doctor



A HEART TO UNDERSTAND

Eleanor E. Howe

Today, dear Father, give me grace
To serve Thee faithfully;
A heart to understand the needs
Of those along the way.

O let me not pass by a friend,
Unheeding of his care,
Unknowing of the heavy weight
It is his lot to bear!

O tune me, God, to feel the grief
That these, my brothers, know;
And give me words of strength and hope
To ease their hidden woe!



N. A. Buxton to Gopalganj, Jalirpar, Chuadanga, and Hili. These annual visits of the doctor are proving a great blessing and we only wish that he could come more often. There is sickness in every home of the workers in our field except one. One morning we counted over one hundred boats with patients at the Gopalganj dispensary. Pastor I. B. Bairagi underwent surgical attention at the Ranchi hospital. Pastor U. N. Haldar and family are in Calcutta receiving treatment under doctor's advice. Let us pray for these workers and their families.

The success that attended the uplift work of Brother M. S. Prasada Rao at Chittagong, while the flood waters were still rising, gave us courage to visit Dacca with Pastor Johnson just one month after the flood had receded. Due to other appointments we could not start earlier or continue the campaign more than six days. There is no resident worker at Dacca and so Mrs. Fernando and Brother S. K. Bairagi joined us in this campaign. Ninety per cent of our mission goal has already been reached and our village workers are going ahead with their soliciting to reach the full goal of Rs. 6,000/-.

While uplifting in Dacca it was our privilege to contact a number who are listening to our V. O. P. Radio broadcasts from Ceylon. Last year we had given our donors a Radio log and again this year we gave out a log printed differently to the one given out last year. It gave them an opportunity to tell us that they were listening to the programmes and a profitable conversation followed. Three Home Division Sabbath Schools were organized on this trip to Dacca.

We are happy to report a baptism of seven candidates at Kaliganj, near Chuadanga. Brother N. N. Bannerji and Brother Bayen are conducting a second effort and we hope to baptize seven more before the year closes. Pastor U. N. Haldar conducted the baptismal service.

HE IS MY FATHER

MAE BEDDOE SPALDING



DO YOU occasionally reach the place in your experience where it seems as if your whole sky is dark with trouble? You cannot see over or around or through it. The barrier between you and hope seems as broad and deep as the waters of the Red Sea were in Israel's day. Your faults and failures rise up before you, and the battle against them is so hard you become discouraged.

You have acquaintances, friends, and loved ones, but somehow the burden is so great you cannot put it into words. You certainly could not let them see the nakedness of your soul. You long for comfort, but it seems there is none.

If you were a little child again, you could seek out your parents and unburden your whole heart. They would fully understand. There is something about Mother and Father so utterly different from anyone else. Not a soul on earth can understand you as they can. They know the weak spots of your character. They know your folly and mistakes. But they also know the true longings in your heart and the evil tendencies you try to conquer. You can always count on their love and understanding.

At times I have seen an errant chick come in frantic haste back to its mother's side. Mother hen might peck its little head in mild rebuke for its wayward wandering, but that doesn't alter the closeness. It still has a perfect welcome to cuddle deeper among her feathers and nuzzle its bill through the soft down until it feels the warmth and solace of her breast. Her heartbeat is strong and steady, and hulls the little one to sleep.

Once I felt so utterly alone. A dark and sinister influence was pointing out my shortcomings and sins. I was almost overwhelmed as I viewed

them. Have you ever had the disconcerting experience of catching a glimpse of yourself through the eyes of another?

Heaven must have felt the gnawing of my discouragement. I am confident an angel of light was commissioned to fly to my side and comfort me. I could not see him, but as surely as God lives, I know he was there. The influence of this new guest filled the room with joy and peace. It was as if I could reach out and touch his garments. Strength began to replace my weakness.

As the darkness began to disappear and light came into my heart a bright new thought, not really new, of course, came with it. The rafters seemed to ring with the joy of it. *I have a Father*—real, living, and ever present. I need never be parted from Him again. I can go to Him and hide me in His bosom.

Doesn't the Good Book tell us that "under His wings shalt thou trust"?

Was there any reason why I should be denied? Was not His yearning, longing heart willing to gather even His wayward children of Jerusalem under His wings? So surely there was room for me. With this thought in mind gladly I cast all my care upon Him.

And so it came about as I knelt to roll my burden upon the Lord, the clouds of doubt and fear and trouble vanished. I was certain then that He knew all about it and that He had a way of escape for me.

True to His promise, He has never failed me. He has been like a precious parent in my home abiding. The beauties of the world about me have come to life anew—the gladsome note of the bird carried through the fresh, clean air is sweeter still; the sunbeams dance a bit more lively; the breezes stir the trees with more than usual music, and all my paths are peace.

The morning dawns with hope, and the sunset hour is a benediction. As the darkness of night gathers round, I need not try to form words to express my thanksgiving—He who knoweth the "thoughts and intents of the heart" can hear my unspoken prayer, and it is enough: *He is my Father*. And beloved friend, He is just as surely your Father too.—*Review and Herald*.

SNOOPING ON SALISBURY PARK

IF YOU can perform the gymnastic feat of keeping your ear to the floor and your eye to the keyhole, you would find much activity among the ladies on the Salisbury Park Estate, at Poona. You would observe them most any time of the day, and especially in the evening, frenziedly working over great piles of used Christmas cards, doing their level best to make them look like new. These are being sold and the money is to be used for food for the needy and to help with fees for the tuition of children in our schools. If you do not want to be put to work, you had better stay away from these gatherings. Incidentally, though, they have realized thus far through this medium, the good sum of Rs. 136-4, and before Christmas they hope to complete and sell many more.

I have heard of many birthdays but had thought Dorcas was too old to acknowledge having such things. If you think likewise, then you, too, are in for a surprise for Dorcas really had a birthday here at 5 p.m. on October 27. The ladies donated cakes and drinks, which were very quickly sold, leaving Dorcas a birthday present of Rs. 44-8.

Then in the evening a real birthday party for Dorcas took place and was attended by the ladies only. This time Dorcas was showered with gifts including five- and ten-rupee notes totaling Rs. 90. Judging from the looks on the faces of the ladies as they returned from the party around 9:30 p.m., they apparently enjoyed the evening as much as did Dorcas. Let us wish Dorcas many more happy birthdays!—*A Snoop*.

HOW DO YOU KEEP THE SABBATH?

EARLE HILGERT

A HAND shot up in the far righthand corner of my classroom. An earnest young college student had a question. "Why do we have so much trouble knowing how to keep the Sabbath? Why doesn't the General Conference publish a list of the things a Seventh-day Adventist should do and the things he should not do on the Sabbath day? Then all we would have to do would be to follow that list!"

Yes, how simple it all seems. Adventist youth would like to know *exactly* how to keep God's day, but the preparation of such a list would not be simple! Hundreds of years ago the Jews tried to do this. They wrote down exactly what a man should and should not do on the Sabbath, but in trying to legislate on every difficulty that might arise, they missed the real purpose and blessing of Sabbath-keeping. They actually discussed the right and wrong of carrying a handkerchief on Sabbath, because some thought that a handkerchief was a burden! By emphasizing these trivial things they made the Sabbath a greater burden than any physical load they might have carried.

No, you see, we cannot draw up lists like this, because that defeats the very purpose of the Sabbath. We do not keep the Sabbath in order not to be lost, nor in order to be saved. We keep it because it is Jesus' day, and we love Him. We must begin our Sabbath-keeping with our love for Jesus, and not with a list of do's and don'ts.

Here is an illustration of the difference. Answer this question frankly—to yourself. "How do I feel when the sun goes down on Friday evening and the Sabbath begins? Do I watch the clock carefully and lay away my week-day business at the minute of sunset with the thought that I dare not continue it a moment longer. Or, as the shadows of Friday evening lengthen and the hands of the clock move on toward sunset, do I happily lay aside my daily work and say, 'Lord, I am so glad that another Sabbath has come. All week I have wanted to spend more time with Thee, but I have had to go to school, I have had to work, there have been so many things to do. But now I can lay them all aside, for this is Thy holy time. Because I love Thee, I want to spend it with thee.'"

The person who answers in the first way will always have trouble with the do's and don'ts of Sabbath-keeping. But if you can honestly pray the second prayer, the know-how of Sabbath-keeping will not be a problem to you. God has laid down basic principles that are not hard to follow if we serve Him because we love Him.

NO PREMIUM ON IDLENESS

One of these principles is contained in the fourth commandment: "Thou shalt not do any work." In saying this, God was not putting a premium on idleness. In fact, idleness on the Sabbath is hardly a better way to keep the day than is doing ordinary work. The meaning of this command is that the Christian has no time on God's day for his own regular affairs. Sabbath is the time for Jesus and *His* affairs.

Another principle of Sabbath-keeping was given by the prophet Isaiah: "If thou turn away . . . from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord." The instruction against "doing thy pleasure" has sometimes seemed to mean that we should not expect to enjoy the Sabbath. But that is not what Isaiah said. In fact, he tells us just the opposite; the Sabbath is to be a time of delight! On this day we are to have the best time of the whole week, for then we forget ourselves and devote our time to the

things of God and the welfare of others.

Does this sound stuffy? Believe it or not, forgetting yourself and living for others is the *only* way to true happiness. Think back to the warm glow that came over you the last time you made a Sabbath visit to some sick friend in the hospital, and you will say, "Yes, that's true."

When the hands of the clock reach a certain point on Friday evening, thank God that it becomes absolutely wrong to concern ourselves with our daily cares for a whole period of twenty-four hours. If we do what is right, we cannot help taking a vacation at least once a week from our cares and worries. Many people go on a spree to "get away from it all," but God has a better way—His Sabbath, which is to be a delight to His people.

All this leads up to still another principle of Sabbath-keeping. Sabbath is not only a time for *not doing* certain things, but even more it is a time for *doing*, for helping others as we do not have the opportunity on other days. Jesus demonstrated this dramatically in His own life. In His

(Continued on p. 15.)

THEY HAVE HEAVEN IN THEIR HEARTS

Mrs. E. G. White

THE religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ, revealed in the life, testifies that God has indeed sent His Son into the world to be its Saviour. . . .

To His faithful followers Christ has been a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.—"Messages to Young People," p. 166.

HE WALKED THE PATH OF GLORY

RUSSELL H. ARGENT

“SON, have you lost your mind? Can't you see what this young upstart is after? Can't you see he'll take your throne? Don't you know he's your enemy, not your friend.”

Saul must have been completely baffled by his eldest son. Jonathan, by right of birth, should have been the next king of Israel. No one, it seemed, would have made a better monarch, for he was brilliant and courageous. Only one obstacle stood in the path of the crown prince. That was the shepherd boy, David, whom God had anointed to lead His people. Yet Jonathan had chosen to make a friend of the one who was destined to sit on his throne.

To Saul it didn't make sense. He hated David with all the intensity of which he was capable. But the hardest thing for him to bear was the attitude of his son. It seemed that Jonathan loved David and would make no effort to save his throne.

Saul was well aware that the people had lost confidence in *him*. But with Jonathan it was different. One word from the prince and ten thousand swords would have leaped from their scabbards and ten thousand men would have given their lives without murmur.

But that was not Jonathan's way. The courageous young prince was a subject of the kingdom. No one grieved more than he when the fateful words were spoken by the prophet to the king: “The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine.” He knew then that he could never be king. All his high hopes of leading Israel to glorious victory crumbled. God had passed him by. Another was to sit on his throne and hold his sceptre.

But not a shade of jealousy disturbed Jonathan's tranquillity. The Bible records: “The soul of Jonathan was knit with the soul of David, and

Jonathan loved him as his own soul.” 1 Sam. 18:1.

What an amazing picture! Here was a man who would accomplish all that Prince Jonathan had dreamed of doing, who would take from him his royal palace, his throne and sceptre. How would you have felt toward David if you had been Jonathan? I think I would have made quite a speech before Saul. I would have talked a good deal about basic rights and flatly declared that no one was going to ride roughshod over me.

PERFECT SELF-FORGETFULNESS

But that was not Jonathan. Instead, there was perfect self-forgetfulness. The prince knew that the glory of the kingdom is self-sacrificing love. He rested his life in the hands of God without a trace of bitterness, content to trust His purposes and to abide in His will.

Jonathan made a covenant with David. He “stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.” 1 Sam. 18:4. Symbolically, he rendered to his rival the power and majesty of Israel. He gave into the hands of David his title and his rights to the crown. Empty-handed he walked away from his kingdom.

Jonathan had the all-embracing love of God in his heart—a love that reached out and encompassed the world, a love that was not for gain or selfish motive but that included even his rivals and his enemies. Not until Jesus Himself came to Israel was there a greater example of unselfish love. “By this,” the Master was to declare, “shall all men know that ye are My disciples, if ye have love one to another.” John 13:35. Voluntarily Jesus too left His royal throne. He gave up the insignia of

His kingship, laid aside His diadem and His sceptre, to tread the blood-stained path to Golgotha. Taking His royal robe, the robe of His righteousness, He cast it about the shoulders of His enemies, about your shoulders and mine, that through His merits we might become heirs of the kingdom of heaven.

JONATHAN FIRM AS A ROCK

Through trial and difficulty Jonathan remained firm as a rock. During the crisis of his father's madness he kept the nation on an even keel. Through the long, harrowing days of suspense and terror, when the shadow of the assassin fell across David's path, Jonathan's faith did not falter. He remained loyal to his father, faithful to his friend, and true to his God. Satan's plans to destroy God's anointed failed because of the prince. And when David, weary of being hunted like a wild beast, was ready to give up in discouragement, it was Jonathan who buoyed up his flagging spirits. “Jonathan Saul's son,” the Bible says, “strengthened his hand in God.” 1 Sam. 23:16.

Incredible words! Jonathan chose to encourage his rival and give him new nerve. Had I been the prince it would probably have been quite different. “*You* discouraged!” I

(Continued on p. 15.)

RATTLING THE BONES

W. A. Townend

YOUR closet may have a bony skeleton in it somewhere. To a certain extent one is locked away in everyone's past.

Even Moses, now a dweller in heaven above, had a “skeleton in the closet”—remember the Egyptian he killed and the way the memory of it once was used to embarrass and discourage him. Poor Moses!

God blots out our evil past in heaven's records as confession is made to Him. Why then do we sin-prone mortals engage in the life-dwarfing practice of bone rattling?

Let us join the ranks of the big-souled, the God-approved. Let us stand firm with those who let God, and God alone, care for the past's shadowy experiences. After all is said and done we've all had them.

But praise God, His forgiveness clears life's closet of all its haunting skeletons. And real Christians do not spend time discussing the skeletons in the closets of others.—“Review and Herald.”

NEWS FROM

THE WORLD FIELD

LAY WORKERS ON THE MARCH

R. A. POHAN, *Associate S. S. and H. M. Secretary, Malayan Union*

IT WAS my privilege recently to make a trip to Sarawak and North Borneo in the interest of the Sabbath School and Home Missionary work. The visit to our people in Maruda Bay and in Rungus country was the hardest itinerating that I had ever done. We walked for days over hills and through swamps, now in deep jungles and then exposed to the burning heat of the sun; yet we enjoyed every bit of our stay in that land where people are hungry and thirsty for the message. During our visit with them we learned to know and to love one another, and oftentimes our parting really caused heartaches in all of us. After bidding each one goodbye there were tears in many eyes as we left these dear people, faithful believers, in most cases alone and isolated in the jungle.

The name which we use for the missionary organization in the Malay language means "Working Church Members Society." Somehow, I like that better than Home Missionary Society. It means a society composed of everybody who is a Seventh-day Adventist, working. Our members in Sarawak and North Borneo believe in the work of the lay members. Several companies and churches have been organized as a result of lay work. About half the souls won were gathered by laymen and women. Several houses of worship have been built entirely by the church members. These lay workers follow the plan of converting whole villages, and they are meeting with good success and having very interesting experiences. There were instances where people who had attended our meetings went back to their villages and began to preach before they were even baptized. Yes, our people in Borneo believe in lay preaching. Our people

as a whole are willing to be led. If they are shown the way, they will do the work better than we ever expected.

I had the privilege of meeting our old Brother Pindu of Maruda Bay. In his early days he was a noted witch doctor and charmer. He claimed to have had the power of successfully charming any girl or woman he desired. When he accepted the truth he was entirely a changed man. For many years he was practically the only one there to represent the church, for the only mission worker in that section had been moved to another place where the needs were very urgent. Others who were not grounded in the message drifted away, but though left alone, Brother Pindu remained faithful. He started to call

THINK ON THESE

All that is necessary for the triumph of evil is that good men do nothing—*Edmund Burke.*

* * *

We must alter our lives in order to alter our hearts, for it is impossible to live one way and pray another.—*William Law.*

* * *

If we do not lift up our life to the level of our prayers, eventually our prayers will be dragged down to the level of our life.—*Charles Brent.*

* * *

Ask not for gifts but for the Giver of Gifts; not for life but for the Giver of Life—then life and the things needed for life will be added unto you.—*Selected.*

the people to Sabbath meetings. He showed them the inconsistency and folly of serving the Devil. After a time he had sixty present at every meeting. From this group have come zealous lay workers who are full of this message. They talk it, and they repeat texts as they meet their neighbours. They have stirred up the whole country. Now the work is prospering in four villages as a result of our dear old Brother Pindu's faithfulness and zeal.

Another successful lay worker whom we were delighted to meet at Tamparuli was a woman, Mrs. Mundekoi. She was instrumental in winning at least thirty souls for Christ within a short period. Before her conversion she used to hold charms, idols, etc., and had encouraged others to believe in them. Today she opens her Bible before the people, urging them to accept Jesus as their personal Saviour and experience His saving and renewing power.

While at Goshen, on Maruda Bay, Pastor Andrews and I had the pleasure of burying thirty-seven persons with their Lord in baptism. It was a very impressive sight, witnessed by about five hundred members and visitors. It thrilled my heart to hear how most of the candidates had been won through faithful lay worker's efforts.

The prospects are bright. With the help of our laymen and women in these various villages and hamlets this gospel message will ring out everywhere until all the inhabitants shall have heard it and many will be ready for the great day to come. May we solicit your interest and prayers for our work and people in those territories.—*Far Eastern Division Outlook.*

OVERCOMING THE WORLD

(Continued from p. 7.)

his chair though his telegraph instrument, catching all the sounds of the trunk line of instruments on the railroad, may be creating a veritable din. But let some other operator far away give the call letters for his office and he suddenly arouses himself. To the uninitiated there is no difference, in the sound. But there really is. His ear is tuned to that difference, and responds. So with the Christian: though worldly sounds may beat upon his ears, he is oblivious to them. But let the heavenly choir sing, and the voice of God call to him, and he instantly responds. There is a difference in the sound.

In other words, the Christian is one who has discovered a way to be in the world and yet not of the world. To see its sights and yet not see them; to hear its sounds and yet not hear them. And all because his senses are tuned to the sights and sounds of another world, a heavenly world in

which he lives in mind and spirit.

Nor can he think of living in any other way. For his goal above all else is to have fellowship with his God. He realizes that such fellowship is jeopardized the moment he turns his mind and affections down to earth. He knows that he cannot tune in to earth and heaven at the same time. The warning of Scripture is ever before him: "The friendship of the world is enmity with God," and therefore "a friend of the world is the enemy of God." James 4:4.

It is in this setting that we find a convincing answer to the question asked by some of our Adventist youth: What is wrong in marrying someone who is not a member of the church? No marriage can be happy unless there is unity of purpose and goal. Two cannot walk together unless they be agreed. But if one walks the paths of this world, how can the other walk the streets of gold, without there being a separation in spirit and desire? The distance between this world and the better one above is too great to permit even the most devoted couple successfully to clasp hands across the gulf. How can a young person sincerely ask God to bless him and guide him and then take the hand of someone whose interests lie far below in this dark world? Why enter marriage presumptuously? Why tempt God?

A group of sight-seers were ready to descend to the depths of a great coal mine. To each was handed a cloak that completely covered his clothing. One young woman, in a beautiful white dress, protested. "Why can't I go down in this white dress?" she asked. The guide quietly replied: "You can go down in the white dress, but you can't come up in it." The Christian knows full well that he cannot continue long to be enshrouded in the white light from heaven if he descends in thought and desire to the blackness of this world. There is no safe halfway path. Either we dwell in heaven or we dwell in this world.

The Christian seeks ever to be at home, in his spirit and affections, in a different world from this, so that he may be ready to enjoy a literally better world when God shall create a new heavens and a new earth wherein dwelleth righteousness.—*Review and Herald.*



MEET OUR WORKERS



MISS ROSE MEISTER began her denominational service as a church school teacher. She served as church school principal in three different places in the United States from 1921 to 1928.

In 1928 she came to Vincent Hill, Mussoorie, where she was little boys' matron and had thirty boys under twelve years of age in her care. She also taught two subjects in the Teachers' Training Course, and took the first two standards of the Elementary school.

Then a call came for a teacher for the new church school at 36 Park Street, Calcutta. This school soon grew big enough to require the services of four teachers.

After her furlough Miss Meister was again called to Vincent Hill School. For two years she was little Girl's Matron with thirty-five girls under twelve years of age. Then for four years she served as preceptress when there were seventy-five to eighty-five girls in the school. There she taught the Elementary Teachers' Training Course and was supervisor of the large church school.

This year is Miss Meister's ninth year at Spicer Memorial College. During these years she has promoted Elementary Education both in Teacher's Training in Spicer Memorial College during the school year, and in eight summer schools in different parts of the Southern Asia Division, and she is happy that Spicer Memorial College is now offering a major in Elementary Education.



PROGRESS ALONG THE FRONTIER

(Continued from p. 4.)

indigenous, who really know the Pushtu language. Pastor Brown is hard at work learning this language. He is ready to try out his acquired knowledge of it on any who come

along. So he is making good progress. Could he devote all his time to this, we would soon have one who is proficient in the language. Pastor and Mrs. Brown are doing a good work in the Frontier area.

The plan for public meetings and cottage meetings by lay members that has been worked out by Pastor Brown will unquestionably be fruitful. Let us remember this territory in our prayers.

As Pastor Barclay and the writer returned to Lahore by air, on account of the floods, we saw evidence of the destruction wrought and the suffering caused. This is but another evidence that the Spirit of God is being withdrawn from the earth, and the "prince of the power of the air" is more free to work his will. The time left to work is short and while the labourers are few and the task is great, now is the time to work and pray—to work as Christ worked to open the blind eyes and set the captives free.

THE MESSAGE OF THE CROSS

(Continued from p. 2.)

means—that it is not simply a careful avoidance of evil, but an affection, a passion, an enthusiasm that gives and spends and cannot be kept back.

Fortunately, we need not wait until we have reached some fantastic height of spiritual fitness before God can use us. When we have accepted His act of reconciliation and have dropped our attempts at self-justification, we are embarked as workers together with Him upon our task. The healing profession finds it more and more difficult to draw a hard and fast line between healing the body and healing the whole man. In the healing of the sick and diseased there is an opportunity for presenting the wholeness of Christ in a way that is memorable.

The benefits that flow from Calvary are not for a select group of spiritual geniuses or emotional mystics with a vivid imagination. In the divine plan it was not given for one to be holy and another to stumble and struggle. The benefits are for every one. The message of the cross is a timeless message—with profound meaning and hope for us all. We cannot exhaust this theme. We can only

gain a faint comprehension of it in this life. It will be the science and song of the redeemed through all eternity.—*Review and Herald*.

HE WALKED THE PATH OF GLORY

(Continued from p. 12.)

would probably have exploded. "How do you think I feel? Just look at my problems." And David might have lost out in his battle with the evil one. His great work for God might have been lost in the bogs of discouragement. But not a shade of doubt or a suggestion of the word "I" was raised. "Fear not," he said, "thou shalt be king over Israel, and I shall be next unto thee." 1 Sam. 23:17.

On that last fateful day, on the hills of Gilboa, Jonathan died, fighting to the end beside his father for a cause that he knew was doomed. Like the Roman soldier whose body was found in the ruins of Pompeii, he had remained faithful to his post of duty to the end.

The world can never understand. But in heaven, the Spirit of prophecy tells us, the name of Jonathan is treasured. When the Saviour of men shall make up His jewels Jonathan will be remembered. The angels of God with joy will lead him to his inheritance, beside which the splendours of earthly Israel pale.

And how about you? Dare you strengthen the hand of your rival? Dare you admit that perhaps God has chosen someone else to do the work you so much wanted to do? Perhaps, like Jonathan, you wanted to do something big for God. You worked and hoped and prayed. Then circumstances changed your life, and all the plans had to be shelved. Maybe you felt bitter and perplexed.

Stop a minute and think! It may be that God intends you to be a Jonathan. Perhaps He wants you to stand bravely and heroically at your post of duty, and by your patience and courage strengthen the step of your brother on his march to the kingdom. Through frustration and defeat you too, in the school of Jonathan, can rise to true nobility. And one day in the kingdom you will be able to see His purpose for your life and will be satisfied forever.—*Review and Herald*.

HOW DO YOU KEEP THE SABBATH?

(Continued from p. 11.)

day many people had the idea that it was wrong to heal a man on the Sabbath. Jesus saw that this wrong idea must be changed, but to change such a popular notion took courage. Jesus had that courage. Repeatedly He healed men on the Sabbath. This was a striking lesson to the self-righteous people of His day, who taught that keeping the Sabbath consisted largely in what they did not do rather than in what they did. But Jesus' example teaches us that the Sabbath is a time for deeds of love and mercy, that this is the special work we are to do on God's day.

These three principles of Sabbath-keeping—that the seventh day is God's time and not ours, that God intends His day to be a delight to His people, and that it is a day for helping others rather than ourselves—may seem vague to the person who approaches Sabbath-keeping in a legalistic way. But to the Seventh-day Adventist, who keeps the Sabbath because it is sanctified by the Lord he loves, these divine principles are sure guides to true Sabbath-keeping.—*Review and Herald*.

GOD WILL FINISH THE WORK

(Continued from p. 5.)

to labour for Him; all of us are to work for the Master. We can hasten the coming of Jesus; we can lessen the period in which the suffering must be endured if we will do our part for God. We ought to give an hour a day to visit and pray for those who need to be contacted. "The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be labourers together with God, will triumph with it."—*Testimonies*, Vol. 9, p. 135. The Lord will cut the work short in righteousness. He will finish it. The last movements are going to be rapid ones, they are upon us. The time is short. The night soon cometh when no man can work. "Let those who are rejoicing in the light of present

truth now make haste to impart the truth to others. The Lord is inquiring, 'Whom shall I send?' Those who wish to sacrifice for the truth's sake are now to respond, 'Here am I; send me.'—*Ibid*. The only reason that I am here in India today is that I want to see the work of God finished and to see Jesus Christ come back. We want to see an end of human suffering and woe. We want to see the kingdom of God upon this earth.

Dear brethren and sisters, God calls upon us to give our means, our all, our very lives in service for Him to see the work finished. Won't you do it? The message is going to triumph in a blaze of glory. The armies of heaven are soon to conquer the armies of wickedness. Jesus Himself as King of kings and Lord of lords, riding at the head of an unconquerable company is going to lead us into the land of glory. The question is, Will we triumph with it? Will we allow God to finish the gospel in our hearts today? May God help us as we re-dedicate and re-consecrate our lives to service for Him. And then, when Jesus comes we will all go home with Him.

Southern Asia Tidings

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Miscellany

● RECENT Big Week sales efforts in Delhi resulted in the receipt of Rs. 160/- in one day. Therefore message-filled books have now been placed in hundreds of homes throughout Southern Asia.

● THE effort in Mandalay has just opened with Brethren P. A. Parker and Hla Pe leading out. F. Ba Tin from the Burma Union is also connected with the effort. The Railway Institute, just opposite the station, has been procured at a very nominal figure and is well equipped with lights and fans.

● DR. and Mrs. Bernard Briggs are touring northern India, having made stops in Calcutta, Lucknow, Mussoorie, Delhi, Agra, Surat, and Poona. The Briggs are from the Boston church in the Massachusetts conference and are spending a year at the Christian Medical College, Vellore. Dr. Briggs is teaching there. He has delivered several lectures on Anæsthesiology at medical centres and association meetings during this trip.

● EFFORTS at Agra, Lucknow, Jullundur, Ludhiana and Allahabad are now under way in the Northwest India Union. Another effort is opening in Dehra Dun about November 20.

● BOTH the buildings on the 27 Barakhamba Road property in New Delhi, have been renovated and are now fully occupied by our workers. T. R. Torkelson occupies a portion of the main bungalow which leaves

Workers and members of the Southern Asia Division will be sorry to hear of the death of Brother J. F. Cummins, news of which has just been received. He died of a heart attack on October 26, 1955 at the age of forty-five.

Brother Cummins was Assistant Treasurer of the General Conference and had been connected with that department for ten years. He visited this field in that capacity in 1954.

We extend our deepest sympathy to his loved ones and friends.—ED.

adequate accommodation for the offices in the remaining portion. S. P. Vitrano, church pastor, occupies the other bungalow. The ownership of this property is proving a great blessing to our work in the Northwest India Union.

● BROTHER Brian Jacques, principal of the Jalirpar school, reports all the school land now is free of flood water. The crops have been almost entirely destroyed. Replanting is being done where possible. Over 100 students are enrolled in the school.

● DR. N. A. Buxton has devoted two weeks to a medical ministry tour in East Pakistan and West Bengal.



A fresh consignment of 1,000 copies of the book "GOD SPEAKS TO MODERN MAN" has just been received.

This book contains 635 pages and a large number of beautiful colour plates.

A very high quality of paper has been used in the production of this book. The price is only Rs. 5/-.

This book is for distribution among your friends and interested people. It has been written especially for this purpose.

Order now from your Book Depot or directly from the Oriental Watchman Publishing House.

—L. C. Shepard.

During this tour he strengthened the work greatly at Gopalganj, Jalirpar, Chuadanga, and Falakata.

● WE are sorry to report that Mrs. L. E. Allen broke her left arm in a cycle accident in Delhi. However, she is making satisfactory progress.

● PASTOR and Mrs. J. F. Ashlock left Poona on October 27 for the Sunny Road M. V. Camp in the Northwest India Union.

Readers of the "TIDINGS" will be sorry to know that Mrs. Mackett, wife of Elder H. C. Mackett, who spent many years in the Southern Asia Division in the various capacities of builder, Publishing House manager, and Division treasurer, passed away recently in South England where these workers were spending their retirement.

We extend to Elder Mackett our deepest sympathy and trust the Lord will bless and comfort him at this time.—ED.

● ELDER A. R. Appel, the speaker at the Sunday night meetings being held in Bombay, reports excellent attendance at the first of these meetings which was held on October 23, 1955.

● To date in 1955, the Voice of Prophecy has opened two new branch schools. On July 15 the Telugu Branch was opened in Poona, and on September 18, 1955, the Marathi Branch was opened during the visit of Elder Walde to Poona. The Bible lessons in Kanarese and Bengali are now being printed and it is hoped that these two branch schools will be opened before the close of the year.

● ELDER E. R. Walde held thirty-three meetings throughout the Division during his visit, twenty-two of these were Voice of Prophecy Rallies. An average of 700 people attended each of these Rallies, and 4,000 people were enrolled in the Bible School.

● THE Voice of Prophecy has conducted several Institutes and Workshops during the past two months. In September Pastor and Mrs. Rawson and Elder Walde led out in the programme at Lahore; from October 18-20, Pastor and Mrs. Rawson led out in Lasalgaon; and from October 27-30 they, with Pastor N. G. Mookerjee visited Hatkanagle for this same work.

● SINCE returning from the Institute of Scientific Studies which was held in America and Switzerland, Pastor Chad B. Israel has visited many leaders in the field of prohibition.

● DR. T. R. Flaiz arrived in Karachi on November 12, 1955, to spend several days with the Hospital Board planning for the Nurses' Training programme at Karachi.—D. S. J.