



VOLUME 50

POONA, INDIA, DECEMBER 15, 1955

NUMBER 24



## Christmas

W. L. BARCLAY



FOR the past quarter we have been studying the life of Christ in Sabbath School and we have learned many important lessons. Above all, we have learned that He is "the Way, the Truth, and the Life." John 14:6. Because He is, we want to know the truth about Him.

There are many stories told about Christ, some of which are legend. People differ about these legends. There is one story about Him, however, about which all are agreed—the manner of His birth, and the place of His birth. No one who loves Christ disputes these two facts. And people everywhere, in nearly every country in the world, honour Him by celebrating His birthday on Christmas.

Now isn't it strange that people can be agreed about the birth, and birthplace of Christ, certain of the facts, and then suddenly be disagreed about the date of His birth? Perhaps Satan reasoned that if he could not dispute the fact of Christ's birth, he might get people to quarrelling amongst themselves about the *date* of His birth, and cause them to lose sight of the most important fact—

that Christ was born to redeem the world. Confusion might then arise that would cause some people to question the truth about the birth of Christ.

It is true that most Christians celebrate the birth of Christ on December 25. Yet no record has been produced to show that this date is correct. "The date for the birth of Christ varies in different countries; some from as early as the first week in December, some in January, and some as late as March 25."—*Los Angeles Daily News*, December 19, 1949. Article "Christmas Customs."

December is a cold month and shepherds usually kept their sheep in the sheepfold in cold weather. According to the Bible record the shepherds were on the hills with their flocks on the night Christ was born, indicating that the weather was still warm.

We are not concerned so much about the date of Christ's birth, but we are concerned about the manner in which the world celebrates the date it has chosen, December 25.

This day has been commercialized to a high degree. It has become a time of feasting and drinking and of exchanging gifts. Some have taken the position that Seventh-day Adventists should not celebrate the Christmas festivities. If we were to imitate the world in this matter, then we would endanger our Christian experience. Yet there are many good things we can do during the Christmas season.

Of course we would not want to indulge in the festivities as some people do, but the custom of exchanging gifts suggests something to us. In Matthew 2:11 we read that the wise men *brought* gifts to Jesus. There was no exchange of gifts. The only thing the wise men received for their gifts was the blessing of heaven. Wouldn't it be following the true Christmas spirit *not to exchange gifts, but to give gifts to those who are needy and who cannot give us any in return?* If we followed this practice I believe we would have God's blessing.

Mrs. White gives us some good counsel concerning the celebration of Christmas. This counsel should be a

guide to all Adventists, and particularly should it be heeded by our boys and girls. The following article appeared in the *Review and Herald* in December 9, 1884:

“‘Christmas is coming,’ is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrates the day, they show no honour to Christ. They refuse to acknowledge Him as their Saviour, to honour Him by willing obedience to His service. They show preference to the day, but none to the One for whom the day is celebrated, Jesus Christ.

“The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance



has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. . . .

“As the twenty-fifth of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this

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## PRECIOUS WORDS TO AN ADVENTIST

O. O. MATTISON

ALL words have distinct meanings, some reaching to the very heart of man, others merely skimming the surface to go on their way leaving very little impression on the reader or user. Some words have a deep or special meaning to different individuals. Let us pause to review some specific denominational words and terms and ask ourselves the question, “Do they have the same depth of meaning to me now as they did a few years ago or, through common usage, have they become trite and lost their depth? The following are a few terms that have impressed me, and doubtless you will have many in your personal experience.

*The Message*—There are messages galore, but through the years there has really been only one “message.” It has always been spoken of as the “third angel's message,” and it seems that in the past it was used more frequently than it is today. It was accompanied by a deeper emotion and meaning. This “message” is dear to every true Adventist. We speak of it, we preach about it, we pray for its complete fulfilment, and are happy in the thought that when it has gone to all the world our Lord will come. But let us examine our hearts closely to see if we have fully accepted “the message” and whether we are faithful in the task committed to us of telling it to others. It is a most solemn message and we must not think or speak of it lightly. It should grow more precious to us and have a deeper and clearer significance as the days go by. Thousands of pages have been written about “the message,” and hundreds of sermons have been preached on it. It is distinctive and sets us apart as a people. Let us be grateful for this “message” and honour it in our daily living and in our witnessing.

*The Blessed Hope*—We believe in “the blessed hope” and often speak

of it, but does it carry the same note of joy that rang in the hearts of our fathers? The “blessed hope” was used as a salutation when the believers met in the market place, on the farm, and at camp meetings. Wherever two or more Adventists were together the conversation very soon centred around “the blessed hope.” It brought a sparkle to the eye, and often tears of joy would flow. It meant much more than just the two words “blessed” and “hope.” It meant an experience, a deep longing, and a heart-searching as a preparation for welcoming its fulfilment. Does it thrill your heart as it did the hearts of our fathers? Is it supreme in your thinking and in your planning? Is your hope as bright and buoyant and heart-thrilling as when you first heard it? It ought to be, and it should become brighter day by day.

*The Truth*—All realize that Christ is the Way, the Truth, and the Life, and that when we as Adventists speak of “the truth” it should not be used as a general term but one that has a deep, specific meaning which includes every phase of our message. In the early days of our work such expressions were used as, “He ac-



### THINK ON THESE

Alas! how seldom is it that the soul is so still that it can hear when God speaks to it.—*Fenelon*.

\* \* \*

In prayer it is better to have a heart without words than words without a heart.—*Bunyan*.

\* \* \*

There is no real happiness in this life save that which is the result of a peaceful heart. . . . The soul which gives itself, wholly and without reserve to God, is filled with His own peace; and inasmuch as we are prone to grow like that to which we are closely united, the closer we draw to our God so much the stronger and more steadfast and more tranquil shall we become.—*J. N. Grou*.



cepted the truth," "He was in the truth," or "He left the truth." These are still used, but does the expression "the truth" mean every part of our message or has it narrowed down to the Sabbath, tithing, or some other phase of "the truth"? Does it mean our whole truth? Truth, to our fathers, meant a way of life and affected the deportment, habits, and teaching of the individual and the church. When someone accepted "the truth," it was known for a surety that he had accepted all of "the truth." When he left "the truth," he no longer walked with the children of God.

*The Cause*—This is a unique expression denoting a consecration to something greatly loved. Church members gave to "the cause," worked for "the cause," and prayed for "the cause." It was something to which one dedicated his life and means. It was an objective to reach through love and sacrifice. Today, it should mean the same to us. The cause of God is the only cause that will triumph, and we want to be in it with all we have when things come to an end in this old world. Just what does "the cause" mean to you? Is it the motivating influence in all your planning for your family and for your future? As far back as I can remember I can hear my father, morning by morning, dedicating his children to "the cause" of God. Do you also do this?

*The Movement*—This is a term that has a strictly Adventist meaning. It was first used in 1844 and has grown to encompass the entire world, but it is still "the movement." We speak of being "in the movement," which includes The Cause, The Truth, The Blessed Hope, and The Message. It was a definite programme started by the Lord Himself, and with confidence we can believe and expect Him to carry it through all the conflicts that confront the Remnant Church until it comes to rest in His Kingdom. What a satisfaction it is to belong to "the movement." This term is not understood when used in conversation with those not of the Advent group. It does not and cannot convey to them the same meaning that it does to us. It means the inner-workings of our church and its great world-wide programme. It

takes in our schools, hospitals, churches, and every worker, united in strength, thought, and plans to forward "the movement" until the world is warned. The term "movement" is a thrilling one for it means something alive, vital, active, and moving forward. What a wonderful feeling to belong to it and to work for its advancement, knowing that it is God's movement. What does it mean to you?

Much more could be said about each of these terms. They are Ad-

ventist in their deeper significance and meaning. They each demand a loyalty that nothing else can inspire. Let us not allow these terms to become meaningless to us, but may they inspire us to a closer unity, a deeper consecration, and a greater zeal and devotion. Finally, may the Truth of God, wrapped up in His Message and conveyed through His Cause and set in motion through this His mighty Movement, culminate in the Blessed Hope that is so dear to the heart of every true Adventist.

### BURMA UNION

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### TROUBLE AND COURAGE IN TENASSERIM

KALEE PAW

I HAVE just returned from visiting the different churches and isolated groups in Donyin area. On this trip I had the privilege of conducting five revival meetings, ten prayer meetings, and delivering twenty sermons. We held two communion services and baptized six persons. There were seven more who would like to be baptized at this time, but they need more instruction that they may be well grounded in the faith. I asked Saya Hla Baw and Saya Shwe Hline to continue teaching them that they may fully understand our message.

Because of the many troubles, our people are not able to stay peacefully in their places, or attend church services weekly as they would like to. During the day they have to work very hard in their field, and at night they dare not sleep in their houses because of the kidnappers who ask for a big ransom when they catch the people. But I travelled in this field for thirteen days conducting meetings in ten villages.

The only night I was frightened was when I paid a visit to my father's house and slept there. At midnight the dogs barked loud and that warned us that someone had come into the village. All the people were panic stricken and jumped down from their houses and ran to the bushes to hide. I did as the others,

but we did not see any one that night. I know the Lord was with us on this trip. Many people warned us that we should not visit our people at this time, but we did. It is hard for our people to attend the meetings in the daytime because they have to work in their fields, and it is also hard for them to gather at night because of the outlaws.

The rainy season is over now and we are preparing to conduct the efforts according to our plan. Our church members are of good courage and they are willing to help us as much as they can in conducting the meetings.

### EVANGELISM IN THE CHIN HILLS

GO ZA KHAM

THE last few weeks we have had a very busy programme. Brother Ngul Khaw Pau and I made a trip down to Kalembo and several other nearby villages. We held an evangelistic meeting in a village called Sing-u-nau where we had some interest previous to this time. These people are Siyin Chins who migrated from the Siyin Valley to this plain some twenty years ago. They are very fine Christians. I knew most of them while ministering in the Baptist church, and they all welcomed us. Brother Ngul Khaw Thang joined us in this effort though he is very busy working in the military police as a clerk. He is very active in soul winning, and tries

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# THE MAN WHO WAS DIFFERENT

FREDERICK LEE

**G**OD said of Caleb, "He had another spirit with him, and hath followed Me fully." Num. 14:24. Some translations read, "He had a different spirit." God tells us through His messenger, "Calebs are the men most needed in these last days."—*Testimonies*, Vol. 5, p. 130.

Caleb was not afraid to be different. He with Joshua opposed the majority report of the twelve spies concerning the land of Canaan, which emphasized the dangers in the way. When the Children of Israel were greatly disturbed by this report, Caleb sought to quiet them even though it was dangerous to do so.

Because Caleb's only purpose in life was to follow the Lord fully, he never was willing to compromise principle for the sake of personal advantage or favour. He was always on the right side even though it might not be the popular side. He did not allow public opinion to determine his actions. He thought things through for himself.

Caleb had no thought of reward or position because of his faithful service. He gladly served under one who had been his companion, and when it came to the distribution of the land of Canaan among the tribes, he did not ask for the best but for the most difficult place—the very land of the giants that had so frightened the ten spies and the Children of Israel forty-five years before.

God wants men who are willing to be different, even though it may often place them in an embarrassing position. The difference does not arise because of conceit or self-righteousness, but because they have "another spirit," that spirit which fully identifies them with the programme of God.

It is not eccentricity that God wants, but spirituality. A spiritual man will be different, for he looks

not on the things that are seen, but on the things that are not seen. His decisions are made in the steady light of eternity, not in the flickering light of temporal advantage or favour.

## A DIFFERENCE OF CHARACTER

To be a man or a woman who truly is different, as God would have His people be, is not fundamentally a matter of education, dress, or doctrine, but of character. The difference is not a pose or a profession. It is a new and different life. It is a difference that is brought about by "another spirit." There is the carnal, covetous, proud spirit of the natural man who looks at everything from a selfish viewpoint. Regarding every question, he says within his heart, "How will this affect me? Will it be for my profit,

advantage, or promotion? Will it be to my hurt or inconvenience?"

But the person with "another spirit" thinks of none of these things. He asks rather: "What is God's will? What will best benefit His cause in the earth?"

The natural man, that is, one who follows the natural inclinations of the unregenerated heart, can only be different as he leaves the natural course of the people of this world and becomes a new creature in Christ Jesus.

There is the natural man who hates to be different, and there is the spiritual man who thinks only of pleasing God. Paul writes:

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. 2:11-16.

What is it that makes a man different? It is the Spirit of God that is within him. Once he was a natural man, thinking only in terms of selfish interest. Now he is a spiritual man, seeking only to follow the Lord fully as did Caleb.—*Review and Herald*.

## THERE'S A SONG IN THE AIR

J. G. HOLLAND

*There's a song in the air! there's a star in the sky!  
There's a mother's deep prayer and a baby's low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!*

*There's a tumult of joy o'er the wonderful birth,  
For the virgin's sweet boy is the Lord of the earth.  
Aye! the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!*

*In the light of that star lie the ages imperaled;  
And that song from afar has swept over the world.  
Every hearth is aflame, and the beautiful sing  
In the homes of the nations that Jesus is King!*

*We rejoice in the light, and we echo the song  
That comes down through the night from the heavenly throng.*

*Aye! we shout to the lovely evangel they bring,  
And we greet in His cradle our SAVIOUR AND KING!*

## SPICER COLLEGE ACTIVITIES

### UPLIFT DAY

R. L. ROWE

WITH its busy programme of work and study, Spicer College is not able to spare much time for other activities. Consequently, the Uplift campaign had to be concentrated into a brief one-day drive. It was difficult for some to believe that they could reach a goal of Rs. 2,000 in one day, but it proved to be possible.

Wednesday, November 9, was set aside as "U" Day. The school had been assigned Poona City, Kirkee, Aundh, and territory north to Lonavla. In order to make sure of working the territory as efficiently as possible, the areas were divided according to districts and a student group under a faculty leader was sent to each district. An attempt was made to vary the size of the group according to the number of possible contacts in each area. Students went two by two from door to door until the work was done. The first of the groups left about 6:30 in the morning, and the last of the groups returned about 8:30 at night.

Some visited residential areas, others factories, offices, shops, villages, and stores. Many had their first experience of taking part in an Uplift campaign, but none returned empty-handed. Two of the groups worked in areas where nothing had been attempted before, in recent times at least. We believe that these areas will be much more productive next year. The experience gained by the students who went out for the first time will be helpful in next year's campaign. We also learned some valuable lessons that we hope to profit by in the future.

The students returned tired but

encouraged, each group wondering how well the others had done. At 8 p.m. all gathered in the chapel to hear the results of the day's activity. The same question was in all minds: Had we reached the goal? The group leaders reported, and one short experience was related by each group. As each group total of cash already turned in was reported, Pastor O. W. Lange added the figures to the list on the blackboard. Slowly the total neared the goal, but it was not until Mr. Rice brought the report of contributions from school business contacts that it became apparent that "U" Day was a complete success. The returns for the day were Rs. 2,132. Students and teachers gratefully joined in singing, "Praise God from Whom All Blessings Flow." The college appreciated very much the help of Pastor V. P. Muthiah and Brother Roland Shorter, on loan from Bombay State Seventh-day Adventist Church.

### SUCCESSFUL DORCAS SALE

MRS. N. ROWE

THE great day came at last. It was the first Sunday of November. For four months or more the girls and ladies at Spicer Memorial College had been busy preparing articles of needlework, clothing, stationery, and toys for the annual fund-raising sale. A good assortment of food had been prepared in the homes of the staff. Stalls were arranged on the road and path at the east entrance of the administration building. A ribbon stretched across the path held the crowd back until opening time.

Promptly at 4:30 p.m. Mrs. Sheriff, the wife of Brigadier Sheriff—the Area Commander of the Poona Area

—arrived in a military car accompanied by her husband and piloted by Pastor G. R. Jenson. As soon as the preliminary introductions were over Mrs. Sheriff cut the ribbon and declared the Sale open.

The public were met by our young men who had formed a Spicer Police Corps, and played host throughout the evening by directing traffic, greeting the visitors, and serving as guides about the campus.

At 6:30 p.m. the guests and school family crowded into the chapel with students overflowing on to the verandahs. The variety programme given there was greatly enjoyed by all. Those who left by car were given assistance by the student police and a hearty farewell from a double line of waving boys. There were many well-deserved comments for our leader, Miss L. A. Baird, such as, "A great success," and "well organized."

Many worked hard in preparing the items for sale, arranging the programme, organizing the young men, and all their efforts were truly appreciated. Above all, special commendation must go to our student body in general who co-operated in every way to make the sale a real success.

### REGISTRAR VISITS THE SCHOOL

"It is most important that boys and girls do extensive field work," said Professor Khan, Registrar of Poona University, when speaking to faculty members and students at Spicer Memorial College on Wednesday, November 23. Mr. Khan spoke on the subject of "Shramadan."

Registrar Khan, well aware of Spicer's student work programme said: "No education which is bookish will be capable of infusing the true sense of citizenship."

In thanking Mr. Khan, Principal R. E. Rice said that it was the aim of his institution to train the students in as many ways as possible in the art of practical living, "from the cooking of the meals to the cleaning of the buildings."

Under the guidance of Professor Rice and Dean Lange, Professor Khan was shown around the colourful Spicer College campus. Mr. Khan seemed very pleased to see students performing their morning duties.

## SEVEN TESTS OF SPIRITUALITY

J. ERNEST EDWARDS

(Concluded)

**I**N OUR study of the tests of spirituality we are arrested by the question, *What is the range of my interest?* It is easy to be concerned about our loved ones, and it is relatively easy to be concerned about the needs of people in our neighbourhood. But the farther people get away from us the more difficult it is to maintain concern. Genuine spirituality has a way of leaping across the barrier of distance and heeding the cry, "Come over to Macedonia, and help us."

"I am debtor," said Paul, "both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14. Down to the end of time we have a responsibility to go and teach all nations the wonderful message of salvation. Do you realize that every time you breathe, somewhere in the world four people die without Christ? In the interior of New Guinea, among the primitive people of the mountains, a chieftain who had received a little glimpse of Christianity made this appeal to one of our teachers: "My warriors are dying; my children are dying; we are all dying! Come before we all die!"

Let us emulate Christ and His second-mile spirit of service, by giving sacrificially. Let us plan for a finished work. When he was speaking in the British Parliament years ago, Lord Salisbury said, "We all need to study larger maps." Is that not true of our experience? We must think seriously of the thirty-three unentered countries. We must widen our world interest and concern for these dark regions of earth.

We think also of a fifth test of spirituality; *Can I forgive?* In Romans 12:18-20 we have a reference to the only type of revenge that a Christian should seek. We are to overcome evil with good. Weak, half-hearted, imperfect forgiveness is

valueless, for the root of bitterness remains. Have we learned to forgive from the heart?—"even as Christ forgave you, so also do ye."

A little blind boy over in Switzerland was asked one day in school the question, "What is forgiveness?"

He thought for a moment and then answered thoughtfully, "It is the odour flowers breathe when trampled upon."

Your life may have been trampled upon. You may have been mistreated, but is your forgiveness a reality? What kind of perfume comes from your life when it has been trampled upon?

We ask a further question: *Do I trust God or do I worry?* Said the psalmist: "Cast thy burden upon the Lord, and He shall sustain thee." Ps. 55:22. Are you tempted to put faith in appearances and to take counsel with your fears. Remember that apparent impossibility may be God's bridge to the Promised Land. Difficulties are the stones out of which God's houses are built. When you do your whole duty you can be unafraid and leave the results with God.

"The greatest victories gained for the cause of God are not the result of laboured argument, a pile of facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power.

"True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way."—*Gospel Workers*, p. 259.

It is true that "obstacles to the

advancement of the work of God will appear; but fear not. . . . Nothing can stand in His way. His power is absolute, and it is the pledge of sure fulfilment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable."—*Testimonies*, Vol. 8, p. 10.

And now the final test of spirituality: *What is first in my thoughts and service?* In Matthew 6:33 we are told, "Seek ye first the kingdom of God, and His righteousness." Do we have one interest as the disciples and Christ's followers had at Pentecost? At Pentecost "one interest prevailed. One subject of emulation swallowed up all others—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom."—Mrs. E. G. White in *The Review and Herald*, June 10, 1902.

One interest should absorb all our thoughts and service, that is, the coming of Christ. In some of the countries in Southern Asia and the Far East our members bid farewell to visitors by pointing up toward heaven. This gesture indicates they are looking for the coming of Jesus, and are getting ready for that great event. May we grasp the meaning of those words, "For yet a little while, and He that shall come will come." Heb. 10:37. May our conviction of the soon coming of Christ be revitalized.

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

A. W. ROBINSON

THIS has been a most eventful year here at the Lakpahana Training Institute. Not a day has gone by without seeing progress—interesting progress. We have been witnessing the growth and development of a real institution.

For many years we have all realized that our training school was not adequate to care for our needs and when the present property was purchased we all rejoiced at the forward step. But still there was to be a period of waiting before our needs would be realized.

Just by way of contrasting and refreshing your memories you will remember that for several years the activities of the Lakpahana Training Institute were carried on in temporary cadjan huts. When these were originally built they were intended to last for one year. But they served the purpose for a little more than three years. We could enumerate a long list of insects and animals for whom these cadjan buildings provided homes besides the rightful occupants. We could also tell about the many times everyone got rained out and soaked, but we will allow the past to be memories and let you know what we have now.

First we want to tell you about our beautiful new girls' hostel. It is designed as a perfect square. It is one hundred and twenty feet on a side with a lovely courtyard in the centre for the enjoyment of the girls. In the girls' hostel is also the kitchen, dining room, and store-room. We have two nice large sinks, with a long drain-board to make it more convenient in washing up. We also have a large fireplace in which we plan to place our stoves and an oven. Our dining room is large and airy. It is so nice and clean now—such a contrast to the mud-floored, chicken-wired enclosed, cadjan roofed,

crowded room we called the dining hall before.

There is a nice study hall and assembly room for the girls, several large airy hostel rooms, a trunk and dressing-room, and a lovely modern bathroom. In the girl's hostel is also the apartment for the preceptress. Truly a very nice and convenient situation.

Our administration building is something we all can be proud of. It contains ten very fine spacious and airy classrooms, with real blackboard—the whole length of the wall. We have been working for so long on three by four portable blackboards that we hardly know what to do with such nice large ones. The central part of the administration building is storied. The entire second storey houses our library. One section contains the stack-room and the rest is the reading room. There is a window in one side opening out into the assembly hall, through which we can project pictures to the platform of the auditorium. And speaking of auditoriums, we have the finest of any of our schools throughout the entire Division. It can easily seat three hundred and fifty people. We

have a nice large platform and altogether it amounts to an almost unbelievable reality after what we had before.

We also have a nice large industrial building, which for a time will be used to house the boys until we can erect the proposed boys' hostel. It is a large permanent building and will certainly be a great asset when we can use it for our contemplated industries.

Just behind the industrial building is the power-house. We have a very fine Lister-Blackstone diesel engine and dynamo to produce our electricity. What a wonderful blessing it is to have electricity—the first time in the history of the school.

We have also store-rooms and a carpentry shed. For a time the store-rooms will have to be used for living purposes, but they are dry and airy and no comparison to a cadjan hut.

Our teachers are now housed in lovely new modern homes. We have two duplex units and three single homes. The teachers are very happy in their new quarters with their built-in clothes closets, sinks and baths. We all have much to be thankful for.

At the present time we are all busily engaged in trying to beautify our campus and homes. This is no small task with all the road building and landscaping, and digging, and planting, etc. But steady progress is being made and soon we hope to have the most beautiful campus in the Division.

**WITH JESUS**

MARY A. LOPER

*It is easy to walk with Jesus,  
To walk with Him day by day,  
If only we let Him lead us  
In climbing the upward way.*

*Yes, easy the yoke He has given,  
And light His burden to bear.  
He asks on our journey to heaven  
To cast on Him every care.*

*Life's problems, though small, can  
never  
Be solved by the finite mind;  
His indwelling Spirit ever  
Will work out the plan divine.*

*We can do nothing without Him;  
With Him we can all things do.  
It is easy to work with Jesus  
Life's whole lengthened journey  
through.*

*It matters not what our trials,  
Perplexities great or small,  
If of Him we make no denial,  
His grace is sufficient for all.*

*He'll never forsake us—never,  
Our Elder Brother, Friend.  
Hark! "Lo, I am with you alway—  
I am with you unto the end."*

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

K. ISRAEL

OUR evangelistic campaign at Ongole started on October 16 in our beautifully erected Bible auditorium under the leadership of Pastor B. S. Moses, the president of the South Telugu Section. His helpers included Joseph Prasad (worker at Ongole); P. Devadas (from Allur); J. Baburao (Student from Narsapur); Mrs. B. S. Moses, and the writer from Guntur.

This town was unentered territory as far as we were concerned. This is the first time we have conducted a public evangelistic meeting here. In the beginning it seemed almost impossible to conduct these meetings, but with the Lord all things are possible. His guiding hand has led us day by day in our experience here at Ongole.

It was difficult at first to find accommodation for our workers but eventually the spirit of the Lord worked upon the hearts of some sincere people and now three or four houses have been offered for our use. "We were wrongly informed about Adventists," said a lady to Pastor Moses, "but now we know what Adventists are; my house is ready if you want to live in it." Yes, the people as well as the leaders now know what Adventists are.

In spite of great opposition many are regularly attending the meetings. During the first week about a hundred people were enrolled in the Voice of Prophecy Correspondence School. This is the agency through which we made friends with many of the citizens of Ongole.

It is the many prayers that have ascended to God for us that have brought blessings upon us in our endeavour to work for Him. The attendance is growing and a very good class of people are attending. They appreciate the programmes very much and many are acknowledging the

truth. Very soon the testing truths are to be presented.

The encouragement given to us by the visits of some of our brethren was very much appreciated. We need the prayers of the "TIDINGS" family as we endeavour to win souls for Christ in Ongole.

**PODANUR EFFORT AND BAPTISM**

E. A. SALISBURY

A GROUP of approximately eighty people gathered on the bank of the Noiyl river on November 13. Nature seemed to have dressed herself for the occasion. The calm waters of the river flowed gently along. On either side of its banks all was green but for a spot of colour here and there where flowers bloomed. The trees swayed in the breeze. From the busy city and town of Coimbatore and Podanur, this group of people had come. Many had surrendered themselves to Jesus and the strains of a beautiful song "All to Jesus I surrender," filled the air. As the song ended every head bowed down in prayer which was offered by one of

**TAKE THOU MY HAND**

Dorothy E. Walter

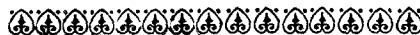
Take Thou my hand, dear Lord, aright,  
And lead me where Thou wilt;  
I know that in the darkest night  
Thy love abideth still.

Take Thou my feet, dear Lord, today;  
The path is steep and drear,  
But all is well along this way  
When Thou art precious, near.

Take Thou my eyes, dear Lord, and heal,  
That I might see Thy face;  
In visions oft Thy will reveal,  
And worldly sight efface.

Take Thou my heart, dear Lord, and let  
No worldly idol claim;  
The sweetest treasure life has met  
Is Jesus' precious name.

Take Thou my all, dear Lord, today,  
And let me know Thy grace;  
For all I seek along this way  
Is Jesus' blessed face.



the oldest members, Sister Montgomery. We specially prayed for the six souls who were taking their stand. They had heard the truth and their eyes were opened and all that they now saw was Jesus, full of love and compassion. So they stood at the edge of the water and in full surrender to the Master went down one by one to be baptized by Pastor V. D. Edwards.

This baptism was the result of an effort that had been launched at Podanur early in August. An appeal was made by Pastor Edwards to all church members at Coimbatore to render all possible assistance. There was a wonderful response to this appeal and every member, young and old, volunteered their services to be used in the effort in any way that the pastor deemed fit.

Sister Edwards, Brother Rajarathnam and the writer were selected as full time workers in the effort. A plot of land situated in the centre of Podanur was secured for the work by Brother Kanakaraj, our local colporteur. The owner most generously permitted us to use the land for three months free. Our next problem was the shed. The rent demanded for a thatched shed was so high that we could not consider it. After much prayer, we decided to purchase the materials needed and build our own shed. We engaged labourers and with the help of the church members, the shed was soon erected. When we think of how the land was secured and the shed erected, we know that God's helping hand was with us. On August 4 handbills were faithfully distributed by the Y. P. M. V. department, and these brought a good response.

As we stood before the "Bible Auditorium" on August 7, we were amazed as the people from in and around Podanur filled the shed. The audience was over 500 representing all castes and creeds. The opening song was "Give Me the Bible," and the first subject was "The Kingdom of Christ." The attendance kept up well through all the meetings.

We divided the Podanur area into two sectors, "A" and "B", in order to visit the people in their homes. Pastor Edwards and Sister Edwards would visit "A" sector, while the writer visited "B" sector, and on the next occasion we would change over,



the pastor doing "B" and the writer "A." In this way all interested ones were regularly visited, prayed, and studied with.

The meetings at the shed eventually drew to a close, but the interest created among the people was so great that we were forced to rent a room to continue with the work. Sabbath school is attended by twenty adults and forty children regularly and at times we see new faces. The superintendent of the North Tamil Section, Pastor Y. G. Thomas, visited us and was very pleased with the work being done. Tamil classes are handled by Pastor Edwards. Children's classes are cared for by Sister Edwards, and the writer is

responsible for the English classes.

At our first baptism on November 13, six souls were brought to the foot of the cross. By the help of God we hope to have another baptism sometime in December when seven to ten, who are now attending our Bible classes, will take their stand. There are many in Podanur and the surrounding villages who have heard the message, but there still remains much work to be done. We are doing our very best with the hope that

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

The art of Christian Salesmanship was taught by Elder McAdams in a way that we had never heard before. The burden of his lectures was "Greater Efficiency" and "Deeper Consecration."

Spiritual messages were brought to us every morning at the Devotional hour by Elder McAdams, J. W. Nixon, L. C. Shepard, O. A. Skau, and the writer.

The relationship between the colporteurs and the Book Depot was ably explained by Pastor Torkelson. Brother Enos David our Book Depot manager explained how to fill in orders and send them to the office along with the money. Food arrangements were efficiently managed by Brother S. M. Mall.

We certainly deem it a special privilege to attend such a wonderful Institute under the leadership of Elder McAdams. His inspiring lectures and personal association with the colporteurs will bring a *new spirit* to the Publishing Department in our field.

Besides the spiritual and salesmanship messages, we had some kind of amusement in the evenings—either pictures or games. We really enjoyed the association of our consecrated leaders.

We pray that the work in our field will grow as never before, and that many will accept Christ through the work done by our faithful colporteurs.

Delegates and speakers at the Institute.

### NORTHWESTERN INDIA UNION

President: T. R. Torkelson

Secretary-Treasurer: L. E. Allen

Office Address: 27 Barakhamba Road, New Delhi

### COLPORTEUR INSTITUTE HELD IN ROORKEE

L. D. PAUL

IT WAS good news to us when we were informed by Pastor J. W. Nixon, Division Publishing secretary, that a Colporteur Institute was to be held in Roorkee from November 4-10. Invitations were sent out to our colporteurs to attend this fine Institute.

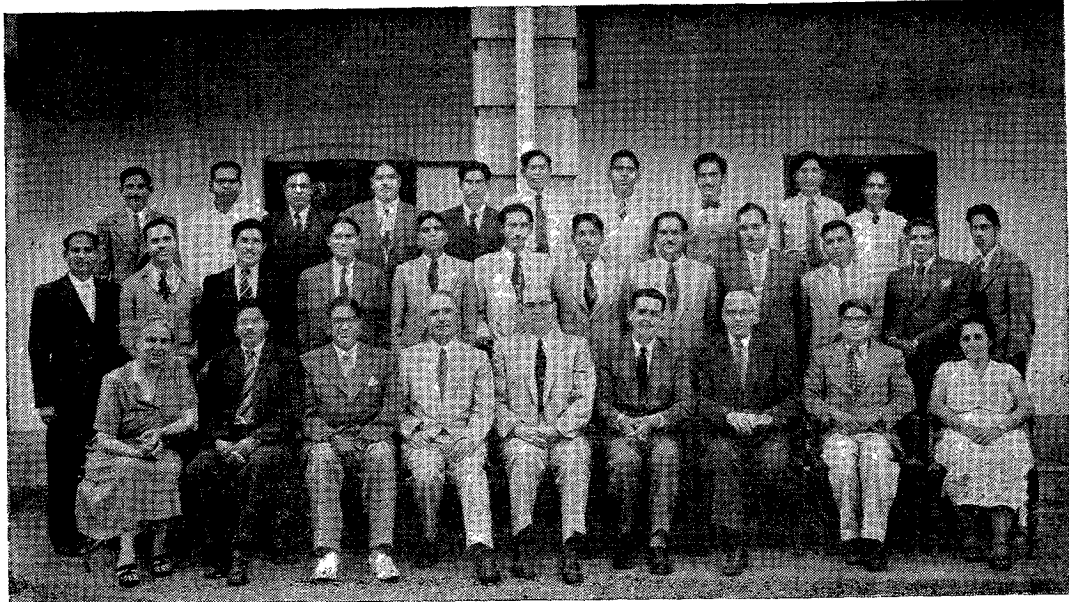
We were fortunate to have Elder D. A. McAdams, Associate Publishing Department Secretary for the General Conference and Elder J. W. Nixon with us for the Institute.

A hearty welcome was extended to Elder McAdams and the other delegates to our Institute by our Union president, Pastor T. R. Torkelson, who also brought a message of real encouragement.

On Sabbath morning Elder McAdams took the church service and brought us an inspiring message.

In the afternoon at 4:30 a colporteurs' symposium was held and thrilling experiences were told by our colporteurs regarding their work in the field. Among the colporteur group was Brother J. M. Khan from West Pakistan and four of his colporteurs and we were happy to have them with us. Brother M. K. Samuel and two lady colporteurs from the Bombay State Section were also able to attend the Institute.

Twenty-seven colporteurs and leaders were in attendance and each one was inspired as the days went by.



**"THEY  
SHALL SEE  
HIS  
FACE"**

H. T. TERRY

*"And they shall see His face; and His name shall be in their foreheads."*  
Rev. 22:4.

OUR text holds out the best promise of the gospel. Someday we shall see God and look into His face. This will be a great privilege which comparatively few will enjoy. Adventist youth, perhaps above all others, will be glad when this promise becomes a reality, for they have turned their backs upon the sinful sights of this present evil world, and are preparing for that thrilling moment when they shall look upon the King in His beauty.

It was on a Galilean hillside nearly two thousand years ago that our Saviour made a similar promise, "Blessed are the pure in heart: for they shall see God." Matt. 5:8. This purity of heart comes by beholding. Christ fills the thoughts and the life, and impurity is crowded out.

**"THOU SHALT NOT COMMIT  
ADULTERY"**

On another mountain long before Jesus came to earth the Lord said to Israel: "Thou shalt not commit adultery." Ex. 20:14. In this Old Testament command He taught purity by issuing a negative order, "Thou shalt not—" In the New Testament He taught the same virtue by stating it in the affirmative. Both statements teach the same truth. Let's look at the seventh commandment with all the light of the New Testament illuminating these words of God.

"This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward

life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed."—*Patriarchs and Prophets*, p. 308. The sinful act of adultery begins with the sinful look and the defiling fancies that fill the thoughts as a result.

Young people who are thinking about engagement and marriage do well to examine their thoughts. What is the all consuming preoccupation? Is it only physical happiness? If so, what is to prevent one or the other from violating the marriage vows when someone else who is prepossessing comes along? Young people who "cheat" before marriage may do so afterwards, too.

Satan is working to gain control of the minds of the youth. If he can succeed in corrupting their thoughts, he is sure to lead them to indulge impure actions. Our Adventist young men and women should cultivate an appetite for that which will help them to build pure minds and noble characters. "Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."—*Messages to Young People*, p. 285. The cheap, glaring literature commonly found on the news-stands is not the kind that attracts Seventh-day Adventist youth because it strongly insinuates impurity or suggests vice.

Pure-hearted youth won't listen to or repeat the common jokes so suggestive of immorality. They will find no relish for the lewd in literature, however great the author may be. They will not choose the nude in art, though it may rank among the outstanding specimens of certain so-called art schools. They will find no pleasure in the baser passions portrayed on the movie screen or the undue familiarity encouraged on the dance floor. The apostle Peter warns: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11.

**MORAL LAWS AND HAPPINESS**

Never feel that moral laws were meant to interfere with your hap-

piness. They are of divine origin and necessary to true happiness. The seventh commandment was intended to put a protecting circle around newly married people as they enter their new home.

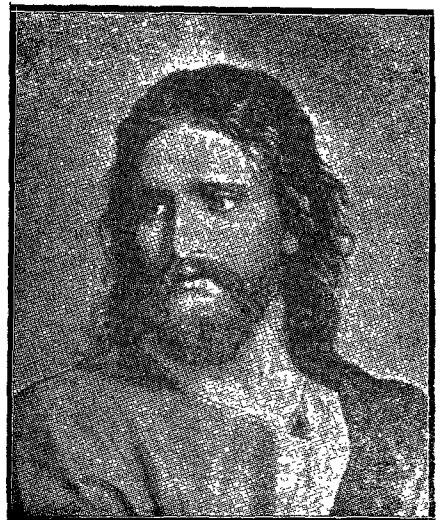
"When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets*, p. 46. "The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into with due consideration for its responsibilities."—*Ministry of Healing*, p. 356.

How true it is that the most sacred human relationship that can exist on this earth is the union of one man and one woman for life.

**GUARD AGAINST AN EMPTY HEART**

So, Christian youth, avoid that which is evil, but be careful to guard against an empty heart and mind. The house that has been swept and garnished should be filled with that which is good. The psalmist suggests, "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. And Paul admonishes, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

*(Continued on p. 15.)*



# SABBATH WORK IN HOSPITALS

T. R. FLAIZ, M.D.

Secretary, Medical Department  
General Conference

Frequently members working in non-Adventist hospitals inquire as to what work it is proper to do on the Sabbath. Following is a letter written by Dr. Flaiz in answer to one such inquirer.—Editor.

THE question you have raised in your letter is one that is facing many of our people across the land. Here at headquarters we do not profess to have all the answers for this rather delicate question. We have attempted from time to time to give counsel, setting forth some basic principles that we hope might lead the individual to conclusions that will be right in his specific circumstance.

First of all, we could note that there are two extreme views often taken by some of our people—one being that we will have nothing to do with any kind of work from sundown Friday evening to sundown Sabbath evening. The other extreme view is that any kind of work to be done in a hospital is work that may be done on any day of the week—including Sabbath—whether it is emergency or elective work. We of course do not go along with either of these views. We believe that somewhere between these extremes there is a position that best comports with the principle set forth by our Saviour: "Wherefore it is lawful to do well on the Sabbath days."

Christ, both by example and by precept, made it clear that certain kinds of work are not only lawful but commendable on the Sabbath. If we study the example of our Lord, we find that His Sabbath-day ministration to the sick was that of healing and bringing physical comfort to those who were suffering. From this example and from counsel from the Spirit of prophecy, we may consistently gather that those services that are immediately essential to the comfort and welfare of the patient are in the area in which we could find reasonable justification for Sabbath duty.

You will recognize, however, that

even this definition leaves a rather wide band of different types of duty that might come under this classification. Obviously, bedside care, the feeding of the patient, and those services immediately connected with the necessary care of the patient are legitimate at any time. It is true that Christ cared for elective cases on the Sabbath. We have felt in our own experience that we would not necessarily be able to apply this example to such matters as elective surgery in our hospitals today. Therefore, we feel that services involved directly with routine or elective work should be left to those who have no Sabbath convictions. So, also, with those duties not concerned directly with

the comfort or care of the patient. In our own institutions we do not do floor cleaning, window washing, and those maintenance services that are not essential to patient care and comfort.

Emergency care, whether surgery, medical care, or other procedures, we recognize as legitimate Sabbath duty. We also recognize that special-duty care of the sick is a type of service legitimate to perform on the Sabbath. You will recognize that in between these classifications we have mentioned, there are still other types of hospital service of varying degrees of importance and necessity, and on these matters each individual must make his own personal decision.

This is approximately the counsel we have given to our soldiers, and it is also the counsel we have given to those employed in civilian medical institutions. Obviously no person or committee can lay down a code that will constitute an infallible guide on the matter of Sabbath observance in medical institutions.—*Review and Herald.*

## OUR MEDICAL WORKERS OPEN DOORS

D. A. DELAFIELD

DR. Peter Parker, the first medical missionary to China is said to have "opened the gates of China with a lancet when western cannon could not have a single bar."

Under the blessing of God, Dr. David Livingston opened up Africa for the gospel—using the skill of his profession. And the pioneering work of Dr. Wilfred Grenfell in Labrador is well known.

Medical missionaries have more opportunities to do good than any other class of workers. For that reason they have the most responsible work in the world.

Some years ago a missionary who at that time knew more about the Chinese than any other man was asked to become a representative for a great oil company. He was offered a salary of \$10,000 a year. When he refused he was offered \$20,000; then \$25,000. After that he was told to set his own salary. This was the mis-

sionary's reply: "The salary you offered first is large enough. I am making only about \$1,200 a year. It is not your salary that is too small. It is your job. *I have a bigger job than you can possibly offer.*"

Out on the lines of mission service Adventist doctors are doing as much, and in many cases more, good than any other class of workers—even the ministers. The story is the same in the homeland. When the medical evangelist is thoroughly dedicated to God, he can open up the way with the strong right arm of the gospel and make it so much easier for the evangelist and the Bible Instructor.

New frontiers wait to be pushed back by the daring and skill of consecrated physicians and nurses. The church needs their services *desperately* today. Let these dedicated men and women move out into new areas as self-supporting workers or

(Continued on p. 16.)



# M V



## READING COURSE BOOKS FOR

# 1956

### HEIRS OF EXILE by Alta Christensen

With Pitcairn Island coming into prominence again as the British government tries to acquire it as a military outpost, the whole romantic story of its settlement by mutineers from the *Bounty* stands re-telling. In this new book everything of interest and significance in the settling and community development of Pitcairn has been brought together to make what is without doubt the most entrancing history of its people ever told.

### HIS NAME WAS DAVID by Caroline Louise Clough

The generation that knew and admired Dr. David Paulson, founder of Hinsdale Sanitarium, has largely passed off the scene of action. This interesting biography of him, written by his long-time secretary, recalls many of the stirring events in our medical missionary movement around the turn of the century, and recaptures something of the dynamic spirit of Dr. Paulson in his leadership of our early Chicago rescue missions. It is a story of high idealism supported by a profound faith in God's providence. Many anecdotes are recorded of remarkable answers to prayer, especially in the establishment of the sanitarium at Hinsdale. There are sidelights of human interest, too, such as Paulson's school days at Battle Creek and his marriage to "Dr. Mary," his beloved wife.

### TRAILS UNLIMITED by Harold G. Coffin

The Canadian Rockies hold an enchantment and a challenge to

adventure to every mountain climber and outdoor enthusiast. The author recounts his experiences hiking on the trails and across glaciers in the Northwest wonderland.

### YOU CAN BE HAPPY by Donald A. Webster

Every young man and young woman is searching for security, success, and happiness. The greatest of these is happiness, and its attainment is the key to life's final goals. The author, looking through the eyes of youth himself, tells his own experiences and the experiences of his friends for the eternal quest. The quest for happiness is not in vain; it can be found, and the author gives the secret of the search.

### GRANDMOTHER'S LITTLE PITCHER by Ellen Klose

You live here in the heart of a German family who emigrated to America a long generation ago. Dogged by poverty and yet not spiritually crushed by a hard economy, they make the long Atlantic crossing as passengers in the hot and humid steerage without losing their optimism and courage. Settling in the midwestern states they meet the hardships incident to pioneering in a new land. Grasshoppers eat their crops and cyclonic storms drive them to seek sanctuary in another state, but Grandmother's little pitcher, an heirloom of the family, is a sort of symbol of the faith and fortitude that ever carries them forward to new exploits.

### RACKY, TEACHER'S PET by May Lemmon

This is the gripping adventure of a cuddlesome little raccoon who, soon after Teacher began bringing him to class, became the pet of the whole school and later of the community.

### PERKY THE PARTRIDGE by Howard A. Munson

There is genuine delight in following the leadership of a naturalist or woodsman through field and forest and see the fascinating wild creatures of God's care through eyes that see more than our unpractised ones.

### MIRACLE OF THE SONG by Norma R. Youngberg

This is the mission story volume for the Junior Book Club. The author knows the setting of her moving story through long personal experience and tells it here with fascinating conviction that is rich both in actual adventure and adventure of the spirit. Every junior will be fascinated with her recital of happenings in the neighbourhood of Lansat Village in Borneo and especially with the story of experiences with witch doctors.

### PRETTY BOY AND HIS FRIENDS by Dorothy White Christian

This attractive primary book in a beautiful four-colour cover will make the eyes of the little folk of the family dance with pleasure. The author is not on stilts in her description of the birds portrayed here. She talks to children in their own vocabulary without babbling.

**THE BIBLE STORY, Volume V,  
"Great Men of God"  
by Arthur S. Maxwell**

The thrilling stories of the ancient kings and prophets of the Old Testament pack this latest volume of *THE BIBLE STORY* with the wonder and suspense of God's dealings with Israel.

**CHILDREN OF THE KING  
by Cora Landrum Pendleton**

It is surprising how many adventures little boys and girls can have right in the circle of their own families. Johnny and Pat and Susie and Jo and other Juniors found the path to obedience through some hard experiences, and their stories fill this book to the brim with surprises.

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**THAT UNREAD LETTER**

RAYMOND S. MOORE

IT WAS a bitter wintry day in late 1943. A number of us were huddled around a big, wood-burning stove in a temporary shack on a West Coast Army reservation. It was during one of the most intense phases of World War II, and our outfit had been alerted for shipment overseas.

Then the mail boy came in. In a moment, except for a few whoops of anticipation, the entire room was as quiet as any of the hospital wards nearby.

Three times they called my name. How we liked to hear our names on occasions like that! Walking quickly back to the stove, tearing open the first letter as I went, I began to read—a precious message from my wife. I had glanced only briefly at the other two envelopes.

Reading on I subconsciously dropped the open envelope into the fire. At least that is what I thought I had dropped, until a moment later I realized that I had thrown in an unopened, unread letter. Almost at once I had a deep feeling of loss and shock. Hadn't the letter had an official seal on it? Didn't it have the appearance of being unusually important? A dozen such thoughts flashed through my mind in quick succession. But it was too late. There was no chance of retrieving it from that redhot stove, for it was already little more than ashes.

Seldom in my life have I been more remorseful than on that occasion. And to this day the thoughts haunt me: Who was that letter from? What did it contain? Could it have been a change of orders? Did it have anything to do with a pending promotion? Was it a document of particular significance for these tense days?

These questions were never answered. And there was nobody to blame but myself. The mail boy had done his job; the letter writer had done his job; no one was interfering with me. There was ample time to read the letter. It was my own

personal neglect. I went overseas with a hundred unanswered questions belabouring my mind.

Seldom since that day have I been careless in opening a letter. Always have I been careful to *re-read* the writer's message. *My goal has always been to read with the same pains that the writer took to write to me.*

**GOD'S LETTER TO US**

It has almost always been that way, almost . . . except with one Letter. I will never be able to match the pain of love that it took for Jesus to write to me. But the more I read His Letter, the more I realize how much I have missed before.

When we open a letter it is our desire to know the truth about what the writer intends. "In order to arrive at truth, we must have a sincere desire to know the truth, and a willingness of heart to obey it."—*Steps to Christ*, p. 116.

Jesus' Letter is His Holy Word, the Bible.

Many times we must seem very strange to the Saviour. We get down on our knees and ask Him for an answer to our prayers, when, had we read His Letter, we would have already known what He wanted us to do. Then later on, when we happen to read that letter carefully we are abashed and ashamed, if not surprised, that we had not read this message before.

Do you ever open the Word of God "without reverence and without prayer?"—*Ibid.*, p. 115. "We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word is given."—*Ibid.*, p. 114. "But without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them."—*Ibid.*, p. 115.

Many times, if you are like me, you kneel before your Saviour and ask Him to take wrong thoughts out

of your heart. And we surely do need His help. But did you ever realize that *the surest way to take such thoughts out is to place His thoughts in?* If the pure and holy thoughts of Jesus are in, there will be no room for the other thoughts. His thoughts are in His Letter?

Now, years after that experience at the Army post, God is teaching me new lessons through His Letter. Day by day capable young men and women come into my office. They are deep-thinking young people, and like all other teen-agers, they have their doubts. But as we see them give careful attention to their Saviour's Letter we see them grow more like Him.

The Bible is not just another book. It is not just something written for older folks.

"The Word of the living God is not merely written, but also spoken. *The Bible is God's Voice speaking to us, just as surely as though we could hear it with our ears.* If we realized this, with what awe would we open God's Word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."—*Testimonies*, Vol. 6, p. 393.

Do not be careless with this Letter. Let not such regret as I have had for many years from that mail-call experience be the *regret of eternity* for you. You and I cannot afford that. Let us read that Letter carefully, and answer its messages by turning to the Lord in full surrender.—*Review and Herald*.

## CHRISTMAS

(Continued from p. 2.)

period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking



## TIDINGS OF GREAT JOY

M. L. RICE

THE thing that I like about Christmas is the spirit that seems to be in the air. The best in man seems to break forth. The world seems a little better. At this season we seem to come a little nearer than at any other time to fulfilling Christ's prayer, "Thy will be done on earth, as it is in heaven." There is something heavenly about the Christmas season.

This is the time when once again we travel in mind and heart back to Bethlehem. As we view again the scenes of the nativity, it seems to do something to us, our hearts are made more tender, selfishness is pushed aside, and the spirit of brotherly love seems to overflow our hearts.

The setting of the nativity scene is cold and cheerless. In response to an imperial decree, a couple worn with travel have journeyed to Bethlehem to pay their tax. They find no open door to welcome them. At the inn where they seek shelter, they see a sign so familiar to all travellers today, "All rooms taken." In disappointment they turn away and in the darkness seek the shelter of a stable. There with the cattle they make their bed.

This is the night of all nights. In a manger on a bed of straw Jesus is born. "And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:7-11.

The shepherds who had heard the announcement from the angels said, "Let us now go even unto Bethlehem, and see this thing which has come to pass." They came and were thrilled with what they saw. They came and went away "praising God for all the things which they had heard and seen." This is the experience that comes to everyone who starts out to find Jesus.

As we travel once again to Bethlehem, do we come back praising God for the personal Saviour we have found? If our journey to Bethlehem brings to us a new vision of our Saviour, and a more personal walk with Him, then we have found the true meaning of Christmas. It will not then be a question of what we get *for* but what we get *from* Christmas.



effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellowmen by supplying the treasury in the great, grand work for which Christ came into our world. . . .

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their

stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. . . .

"The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind

would save many children from ruin. "On Christmas, so soon to come, . . . while there may be some who will turn this occasion into a season of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize.

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. Let your works be in accordance with your faith. . . .

"Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the up-building of His kingdom."

With these good suggestions from the pen of inspiration, let us plan to make this Christmas, and all of our future Christmases, a time when we will bring hope and happiness to as many people as possible by bringing them the best gift of all—the gift of Jesus' love.

### Evangelism in the Chin Hills

(Continued from p. 3.)

his best to preach the message. We held seven night meetings in this village. These people were very much interested in our Bible Lectures, especially in the prophecies from Daniel and the Revelation. As the last meeting drew to its close, we asked for decisions. It was thrilling to realize the presence of the Holy Spirit as almost the whole congregation stood up to follow the Master and keep the Sabbath.

We organized a Sabbath school on October 29 in this village and over forty people including children were in attendance. We thank the Lord for His many blessings. We also hope that in the near future more will be added to this group as all their

leaders joined us and we are waiting for a nice baptismal service some day.

### They Shall See His Face

(Continued from p. 10.)

if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Christ offers that which is better than the beggarly things of this world of pleasure. Let every youth seek for these spiritual realities and find real satisfaction. Said David: "Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Ps. 16:11. And beyond, the promise will be fulfilled, "And they shall see His face."—*Review and Herald*.

### Seven Tests of Spirituality

(Continued from p. 6.)

Our greatest need today is for renewed faith and the conviction that the coming of Christ is at the door. A revival of true godliness will come with the outpouring of God's Holy Spirit. In a little while Jesus will come. All the prophecies point to a soon-coming Saviour.

We have all received a measure of God's Spirit, but are we continually seeking through prayer and faith for more of heaven's power? How can we receive this? The Spirit of prophecy answers:

"From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. . . . When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—*Christian Service*, pp. 250, 252.

When does God wish to bestow this gift that brings all other blessings in its train? "The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it."—Mrs. E. G. White in *The Review and Herald*, March 19, 1895.

Some years ago a Scottish pastor was calling on his parishioners. As

he came to one home he was impressed to ask this question of the Scottish woman who came to the door, "Does Jesus live here?" She was so astonished she couldn't answer, and seeing her embarrassment the minister turned and left the home. She rushed out to the back yard and told her husband of this very strange question that was asked her by the minister.

He answered, "Why didn't you tell him we go to church, we give to the church? You know we help poor people when we can." She replied, "It wasn't information like that he wanted. He wanted to know if Jesus lives here, and that's different."

As we apply these questions to our own hearts we can evaluate the development of our character and our readiness for the coming of Christ.

Let us kneel before God and pray earnestly for the impartation of the Holy Spirit, for a full manifestation of His power, and let us cry, "Lord increase my faith. Make me to understand Thy Word. Fill my heart with Thy Spirit that I may love my brethren as Christ loved me."—*Review and Herald*.

## Southern Asia Tidings

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

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

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Published and printed fortnightly by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 1.950-1431-55.

## Miscellany

● ON October 1 the Mandalay Sabbath School was organized with nineteen members. Mrs. P. A. Parker and Saw Gaw are the superintendents and Mrs. Maung Maung Aye and Nelson Pe are the secretaries.

● ELDERS D. A. McAdams and J. W. Nixon arrived in Poona on November 29, after completing their tour of the Northeast. The Publishing Council opened in Poona on December 2, with all of the Unions represented except Burma. In addition to the daily Council Sessions, Division committee meetings were held in the early morning and in the evenings. All have appreciated the opportunity to come together here with Elder McAdams, and will go back to push the colporteur work in their Union fields. The Poona residents were happy to welcome so many friends for these meetings.

● WORD from the Karachi Hospital indicates they plan to accept the first class of nursing students in the summer of 1956.

● PASTOR J. F. Ashlock spent November assisting S. Jesu Dass with the Khunti M. V. Camp in the East India Section. He also held M. V. rallies in East Pakistan and in Assam and an Investiture service in Calcutta.

● AFTER returning from his long itinerary Pastor O. A. Skau has given us a few salient items regarding the schools around the Division. They are as follows:

Myaungmya has the largest enrolment in the Division with 214 students, 172 of whom are boarders. The Myaungmya school also has the largest classes with sixty-three students in the 7th standard.

The Calcutta church school and the Bombay church school are outstanding for they are completely self supporting.

The Madras church school is doing excellent work, especially in their woodwork classes.

In Lahore a good church school has been opened with two full time, and one half time teacher.

The Tanjore school has bright prospects of becoming a self supporting unit.

In general Pastor Skau reports that improvement could be noted in almost all of our schools during 1954 and 1955. Their financial situation is, in most cases sound, and the teaching staffs are being strengthened.

The new school opened in Bangalore now has thirty-two boarding students, and a fine group of day scholars. All along the educational line progress was the watchword.—D. S. J.

### AT REST

SWARUP—Brother Ram Swarup, aged thirty-eight years was laid to rest in the early morning hours of November 10, 1955, in the cemetery at Hapur to awake on the resurrection morning to reunite with his four dear children and his young wife.

Brother Ram Swarup was the first fruit of the efforts of the late Elder M. M. Mattison in Hapur. He attended Hapur Middle school, under the principalship of Pastor L. E. Allen. On passing Roorkee High School he joined Spicer Missionary College at Krishnarajapuram, Bangalore. Upon his graduation from the college he began his ministry among the Santali young people of the North East Union at Karmatar Boarding School headed, then, by Pastor H. H. Mattison. It was there that he found his companion Miss Dorothy Peter, the daughter of Pastor Peter.

Later on, by serving as a faculty member of the Roorkee High School and as the headmaster at Hapur, he gave ample proof of his ability and stability in the Lord's work.

Unfortunately our dear brother contracted T.B. and suffered off and on for fourteen years.

The funeral procession included Pastors O. A. Skau, H. H. Mattison, L. E. Allen, T. R. Torkelson, B. A. Howard, C. H. Tidwell, Chander Sen, and the Hapur school family.

Let us remember Sister Ram Swarup and her four young children—three boys and a daughter—in our daily invocations to God.

—B. M. SHAD.



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## OUR MEDICAL WORKERS OPEN DOORS

(Continued from p. 11.)

institutional workers, and invariably new interests will spring up and churches will be dedicated.

There are many places where the work is languishing for want of Adventist doctors and nurses. Conference committees pray and study and plan for the advent of the medical missionary to new and unentered territories. And thank God, these prayers are being answered. We see more and more of our physicians, dentists, and nurses stepping into these openings with their lancets and stethoscopes, their skill and their prayers. New friends are made for the gospel, and the picture changes for the Advent Movement in those areas where our medical workers serve the cause. We esteem these medical workers "very highly in love for their work's sake," 1 Thess. 5:13, and rejoice that more and more of the Adventist medical personnel is using its skill for Christ and opening up closed doors in places where other methods could never reach the people.