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GOD'S DISAPPOINTMENTS

INEZ STORIE CARR

IT IS impossible for us to comprehend God. He deals in such immensities, while we, in comparison, deal with tiny things. Our earth is a little ball; we are as grains of sand. A life span of ninety years seems long to us, but in the whole picture it is but a fleeting moment. To circumnavigate this world is quite a feat to us, but what of spaces and miles beyond our figures to calculate?

When we try to comprehend the existence of eighteen million worlds in one solar system we have little imagination left to think of solar systems without number. As God is capable of greatness beyond our comprehension, so is His nature capable of endless depths of feeling.

We have many disappointments, but what about God's disappointments? There are more than two billion inhabitants on this earth. All have sinned. Each sin is a disappointment to God. Multitudes have passed off the stage of action, but each one caused countless disappointments to God during his lifetime. "Those who think of the result of hastening or hindering the gospel, think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or

end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God."—*Education*, p. 263.

But God's senses are not dull! His feelings are deeper and greater, even as His self-existent life is far beyond our mortal comprehension. One writer has well said that "if we really love God, what shame and horror we shall feel to think that the coming of Christ and the end of sin have been delayed so many years, while God has continued to suffer the agony revealed to our senses at the cross."

God is so great He is cognizant of the tiniest things as well as the immensities. "Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way

concerns our peace is too small for Him to notice. . . . No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ* (Army and Navy ed.), p. 100.

Each individual life is open in such detail before Him that He knows each thought we think. "The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."—*Ibid*.

TARNISHED WORKS

We are all created unto good works. What a disappointment to God when the good works are tarnished by self-seeking, Sabbath-breaking, deceptions, or intemperance! How the heart of an earthly father aches when the son for whom he has lived, planned, and prayed casts the best things of life away, and unable to control himself, is compelled to stay in a cell block, shut away from the good things so longingly proffered by the loving and bereft father.

"While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him, and every longing awakened in the



soul to return to God, is but the tender pleading of His spirit, wooing, entreating, drawing the wanderer to his Father's heart of love." What disappointment if the sinner refuses!

Not less than God's ability to feel disappointment in His ability for joy and rejoicing. God sings in sheer gladness over the overcomer. "He approaches the Father, with whom there is joy over one sinner that

repents; who rejoices over one with singing."

The joys transcend the disappointments. "And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory." "It was for the joy that was set before Him, . . . that He [Christ] endured the cross and despised the shame."—*The Great Controversy*, p. 671.—*Review and Herald*.

MORE THAN WE ASK OR THINK

F. W. BIEBER

THE year was 1943. America was at war, and owing to extensive troop movements, public transportation lines—especially the railroads—were crowded and reservations hard to get. Just at this time my wife and I were invited to attend the Seventh-day Adventist Theological Seminary in preparation for foreign service. I was teaching Bible at Plainview Academy, South Dakota; hence the acceptance of this invitation meant a long trip by train to Washington, D. C. Sherene, our baby daughter, was just six weeks old. After much negotiating and considerable uncertainty we were finally informed that we had accommodations reserved straight through from South Dakota to Washington.

The day came when we boarded the train. In addition to our several suitcases there were the "57" varieties for the baby. The trip from Plainview to Chicago was without incident, and we arrived at Union Station quite early in the morning. According to our schedule we had just enough time to transfer to another train. A redcap took our luggage and miscellany and transferred them to the car in which we were to ride, while we went to the ticket window to get our tickets. The agent checked his records and then announced to us that the Waves were using most of our car, hence we would have to make other arrangements.

There we were in the middle of Chicago, and our luggage was already on the train, which was to leave at any moment.

In desperation I asked, "What shall we do? Our luggage is already on the train. Here we are in a large,

strange city, and with a little baby!"

Evidently he recognized that we were in a desperate situation, for he suggested that we board the train and just hope for the best.

We thanked him for the advice and hurriedly made our way out of the gate and down the platform. In just a few moments we were in the right car, where we found all our luggage in the proper section. The redcap was patiently standing guard, waiting for his tip. No one was occupying the seats, so we began to make ourselves comfortable, thinking that perhaps the ticket agent had been confused and that the Waves were not to need our space after all. The train pulled out of the station.

We had travelled only a short time when the conductor came along and found three strange-looking Waves occupying Section 4!

"What are you doing in this car?" he snapped, in a not too kindly manner. "Don't you know that most of this car has been reserved for the Waves?"

I reached into my pocket and pulled out the telegram we had received confirming our reservation. He looked at it, disgustedly shook his head, and walked away. In a few moments, however, he returned and continued his protests about our being in that car. We tried to be courteous while explaining our plight. Finally he told us to sit still, declaring, "I certainly don't know where you're going to sleep tonight."

Those who have travelled by Pullman know that when the berths are made up there is no place to go but to bed—and we had no bed in prospect! We would cheerfully have

sat up during the night, but we had no place to sit. We prayed silently as we sat there, afraid to move for fear we would lose our precious seats.

Every now and then the conductor would come by only to announce that he had not found any space yet. Finally, about four o'clock in the afternoon, he mentioned that he had found an upper berth for Mrs. Bieber and the baby. "But I don't know where *you* are going to sleep," he shouted at me, pointing his bony finger in my direction, as though I was personally responsible for having started the war, thus making it necessary for the Waves to occupy the car in which I had a reservation.

"Oh," I replied, "I can sleep in the smoker; I am only happy that my wife and baby have a place to sleep."

"No, indeed, you can't sleep in the smoker. That's where the porter sleeps," he replied. I had nothing more to say.

A man who sat just across the aisle from us had observed me reading my Bible throughout the day, but I had not spoken to him. I didn't feel much like talking with anyone that day.

GOD ANSWERS PRAYER

Early that evening the porter began to make up the beds. My wife and baby retired to their upper berth and I went to the club car. While I sat there, others came in, among whom was the man who had sat across the aisle from me during the day.

Suddenly he spoke up and said, "I don't believe in prayer. I suppose you do. I saw you reading the Bible today."

"Yes," I said, "I believe in prayer, and what is more, God answers prayer. He has answered my prayers today in a wonderful way." I told him how I had prayed all day for a place for my wife and baby to sleep, but that I hadn't been too concerned about a place for myself.

"What? You don't have a place to sleep!" This was the voice of a fine-looking young businessman who had overheard the last portion of our conversation. "I have a private compartment on this car and I'm alone. You can be my guest tonight," he said. The Lord was obviously working on my behalf even without my asking Him! At that moment the conductor

came in, and as we told him about the arrangement, he proceeded to charge me for making up the berth. When he attempted to hand me the bill, however, my friend spoke up, "No, don't give the bill to him. I'll pay it. He's my guest for tonight." The bill was about five dollars.

During all this time the gentleman who didn't believe in prayer sat there and saw all that took place. I turned to him and said, "God answers even 'above all we ask or think.'" Here we were—my wife had a berth for herself and the baby and God had provided me with a place at no extra cost. But, more important, I was many times richer in spiritual experience, for again God had proved that He will do even "above all that we ask or think."

Yes, it is true God is eager to do far more for us than we can possibly imagine. When things go well we should thank Him for His blessings; when things go hard, let us have faith to believe that He understands and is only waiting for us to ask before helping us solve our perplexities.—*Review and Herald*.

WHERE THEY CURE THE BROKEN HEART

ERNEST LLOYD

A POOR woman in Korea heard of the wonderful things that happened in a mission where the medical workers helped the people both physically and spiritually. She lived out in the country, but walked the weary miles to town to hear more about the Jesus people at the mission. Not knowing just where the mission was situated, she asked some folks to show her the way to the place where they cure the broken heart. She was directed to the Jesus mission.

If some came as strangers to our town, and asked to be directed to the place where they cure the broken heart, would the people on our streets say, "Yes, we know the place you mean. It is the church over there on that corner, the Adventist church. The Jesus who cures the broken hearts is always there."? What a testimony that would be!—*Review and Herald*.

Free Will and Salvation—2.

BIBLE PROVES IMPORTANCE OF WILL

F. D. NICHOL

THE Bible is replete with proofs that the fate of man turns on the exercise of his free will. When God called Israel out of Egypt to be His peculiar people He brought them in their journey to Sinai, there to make a covenant with them. He reminded them of what He had miraculously done in bringing them out of bondage and declared: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:5, 6. The Israelites were not a company of robots marching like a push-button army toward the Promised Land. God was not in the process of setting up a heavenly government on earth by means of automation. No, Israel was confronted at the very outset with the solemn fact that there were decisions to make, that the will of each Israelite would have to be exercised if he hoped to reach the Promised Land.

When the Israelites were finally about to enter Canaan, Moses delivered one of his justly famous orations recounting the Lord's supernatural leadings, His protection through all the wilderness wanderings, His promises of good things to come in the land of Canaan, and His warnings of the dire fate that awaited them if they turned away from God. As a climax to his address, Moses declared:

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. 30:19, 20.

The key word in this earnest appeal is "choose." Moses pleaded with them to exercise the divinely given right of decision, and to exercise it on the side of God. It was within their power to "choose life."

Moses was more appropriately the man to make this great appeal. This was true, not simply because he was the leader of the hosts of Israel, but also because in his own life, long before the departure of Israel from Egypt, he had made the right choice for God. We read:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward." Hebrews 11:24-26.

JOSHUA'S ELOQUENT APPEAL

When Israel had partly settled the land of Palestine under the aggressive leadership of Joshua, there came another opportunity to make a decision. Joshua, now full of years, reminded Israel even as Moses had done, of the providential leading of God that had finally brought them into actual possession of a goodly part of Canaan. Realizing that he would soon go the way of all flesh and that many in Israel were not yet fixed in their loyalty to God, Joshua gathered the representatives of all the tribes of Israel before him at Shechem. He passionately appealed:

"Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the



gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:14, 15.

When the Israelites ardently exclaimed, "We will serve the Lord" (verse 21), Joshua "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord" (verse 26), to commemorate the decision of the people. He wanted all Israel from that day onward to remember, whenever they saw that great stone, that their hope of dwelling in the Promised Land depended on the right exercise of their power of choice.

ISRAEL FORGOT GOD

Would that we could end the story right there with a people whose face and whose will were turned toward God, and with the great stone under the oak tree to commemorate the decision. But sadly, the story of Israel is the story of a people who constantly turned away from God. The trouble was not that they lost their power of choice, but that they lost their desire to make their choice day by day on the side of God. All the prophets with one voice ever appealed to them to set their will on the side of God. This is most dramatically illustrated by the appeal that Elijah made in the dark days of Israel's apostasy when Ahab ruled. The mighty prophet of God, addressing the sullen, rebellious hosts of Israel gathered on Mount Carmel, inquired, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21.

A consuming fire from heaven, in response to Elijah's prayer, stunned and then startled Israel into an admission as to the true God and into a willingness to gather the priests of Baal to be destroyed. But in this instance as in others before and after, the repentance and reformation of Israel was brief.

Christ, as He looked upon the continually backsliding and unrepentant people of Israel, summed up the cause of their tragedy and pronounced doom upon the nation in these words:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:37, 38.

THE NEW TESTAMENT AND FREE WILL

From that time onward God's plan for saving men was not to find expression in terms of a literal people in a particular land. But all through the Christian Era, as in the centuries earlier, the divine plan has called for the exercise of the free will of man. The New Testament is sprinkled with passages that reveal this truth. When the disciples went forth to preach the good news of salvation, the appeal

was to choose Christ, to choose to walk with Him, to choose to give obedience to Him, to choose to accept the divine power and grace that would enable men to make their whole future course of life consistent with their holy decision for God. The offer was to Jews and Gentiles alike, and why? Because God has given to all men the power of choice. This fact is most strikingly set forth in the closing chapter of the Book of God:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.—*Review and Herald*.

THE LAYMAN'S HOUR TO WORK

J. L. SHULER

(This is the third of three talks given at a layman's congress.—
EDITORS).

ARE you aware that we have entered a new era in evangelism, an era in which it is more imperative than ever before that all the laymen be enlisted in soul winning? Let us consider this from three standpoints.

The prophecies of the Scripture indicate that the laymen will act a large part in the finishing of God's work. Psalms 110:3 declares, "Thy people shall be willing in the day of Thy power." The day of God's power evidently refers to the closing movements, when God will supply added power to His servants for the finishing of His work.

The rapidly changing situation that we face in public evangelism makes these days the layman's hour. The modern way of living demands certain changes in the techniques of evangelism. Twenty or thirty years ago the evangelist could stage a city-wide campaign in a centrally located auditorium and really make an impression on the city. But many of these cities have expanded greatly, and along with this expansion has come the increasing impact of television, so that people will not come to a central auditorium as they did a decade or so ago. It is obvious that when so many people will not come to hear God's messages preached in the

halls we must employ ways to take the message to their homes. Here is where the layman must come into his own.

Jesus envisioned this in the parable of the supper. The last call to the supper applies to the closing work of God's last message—the message we bear to the world. How was this call to the supper carried to the people? Luke 14:23 tells us: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Notice how Mrs. White applies this: "If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must *accommodate themselves to the circumstances* and bear the message to them in *house-to-house labour*, thus extending their ministry to the highways and byways giving the last message to the world."—*Evangelism*, pp. 433, 434. (Italics supplied.)

In these days when God is cutting the work short in righteousness the short reaping campaign of two or three weeks' duration is destined to come more and more into its own. Prophecy calls for a greatly enlarged reaping evangelism to be performed quickly. We do not advocate fewer

full-length evangelistic campaigns. But in many of the conferences in the United States it is apparent that the full-length campaigns are being left to the full-time evangelist. It is certainly high time, then, for the pastors and district leaders to press into every-night meetings of two or three week's duration.

Is it not essential that in addition to full-length campaigns we adopt a programme of two short reaping campaigns in every church, spaced about six months apart? Laymen should be enlisted four or five months before the campaign to lay the necessary groundwork for an ingathering of souls, by distributing our truth-filled books and papers, giving Bible studies, using the projector Bible lesson films, and securing enrolments for the Bible correspondence course.

This plan calls for two public presentations each year on Sabbath for the purpose of definitely enlisting the members to concentrate on specific individuals, for the purpose of acquainting them with the main points of present truth. They should thus be prepared to attend the special two-week meetings and be led to make a decision to enter the Advent Movement. This means that there would be two Sabbaths in the year when there would be fulfilment of *Testimonies*, Volume 7, page 14: "Let the gospel message ring through our churches, summoning them to universal action."

Appropriate plans should be laid before the members on these two Sabbaths concerning how they may prepare souls for these reaping campaigns. We have been told: "Let the people understand the plans and share in the work, and they will have a personal interest in its prosperity."—*Christian Service*, p. 177.

A card has been designed for distribution on these enlistment days on which people may place the names of those with whom they plan to labour. This E-Day service in the church should result in the formation of bands, or fellowship groups, covering various soul-winning methods that will prepare the way for the short campaign. Each band should have a capable leader and should meet once a week. With such bands working for four months before the short campaign, there will surely be a harvest to reap in the meetings.

Under this plan the interest that the layman arouses is followed up through the meetings. If people are really interested, they will if possible attend the public meetings. This plan fits into the instruction set forth in *Testimonies*, Volume 9, page 128, about the laymen doing the greatest part of the work of sowing the seeds of truth.

Results from the short campaign will largely depend on the groundwork that is laid beforehand and on the follow-up programme. The possibilities in these short campaigns are large if the laymen are enlisted to prepare the way.

We hear about the need of strong evangelistic teams, and certainly we need more of them. But never forget, one good team is the pastor-layman team, and we should have one of these working fifty-two weeks in the year in every church.—*Review and Herald*.

PRESBYTERIAN MINISTER DENOUNCES EASY RELIGION

FREDERICK LEE

A PRESBYTERIAN leader told six hundred ministers in a gathering in Los Angeles recently that while this day calls for great preaching, sermons have become too easy-going. He declared that we need a re-discovery and a revival of the old ways of the early church and the apostles. "They meant business and they saw to it that everyone who came into the church fellowship meant business, otherwise he didn't get it," he said.

Speaking of the comfortable religion that people are seeking, the minister stated: "The church today is paralyzed at the moment of its supreme opportunity because we have committed the blasphemy of insisting that what is so costly to God shall come easy to us. We haven't dared face our congregations with a hard gospel. Consequently, we have attracted to our churches the timid, the soft, the unadventurous. What we forget is that the kind of people who

change the world are attracted, not helped, by the call to hardship and courage."

Some are forgetting that Christ's message was: "He that taketh not his cross, and followeth after Me, is not worthy of Me." Matthew 10:38. "If any man will come after Me, let him deny himself, and take up his cross, and follow after Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." Matthew 16:24, 25. Christ pictured the way to eternal life not as a broad, smooth, easy way but a narrow one filled with hardships and contests. While Christ promised inner peace to His followers, He indicated that there would be outward stress. He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matthew 10:34. What He meant was that the Christian life was one filled with conflict. The Christian would develop character and spiritual strength as he met and conquered trials and difficulties. A religion without challenge is one without character.

However, as in ancient times, the professed people of God say to the preachers, "Prophesy not unto us right things, speak unto us smooth things." Isaiah 30:10. Paul declared: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

Paul's inspired answer to this is: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering, and doctrine." 2 Timothy 4:2.

The apostle looked upon Christianity as "the good fight of faith." 1 Timothy 6:12. The Christian as a soldier of Christ must put on "the whole armour of God," including the breastplate of righteousness and the sword of the Spirit. (Ephesians 6:13.)

Thank God we need not fear the battle, for we can be "more than conquerors through Him that loved us." Romans 8:37. Said He: "In the world ye shall have tribulation: but be of good cheer. I have overcome the world." John 16:33.—*Review and Herald*.

FOR OUR YOUTH

READY, AIM, FIRE!

D. A. DELAFIELD

The following experiences, told by G. W. Chambers, secretary of the National Service Organization, should inspire and encourage our young people to stand firm to principle and the truths of God.

“OUR young men in uniform face severe tests as they stand loyally for the truth, especially the Sabbath. Some time ago two of our young men near Fairbanks, Alaska, were out in the hills on army manœuvres. Friday came. Then Sabbath. As they faced the problem of keeping the Sabbath under such circumstances they asked the officers for permission to take the day off so that they could keep the Sabbath in harmony with God’s command.

“However, the officers could not see their way clear to grant this request. They insisted that the young men show up for duty on the Sabbath. They pressed the matter so closely that finally one of the young men said, ‘Sir, you can take us out over the hill and shoot us if you want to, but we cannot disobey God.’ Needless to say, there was no shooting, because these young men were serving under the flag of the United States of America, where religious freedom still prevails. They had their troubles, but God miraculously brought them through.

“Overseas some months ago it was different. In one foreign country I am thinking of, human life is not valued as dearly as it is in America. A certain young man as he faced the test of the Sabbath decided that he could not desecrate God’s holy day. His officer insisted that he show up for duty on Saturday. A direct order was given. Because of his conscientious convictions the young man could not obey that order. He said to himself, ‘I must obey God rather than men.’

“Very courteously he informed his commanding officer that he could not obey that particular command. As a result of his disobedience he was

court-martialed, convicted, and sentenced. The sentence was the most severe possible—death by the firing squad. There was no reprieve. The young man was taken out and bound to a post. He was blindfolded. A firing squad faced him. The officer who had pressed the charges stood to one side. The command was given, ‘Ready, aim, fire,’ and the shots rang out. But the young man did not slump to the ground. He stood erect. Another command. Another volley of shots. Still the young man stood erect, unmoved. Then the officer said, ‘Set him free.’

“He was set free. The blindfold was removed. And the officer said to him, ‘Follow me.’ As the young man followed him, he began to think, ‘I wonder what they’re going to try to do to me now.’ Severe pressure had been brought to bear upon him. Now what would be next? He followed the officer to the officers’ quarters. As soon as they were alone the officer faced the young man and said



OH, FOR A FAITH

F. C. BEE

Oh, for a faith that trusts in God
When all on earth goes wrong,
A faith that’s pure and meek and
kind,

A faith that suffers long.

A faith that will not yield to sin
Though tempted long and sore,
That bids the Saviour dwell within,
That trusts Him more and more.

To human sight it often seems
That God is far away,
But faith will open to our sight
God’s presence day by day.

There’s not a cloud so dark, so low,
That dims our mortal sight,
But sunshine brightens all beyond
The darkest stormy night.

Then trust when others faint and fail,
Cling to that hand divine
That never fails us, when we call,
“Save, Lord, for I am Thine.”



earnestly, ‘I have been testing you. I told the soldiers to fire over your head. I need a man to assist me in a special assignment, a man that I can trust, and you are to be that young man.’

“So it was that God worked a miracle in the experience of this faithful young soldier just as He intervened in the experience of Daniel and in the experience of the three Hebrews who went into the fiery furnace.”

I know that you will remember these thrilling stories so that if and when the time comes that you are severely tested, you will follow the example of these faithful Adventist soldiers who put God first. You can serve your country best when you are true to your God. The world is looking for young men and young women who have a conscience, who are true to principle, who are honest and brave. Be that kind of Christian, and your country need never doubt the kind of service you will render in time of peace or war.—*Review and Herald.*

BOTHERED BY GROWING PAINS?

PAUL K. FREIWIRTH

WHEN I was growing up I frequently felt peculiar pains in my legs. My mother informed me that they were growing pains. To be told that I was progressing toward manhood somehow lessened my suffering, and I did not know that these were actually after-effects of an operation.

The process of physical growth never causes actual pain, but in the spiritual realm growing pains can be both real and dangerous.

John Smith was reared in an Adventist home. He attended church school, academy and college, and after graduation entered his chosen calling. He had enjoyed a happy Christian experience from childhood. Now, after several years he has everything earthly for which he could wish—health, a good home, satisfactory income. He cheerfully participates in the work of the church, yet something is lacking in his soul. He might place the blame on the church members, perhaps on his own preoccupation

with making a living, or on any number of other factors, but he hasn't touched the true cause—spiritual growing pains.

Here's the story: When young Smith was in school, he was continually learning more and more of God's Word. His Bible classes were more than just ordinary classes; they fed his soul. Now he no longer sits in a Bible class, except in Sabbath school. Possibly the teacher is not too stimulating, and perhaps the sermons from week to week are not particularly inspiring. As a result his interest in Bible study dwindles, and he thinks he has plumbed the depths of Biblical knowledge. Such an attitude, however, invites spiritual weakness.

Someone will say that the Christian can always gain new strength by actively sharing his faith, as certain physical maladies can be relieved by exercise. But just as all the exercise in the world will not satisfy an undernourished body's craving for food, so in the spiritual realm exercise cannot take the place of food. One must continually feed the soul on the milk of the Word if spiritual growth is to be made and the soul kept in a healthy condition.

While it is a blessing to have been brought up in the truth, there is danger that gradually one may be tempted to think that there is no longer anything new to learn from the divine storehouse of truth, that one has reached fully spiritual maturity.

To thus limit the Word of God by assuming that its treasures can be exhausted means to limit God Himself, for His written revelation is a reflection of His character. And since men will rise no higher than their conception of the god they worship, such a view immediately arrests further spiritual growth. True, our minds need to be refreshed constantly concerning the great fundamentals, but harmonious growth demands that each believer bring "forth out of his treasure [the Bible] things new and old." Matthew 13:52. Ministers and Bible teachers are not the only ones who should concern themselves with the deep things of the Word. The treasures are both indispensable and available to all.

Recently I picked up one of the latest Bible translations and looked

at some of the familiar passages. The volume opened to Romans 12:2: "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within." What an excellent basis for personal meditation and study! "The world . . . squeeze." Is the world actually squeezing me? With what tactics does the world put on its squeeze? And am I permitting God to supply me with strength to withstand it, by re-moulding my mind and heart from within?

A modern preacher tells how, after reading some of Spurgeon's sermons, which revealed a profound grasp of world problems, he took it for granted that the author was a man of long experience. How surprised he was to learn that a great many of these sermons had been preached by a youth not yet twenty-one. Spurgeon's intimate knowledge of the revelation of the Eternal had taught him more than the passing of years could have done. And in the pages of God's Word there still is found hidden wealth, waiting to be tapped.

The apostle Peter admonishes: "Beware lest ye . . . fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. Growth in grace cannot take the place of growth in knowledge; or vice versa. Nor can either process in the life develop symmetrically if the other is lagging. Proper attention to growth in grace—through prayer, meditation, and Christian service—must be balanced by a definite provision for growth "in the knowledge of our Lord and Saviour Jesus Christ."

Only thus can we avoid spiritual growing pains!—*Review and Herald*.

EXCUSED FROM SABBATH EXAMINATIONS

ELWOOD SHERRARD, *Principal*

SITUATED in the small British colony of Singapore, the Malayan Union Seminary operates its secondary school on the British spiral system and in harmony with local government regulations. Through its forty-year history this training school has helped to build up a good name for our mission work in this part of the field. The good influence of the school has aided considerably in our

ingathering campaigns and in other public relationships.

Recently it became necessary to appeal to the newly-elected local government for assistance in solving a problem relating to Sabbath examinations.

After progressing through the four years of the secondary school, our students normally sit for the University of Cambridge Overseas School Certificate examination. This certificate is recognized in overseas British colonies and other areas as marking satisfactory completion of the minimum level of secondary education. For this reason it is very important that our secondary students pass the examination. This year, however, the examination in English language, the only compulsory subject in the whole examination, was set for a Sabbath. Our appeals to the government Department of Education were without success, and it appeared that our Seventh-day Adventist students might face a trying experience.

When we received the letter from the Department of Education denying our request that our candidates be allowed to write the examination on Saturday night, we laid the letter before the Lord as did Hezekiah, and prayed that He do something for us. We then went to the office of the chief Minister of Singapore's newly-elected government, where we presented our problem to one of the chief Minister's public-relations officers. He was very kind and sympathetic, and arranged for an interview with the Minister for Education.

PROVIDENCE OVERRULES

Mrs. Catherine Buxbaum, one of the secretaries at the Far Eastern Division office, had met the Chief Minister before, and had accompanied us for the purpose of introducing us as occasion might arise. As we were talking with the Minister for Education the Chief Minister passed by the open door, and recognizing Mrs. Buxbaum, smiled broadly. That recognition seemed to turn the tide. The Minister for Education then informed us that he would check into the matter, and the public-relations officer said he would speak to the Chief Minister himself about the problem. The next morning the

Department of Education telephoned us that the examination could be given to our candidates on Saturday night.

Before the Sabbath when the examination was to be given, the Department Secretary for the Ministry of Education addressed the students assembled at the examination centres to which our Seventh-day Adventist candidates had been assigned. He gave opportunity for any who would not write the English language examination on Sabbath to go forward and sign a statement that they recognized that they were taking the risk of having their examination

papers cancelled by the Cambridge University authorities in England. Twenty Seventh-day Adventist young people bravely went forward and signed the statement.

We are indeed grateful for God's overruling providence in this matter. Through this experience the Sabbath has been brought directly to the attention of a number of men in high office, and to the public through prominent publicity in one of the leading newspapers in Singapore. Thus a marked victory has been won for the cause of truth.—*Review and Herald*.

mered that message into his brain, he had strong misgivings concerning his ability to succeed as he thought of the many times previously that he had tried the same thing—only to find later, when pressed by temptation, that he had no power to withstand the overwhelming appeal of drink.

"I must give up sake. Unless I do, what will the future hold?"

And then as he spent days in convalescing he thought with gratitude that it was only he who had suffered in the accident. "What if someone else had been injured too?" Such a possibility always made him shudder. "How fortunate that it was only I!"

Mr. Usuda's automobile wreck that day produced a tremendous effect. It opened his eyes to his great peril, as nothing had done before, and from then on he drank no more sake.

"I'm through with liquor," he assured his wife, who anxiously ministered to him during those days of recovery.

This time he knew he would have to do something unusual in order to make his resolution stick. Where could he go for help? Hoping for an answer to his problem, he sought out the officer of the Japan Temperance Society.

"What can I do to overcome this lifelong habit of drink that plagues me?" he asked in a desperately earnest mood.

They told him about the Adventist sanitarium.

"If you will go to them, they will have medicine for you, and if you follow their instructions, you will get help."

That is just what Mr. Usuda did. He packed up a small suitcase, took leave of his family, and placed himself under the medical care of Dr. C. E. Syphers, director of the Tokyo Sanitarium-Hospital, our mission-sponsored institution.

He found himself in a new world, the existence of which he had never suspected. Of course he was given medicine—he expected that. The treatments and physical care were also anticipated—he was prepared to pay for them. What surprised him, however, was the wonderful influence of a Christian physician.

Mr. Usuda had been brought up in a strict Buddhist home. To make sure that the careless ways of other youth

MR. USUDA FINDS GOD AND CONQUERS LIQUOR

RETHA H. ELDRIDGE

There was a feeling of uneasiness in the spacious house.

There was also a feeling of uneasiness in the mother's heart.

It seemed that always the dread question hung above the family with grim foreboding, Why does Hideo drink so much sake? Will he ever be able to stop? When, when . . . when?

It was a beautiful home—but spoiled by drink.

She was a sorrowful mother, prematurely separated from her husband and one son, both of whom had died from heavy drinking.

And now this eldest son, Hideo, who should have been running the family business, was unable to do so because of fondness for liquor. Instead, the mother was managing the financial affairs of the factory, a business that employed 150 workers in the manufacture of gasoline valves. No wonder that her heart was sad as she contemplated the future.

On the fifteenth of February last year Mr. Usuda (that is, Hideo) arranged for a secretary and his chauffeur to go with him in his car, but he wanted to drive himself, so slipped in behind the wheel of his 1950 Nash.

"Are you all right, sir?" inquired his driver, who was seated beside him, a bit anxious as he saw that once again Mr. Usuda had been drinking.

"Uh," a sort of grunt, was the only answer as the car started up with a jolt.

They were off!

I doubt that the secretary on the back seat felt very relaxed, although it was nothing new for her to see the boss with face flushed by over-indulgence in sake. Undoubtedly she said nothing, but settled back to await results.

Mr. Usuda, possessed of the self-confidence that always accompanies drinking, pressed his foot on the accelerator, and the Nash picked up speed. They were in Tokyo, and should have been more cautious, but his confused judgment failed to slow him down to the pace of normal city driving. He saw the red and green lights but dimly, though he did manage to obey most of them.

Impatient with the "slow" (actually, careful) driving of the car in front, he pulled out to pass, but saw too late a trolley line's concrete safety zone dead ahead. There was no chance to swerve to avoid it.

Sounds of glass splintering and metal buckling followed.

Fortunately the chauffeur and the secretary were unscathed, and Mr. Usuda, though cut about the face and neck by the dislocated steering wheel, was not seriously injured—just severely shocked into some very sober thinking.

"I must give up sake," he kept saying to himself as steadily as the machines that hummed unceasingly in his valve factory.

"I must give up sake. I must give up—"

But no matter how hard he ham-

would not mar his later life, his mother had placed him for one year in a temple, under the stern discipline of Zenshu priests. She had kept in her heart a constant prayer that the gods would protect this boy from the evil drink that had engulfed others of her family. In what a strange way this heart longing was being answered!

Not only did the Christian lives of the sanitarium family impress Mr. Usuda, but worship, held each morning at nine o'clock in the patients' parlour, brought great joy to him.

"What's happening?" he asked a fellow patient that first morning. "Where's the music coming from?"

When told he could attend if he wished, Mr. Usuda hastened to join the group of workers and patients. He liked the singing. He enjoyed the reading of the Bible. As time passed, he became more and more impressed that here, within the covers of the Christian's Sacred Writings, was help for him. In recounting to me the experiences of those days, Takashi Nakagaki, chaplain of the sanitarium and a student of mine before the war, told me how he studied the Bible every day with this patient.

Mr. Usuda remained at the sanitarium for three weeks. Daily he joined in morning worship, and each day he also received a formal Bible study. Not content with that, he frequently sought the help of a passing nurse or some other worker on what this or that Bible verse could mean. Just as in the old days when he was a heavy drinker and there seemed to be no limit to the sake he could put away, so now he as earnestly sought Bible truth and as avidly drank from the living fountain.

"Tomorrow I leave the sanitarium," Mr. Usuda said to his Bible instructor one day, "but I want to continue the studies. Will you come to my house?"

"Certainly," was Mr. Nakagaki's unhesitating reply. "Let's see. Would Monday night be convenient?"

"Yes, Monday would be fine."

So, with that settled, Mr. Usuda left the sanitarium, and Bible studies were continued at home. His mother, wife, and servants attended from the beginning, with the idols of that Buddhist home looking down from their place of honour in the alcove. Later,

workers from the factory swelled the number at the weekly studies to thirty-five or thirty-six.

When Sabbath comes, Mr. and Mrs. Usuda, with their four-year-old daughter, are to be found at the services of our Ookayama church here in Tokyo. I am told they are looking forward to baptism.

That is why the pine trees in the garden look down now on a house from which uneasiness has been dispelled.

That is why next year the gravel walks will lead to roses in this same quiet garden, shedding perfume over air untainted by the foul breath of alcohol.

We hope you will pray for the mother (whose heart cries seem to her to have been answered in a strange way) that she too may find the true God and give up the Buddhist idols that she cherishes. And remember Mr. Usuda, his wife, and little girl. God has wrought marvellously in delivering him from the mighty hold of strong drink. Please pray that all three will always drink deeply of the water of life.



MY SAVIOUR

Once I was a sinner, helpless, blind, and lost,
 'Til Jesus came and found me, pointing to the cross.
 The comfort of His presence—to know my Saviour near—
 Filled my soul with gladness, and drove away all fear.
 My eyes, which were so blinded, were healed and opened wide;
 And there I saw my Saviour, standing by my side.
 What more could mortal wish, in this dark world of sin,
 Than to know that Jesus would stoop to take me in?
 Who would care to love me, so sinful, proud, and cold,
 Unworthy and ungrateful, far from Father's fold?
 Yet my Saviour loved me, with everlasting love:
 And warmed my life completely, with power from above.
 Marvel of all marvels, a change was wrought within;
 A brand-new life He gave me, and took my life of sin.
 In body, soul, and spirit, all things now were new.
 Hope, and courage, and heaven opened to my view.
 Thanks be to God, my Saviour, my Redeemer, and King,
 For of His love and mercy I now can truly sing.

—Clifford Howe.



THE BEST IS COMING

ERNEST LLOYD

IT IS evident from the Bible record of the marriage feast in Cana that the general custom of that time was to provide the best at the beginning of a feast. But our Lord had something much better for His friends in Cana, which He presented at the close of the feast. And all were surprised and delighted. Their enjoyment was sanctioned by Jesus. He, of course, wants us to properly enjoy all the blessings of this life.

The miracle at Cana, however, suggests a higher thought. Whereas the world gives its best first, our Lord keeps His finer best for a later bestowal. In spiritual things the best comes last. There is also a prophetic touch to the Cana incident. The great surprises, the best things, are coming to God's people when He gathers them at the last into His kingdom of everlasting glory. In our recent reading we came across the following paragraph:

"In many human experiences the early days of hope and vigour, when all is fresh and wondrous, contrast miserably with the oft-times dreary close, when wrong habits and failing strength have taken the edge off all delights of sense, and memory like a lengthening chain is dragged along, and with memory the sad regrets and remorse. In the weariness and monotony of advanced age, worldlings drink the dregs of an inferior cup."

Our Lord has something better in store for His people, and He keeps the best for the end. True, His present gifts are wonderful and the passing years only make them more and more precious. But in His service "better is the end of a thing than the beginning thereof." When this life is over, and the glad resurrection day brings us into His presence, what happy surprises will be ours at finding everything so much more glorious than we had ever hoped for.

The poet sings, "The best is yet to

be." That has always been the teaching of God's Word. And the glorious climax is found in the last chapters of Revelation. Truly, God's best things are all ahead of us. Isaiah tells us that even the imagination of man is incapable of picturing the wonders that God is preparing for His faithful ones. And since this is all assured to us by the unfailing promises of His blessed Word, why should we ever hesitate to give *Him* our best now?—*Review and Herald*.

"THOUGH HE SLAY ME"

K. H. WOOD

A recent issue of *Life* magazine carried a rather full picture story on the five missionaries who were killed while trying to convert the Auca Indians in Ecuador. Since that time the query has been raised, "Why did God permit this massacre?"

Is not this a rather strange question? The early church *expected* such things. Stoning, jail sentences, and martyrdom were accepted as part of the Christian's lot. Extreme sacrifices were considered unavoidable when the gospel was being carried into hostile territory. But within their hearts the flame of Christ's saving power burned so brightly that they pressed forward undaunted.

Paul did not ask such questions as, "Why have I been shipwrecked? Why has this serpent bitten me? Why have I been chased from city to city? Why am I going to Rome in chains to be executed?" Nor did he complain, "If the Lord really loved me, He wouldn't let all this happen." Instead his dynamic faith exclaimed, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other

creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 35-39.

When everything is going smoothly, when there is not a cloud in the sky, and when all men speak well of us, it is no test of our faith to believe that the Lord is good. But when the going is rough, when it seems to be raining on us all the time, when criticism constantly opens fresh wounds in our hearts, how do we react then? With Job, can we say, "Though He slay me, yet will I trust in Him"? Job 13:15.

Perhaps the life of the Christian has become altogether too easy, and that is why we question God's love when trials arise. When all was ideal in Eden, Eve doubted God's love and goodness in withholding the fruit from the tree of knowledge. This led her to tear away the restriction, and as she did so, a whole vista of tragedy opened before both her and the entire human family.

It is an exceedingly dangerous practice ever to question the goodness of God or His dealings with us, for this opens the door to the enemy. On the other hand, even apparent tragedies can often prove to be spiritual blessings if we in simple faith calmly trust the proved love and wisdom of our heavenly Father.—*Review and Herald*.

* * *

If punishment were the answer [to delinquency] we would have had a perfect society centuries ago, with pillories, stocks and the whipping post.—*Luther Youngdahl*.

* * *

He that has no cross will have no crown.—*Quarles*.

* * *

TO OUR COLPORTEURS AND FIELD LEADERS

O. A. SKAU

THE other day as I was reading the Bulletin of the United Bible Societies, No. 24, I thought of you and your problems and the mission's problems. There are a number of things in the report of the fourth quarter, 1955, that are very helpful to all of us. Many of the items in the report deal with their colporteur staff, rules, regulations, training programme, etc.

Under the heading "Some Problems to Be Faced," the very first item deals with the discount the Societies give. This problem is similar to our own problem. The writer says, "Correspondents vary enormously in their requirements, as well as in the volume of work achieved." Personally I have never been able to figure out why there is such a big difference in the sales of our men. Is it the man, the territory, or what is it?

The next problem to be faced is the price question. Dear fellow colporteurs, have you ever heard about this problem in our work? The report says, "Selling prices are also a source of possible trouble. Correspondents are always given to understand that their discount is granted on condition that the societies' catalogue prices

VISITOR'S DAY

NOT long ago a Visitor's Day was held in a Sabbath school. A junior member invited one of his playmates. The new lad really enjoyed Sabbath school and attended regularly. After attending several months he yielded his heart fully to the Lord Jesus and asked for baptism.

A properly conducted Sabbath school is a soul-winning agency. Remind the members of your Sabbath school to bring a friend. Plan for a Visitor's Day to widen the influence of your Sabbath school.

—O. W. LANGE

are maintained. Correspondent-colporteurs tend to assume that having paid for the books they are free to use them as they like. It is a viewpoint singularly difficult to combat!" We do not have too much of this, but maybe we would if the colporteurs were asked to pay for the books and then go out and sell them. With your order system you are not tempted so much on this point as they may be.

The Societies have another problem and that relates to men who desire to be colporteurs. Not any one that comes along is acceptable to the Societies. They say, "We would emphasize that correspondents must be men, women or organizations in *good standing* and of *known respectability*. The *Bible* as well as the *Societies* will be *judged* by its *honorary* as well as its *salaried agents*, and we are *entitled* to *assure ourselves* that these *worthily represent* us." That, too, it seems, our organization has a right to expect from its representatives. Are we living up to our high denominational standards as we contact men and women not of our faith? (Italics ours.)

On page 11 of this report I read, "Finally, emphasis must be laid upon one thing which, though little mentioned in these paragraphs, is *implicit* and *fundamental*. The *key* to *successful* colportage is in the *character* of the *man employed*. Systems, methods, special techniques, will avail nothing if the man is not truly called of God, and dedicated to the service. Similarly, if a man is so dedicated, then he is to be trusted, and all systems should be directed not to control, verify and 'police' his work, but to encourage him to develop and widen his opportunities. If a colporteur really wishes to deceive, he can probably find new ways as rapidly as his supervisor detects the old ones, and when confidence is lost, work rapidly deteriorates. We do better to guard our colporteurs against fatigue, staleness, loneliness, a sense of being neglected or despised." (Italics ours.)

RECRUITING OF TRAINEES

Under this heading a number of regulations have been worked out by the Bible Societies. The recruiting officer apparently will travel through his territory and try to inspire men

and women to join the Bible colporteur work. "Those chosen will then be given *psychological* and *aptitude tests*, not in the expectation that these tests will unerringly indicate which men will be successful, but in the hope that they will point out the ones who, because of personality traits, are likely to be problems or failures. Only after a man passes his test, and only if he can supply statements of good character, Christian zeal and recommendation of fitness for the work from his church and other persons who know him, will the Societies agree to train him professionally." Such a safeguard is very good and no doubt ensures a better group of colporteurs. After the selection has been made, then the training period is from *three to six months*. Then note what follows. "If the recruit is



SABBATH SCHOOL LESSON HELP AVAILABLE

During this quarter we have been studying about the Ministry of Angels. A small consignment of the book "Ministry of Angels" by L. H. Evans has just been received at the Publishing House. This book will be very helpful in the study of the current quarter's Sabbath School Lessons even though we are half through the quarter at the present time. The book is priced at Rs. 9-12, cloth binding; Rs. 13-1, deluxe binding.

Oriental Watchman Publishing
House



successful in the first training effort, and if he still feels a call to the Scripture distribution ministry, he will then be sent to the training centre."—*Id.*, p. 13. (Italics ours.)

What about it, field leaders? Are you taking such pains in your recruiting programme? Are we as careful as this in our selection of colporteurs? We are told that the men should be as carefully selected as men for the gospel ministry.

"At the training centre, he will spend about ten months in intensified class room studies and field demonstration and practice. . . . The

educational process will be in the form of units of experience involving discussion, lecture, the sharing of experience both within and without the formal class situation, and field practice and experiment. The class organization will be largely of the seminar type. Field experience will be carefully supervised and will provide for reports, evaluation, experiment and preparation and study of case history."—*Id.*, p. 13.

Is it possible that we are too superficial in our training programme and that we are not too careful in our selection of candidates for the Literature Ministry?

The course in the training programme provides for four divisions, namely:

"A. The Scripture

1. To strengthen habits of continuous study and private devotion.
2. To deepen the understanding and appreciation of the Scriptures.
3. To point up the Scriptural material most useful in evangelism and colportage.
4. To provide for greater understanding of the nature of the Bible, its origin and transmission."

The other three sections deal with the "Bible Societies," the "Distribution Methods and Procedure," and "Background Studies,"—*Id.*, p. 14.

There is much of interest in this report. With the above there are items dealing with field work, follow-up of field work as well as "opportunity for men of ability."

I was greatly impressed by one statement under "follow-up of field work." First of all the writer says that "there needs to be a systematic follow-up to take full advantage of the initial interest created when the Scriptures have been placed in a home." This is something in which many of our colporteurs fail. Too many live and work in the present. But now look at this statement. "Through a series of calls the visitor is likely to discover opportunity to lead those who are interested into faith in Christ as Lord and Saviour and into fellowship with the local church."—*Id.*, p. 15.

Are we following such a programme? Do we in our customers, see a prospect for heaven, or do we see only the rupees and annas in the commission?

(Continued on p. 15.)

NORTHWESTERN INDIA UNION

President: T. R. Torkelson
Secy.-Treasurer: L. E. Allen
Office Address: 27 Barakhamba Road, New Delhi

THE CENTRAL INDIA ANNUAL MEETINGS

S. JAMES

The Central India Section. Perhaps this means nothing to you unless the field is identified. Well, the Central India Section is one of the local sections of the Northwestern India Union and comprises the following areas: the States of Madhya Pradesh, Madhya Bharat, Vindhya Pradesh, Bhopal, and Districts Aurangabad, Parbhani, Bhir, and Nander of Hyderabad. This central slice of the Indian territory occupies 224,934 sq. miles and holds with ease 33,913,851 people, to rank as the largest section in the Southern Asia Division. But the percentage of Christian population of this area is much below that of India as a whole. There are 111,653 Christians, which means that there is one Christian for every 304 non-Christians.

Pastor M. D. Moses—a Telugu-born, Marathi-speaking, S. M. C.-trained evangelist—is leading out in the work in the section. Seven co-operative workers are associated with him in the work. Practically all of our work in this local section is in the southern districts, with a total membership of 152. However, plans are laid to reach out into other districts.

Pastor C. R. Holford's accepting the leadership of the Upper Ganges Section is a loss to Central India; but Pastor and Mrs. W. G. Jenson of Lucknow are moving into Central India to open up work in Jubbulpore. Pastor B. J. Hivale has been asked to follow up the Voice of Prophecy interests in Central

India. Plans are under way to re-open village school work in Gangapur under the leadership of Sister S. B. Shinde. Just now two efforts are in progress—one in Kanda under Pastor Hivale and B. S. Kakade and the other in Jamgaon under S. B. Shinde and V. K. Athavale. Strong efforts are planned for Jubbulpore and Jalna and three villages for the winter months. These are some of the plans laid to strengthen our work in this field.

"Annual meetings is the subject of this article," I hear you say. Yes, here it is. The annual meetings of the Central India Section held at Gangapur, a village in the Aurangabad District, April 11 to 14, was a feast indeed. This village bears many marks of intensive and productive Adventist activity over many years. Nearly 75 delegates attended the meetings. One heartening feature of this delegation was that it was practically laity. Pastors T. R. Torkelson, I. M. Chand and the writer of Delhi; Brother and Sister S. S. Pandit of the Voice of Prophecy headquarters, Poona; and Pastors M. D. Moses and B. J. Hivale were in attendance to promote the various interests of the Lord's work and to strengthen the spiritual lives of all in attendance. And God was present at every session.

The meetings were held in a tent pitched on the government land next to our church building. The food was plentiful, delicious, and on time, and comprised of good rice, chapaties, jawari bread, dahl, vegetable curries, and sweet water melons grown nearby.

At all our general meetings the Sabbath services are always packed with good things, and this annual meeting did not fall short of this. The Sabbath school was well attended and conducted, with S. S. Pandit's taking the lesson study. The preaching service conducted by Pastor Torkelson was the climax, with every worshipper dedicating his life to God and for His service. There were quite a few who took their stand for God's way for the first time. The meeting brought spiritual revival and refreshment to the entire congregation. The various offerings taken on the Sabbath amounted to Rs. 454-2-0.

The afternoon symposium hour was brimful with stories of miracles

of grace in the lives of people who had attended the many evangelistic meetings in Central India. It was not all stories by evangelists alone; there were delegates in whose lives these miracles had taken place and who told the stories themselves. We had a further vindication of St. Paul's conviction that the gospel is the power of God unto salvation to every one who believeth.

As the sun went down that Sabbath evening, we were in an impressive communion service conducted by Pastors I. M. Chand, M. D. Moses, and B. J. Hivale, which brought to a glorious close another annual meeting of the Central India Section.

At a farewell meeting following the supper on Sabbath night, delegates and leaders impatiently awaited their turns to express to God and to one another their sincere gratitude for what the meetings had meant to them.

BURMA UNION MISSION

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A NEW CHURCH IN THE CHIN HILLS

P. A. PARKER

SABBATH, May 5, 1956, was a high day for the believers of the Sing U Nau village which is located six miles from Kalemoyo, the gateway to the Chin Hills. On that Sabbath twenty-eight souls were baptized in a clear stream that ran through the village, and in the afternoon became the charter members to the Sing U Nau Seventh-day Adventist Church.

For many weeks these believers had been meeting together for the Sabbath services. They had been looking forward to the time when they could be baptized and become members in God's Remnant Church. They had been faithful in the giving of tithe and offerings, having given over Ks. 600.00 in tithe alone in the past few months. Now the day had arrived for the baptism. The writer accompanied by Go Za Kham and Pastor Baw Dee

ERRATUM

The reports appearing on pages 10 and 11 of the May 15 issue of TIDINGS were from the Bombay State Section and not from the Northwestern India Union.

had arrived several days earlier to give final instructions before the baptism. There was an air of solemnity as the candidates and their friends walked to the little stream near the meeting place after the morning service.

In the afternoon at a special service these twenty-eight newly-baptized members were organized into the Sing U Nau Seventh-day Adventist Church. After the church organization, officers were elected and the newly-elected elder and deacon were ordained.

This new church organization was made possible because of the result of an evangelistic effort conducted by Go Za Kham and Ngul Khaw Pau. These workers were also assisted by layman Ngul Khaw Taung. In fact the first interest was aroused by Brother Ngul Khaw Taung and it was because of the report of this interest that it was decided to hold the effort. Brother Ngul Khaw Taung was recently employed as a regular worker and will be the pastor of the new church. Land has already been purchased for a church building and construction is expected to start soon. A good share of the cost of the construction will be raised by the members.

Not all who were baptized were from Sing U Nau village. Two ladies from the nearby village of Tahan joined the group from Sing U Nau. A good interest has been developed in Tahan by our Lushai workers, Brethren Zalkhuma and Lalkhuma, and seventeen are meeting each week. A fine young Lushai man from Falam, which is over seventy miles away, came to take part in the baptism. Still another young man from a Gnown Chin village walked many miles to take part in the baptism. He is our first baptized member among the Gnown Chins and hopes to go to Myaungmya school this year so as to prepare for service among his own people.

Besides this baptism in Sing U Nau village there was another baptism held at Tiddim on the previous Sabbath. Two others were baptized in Kopte village about eighteen miles from Tiddim. A total of thirty-five were baptized by the writer on this trip. There are about twenty others who are expected to be baptized at a future date.

The opportunities for the advancement of our work in the Chin Hills are limited only by the shortage of workers. We are expecting great

things to take place there. Pray for our national workers as they work faithfully among the Chins and the Lushais in the Chin Hills.

NEWS FROM

THE WORLD FIELD

A VISIT TO THE WESTERN ISLANDS

S. H. GANDER

RECENTLY J. B. Keith, Coral Sea Union Mission president, and I journeyed with E. C. Lemke to the Schouten Islands and the far-distant Western Islands. We first visited the Wokeo school. Although many promising young men and women are enrolled, the teaching staff consists of only two native workers. Shortage of funds has prevented sending a European couple to strengthen the school. Wonderful progress has been made in the Sepik Mission—all within five years—and today we see a church membership of 627 with 3,000 Sabbath school members.

From Womak we set course for the island of Wuvulu, the first of the Western Islands, a journey of twenty hours' sailing. It had been one year since we last visited these islands. Only one teacher had been doing the work in two villages while the other teacher had been on furlough. What a thrill we experienced as the whole population crowded around us. The little boys and girls took our hands and walked everywhere with us. The people are bright, and I am glad to report that we have decided to establish a district school in the centre of Wuvulu. This will help not only Wuvulu but Aua, the Ninigos, Koil, and Luf. The natives will build the school from bush timber and driftwood.

Wuvulu now has two churches that are a real credit to the builders. The newest church was dedicated on this last trip and an offering was taken of almost £18. More than 360 people attended the service. God has blessed the Western Islands people, and tithes and offerings totalling £457 were

given to Pastor Lemke, the president.

Three couples were married in the church on this trip. These were the first on Wuvulu to be so united. What a long way these people have come in a short time! After this service, seventy-one persons were led to the water's edge to be baptized. Pastor Keith was deeply impressed as he witnessed the transformation that had taken place in the lives of the people. The Tultul expressed thanks for what the mission has meant to all of them as a people. They recounted what they had been and what they are now—living different lives, and above all having the blessed hope. A real miracle has taken place right before our eyes.

God gave us smooth seas, and we spent three weeks with these dear people. Pastor Keith and I returned to the headquarters with a tremendous burden to see the pressing needs met so that the work can quickly be finished.—*Review and Herald.*

BAPTISM IN MARY MAGDALENE'S SPRING

J. O. WILSON

President, Israel Mission

ON THE west side of the Sea of Galilee there bubbles up from under a cliff right at the edge of the lake a beautiful warm spring known as the Spring of Mary Magdalene.

With the cliff hiding us from the gaze of any early passers-by on the road above, A. M. Potlin and I had the happy privilege recently of leading nine precious souls into this spring for baptism.

The YMCA has a hostel by the side of this spring. We brought our candidates there the night before, then conducted the baptismal service

early the next morning. We made careful arrangements for secrecy, even avoiding meeting the in-coming candidates at the bus station, as that might lead to suspicion, with perhaps mob violence and stoning. Our work has to be done very quietly and carefully, but we are thankful that God's Spirit is still working.

One of the candidates was a brother whose wife had been praying for his conversion for twenty-five years. When she became a Seventh-day Adventist Christian in Bulgaria twenty-five years ago, her husband bitterly opposed her. But now they rejoice together in the hope of the Messiah's imminent second coming.

In addition to this brother there were two couples among the candidates, and an entire family—father, mother, and children.

This might not be considered a large baptism, but in a field where the total membership is only thirty-four, the addition of nine new members constitutes an encouraging percentage of gain. The prospects are that within three months a like number will be added.

We thank God that the transforming grace that was at work when the Messiah lived and taught on the shores of the beautiful Lake of Galilee is still finding access to the hearts of men and women in this land today when He is about to return.—*Review and Herald.*

EVANGELISTIC PROGRESS IN SOUTH BRAZIL

ALTINO MARTINS

SOME time ago the Sao Paulo Conference assigned me to a very difficult task—the industrial and manufacturing city of Jundiai, about thirty miles north of Sao Paulo, was to be entered with an evangelistic team. Well did we know the difficulties that would arise when our truths, so different from those of the traditional religion, would be preached.

Small and few were the Protestant churches in this city. Various evangelical organizations had laboured years endeavouring to establish a work, but with little result. However, in company with a good team of fearless workers I rented a large auditorium in the

centre of the city and opened the campaign. It was wonderful to see the auditorium filled every night for many weeks.

Soon, however, opposition developed, and it finally became necessary to give a public answer to the accusations. As one of the points was being explained, a businessman of influence in the city rose, asking whether he might speak. When permission was granted he said, "These meetings are being conducted with only one objective—to help the people of this city. The Scriptures have been opened before us in a beautiful way, and those who are attacking us from other churches have not helped the people as have the Adventists."

In closing his speech he said, "All who wish to place themselves solidly on the side of Pastor Martins, stand." The entire assembly responded without hesitation. There was no further opposition of consequence after this victory. The cause of God continued to show progress in Jundiai, and a church of more than one hundred active and enthusiastic members was established.

EFFORT AT SOROCABA

Our next effort was held in the important industrial and railway centre of Sorocaba, a city of about one hundred thousand inhabitants. God blessed in that 51 new members were baptized before the close of the official series of meetings, and many others are being prepared for baptism. Our Sorocaba church now has 130 members in the Sabbath school in contrast with 40 a year ago.

We are thankful that it was possible to baptize many young people in Sorocaba. The experience of a young man who is now Missionary Volunteer leader is most interesting. This youth belonged to the Liars' Club of the city. One day he picked up one of our meeting announcements that had the printed title, "The Biggest and the Most Successful of All Liars." His curiosity drew him to our meeting that night where he learned for the first time of the history of sin and Satan. From then on until the close of our series he did not miss a single lecture. Now he is doing a wonderful work for God even though he is young in years and in the faith.

Turning from our public evangelism, I wish to mention one of our lay preachers, Victorio Rosada. Brother Rosada was converted in the Sao Paulo Central church. When a company of believers was organized in the suburb of Ipiranga, however, he saw an opportunity to be of greater service and thus joined these members. He secured a small piece of land in the suburb of Villa Purdente and with great physical and financial effort succeeded in erecting a small chapel where he could preach the message. Many came to hear him, and the interest grew. A group of believers was organized, and Brother Rosada became the leader of the church. All necessary funds for building and maintaining this church were raised by him, and at present ninety-five members are enrolled in the Sabbath school.

NEW CHURCH

A short time ago Brother Rosada and three other lay preachers launched a new campaign. With great effort and economy, because all were in very humble financial circumstances, these four men purchased a lot in the suburb of Villa Ema, near Sao Paulo. A small chapel was constructed, and services were begun. These four missionaries, Victorio Rosada, Inacio Dias, Jose Paschoaleto, and Francisco Lazaro, spent \$1,000 (U. S.) of their own funds to construct this place of meeting.

I asked them a short time ago just what goal they had in mind for Villa Ema. Their response was, "To baptize as many souls as possible and finish the construction of the church before turning it over to the conference free of debt."

I was deeply moved as I thought of their self-sacrificing spirit. If all were filled with the spirit of these four laymen, how quickly the gospel would be preached everywhere!—*Review and Herald.*

The best time to stand up to any of life's situations is immediately after you get up from praying on your knees.—*O. A. Battista.*

* * *

Unselfish and noble actions are the most radiant pages in the biography of souls.—*Thomas.*

ASLEEP IN JESUS

NORMENTON—Mrs. E l l e n Normenton, for many years an active member of the Seventh-day Adventist Church, passed away in Coonoor on the morning of April 25, 1956, after two weeks of illness. She had also suffered from rheumatism for about eleven years.

Sister Normenton first came in contact with the truth in the city of Calcutta, where she accepted the message around 1932. During the succeeding twenty-four years, she lived her faith by precept and example, and was a marked influence for good on all with whom she came in contact. We believe she was faithful to the Adventist truth to the very end and feel sure that she will have a part in the first resurrection at the second coming of Christ.

Sister Normenton was 75 years of age when she was called to her last sleep. She leaves to mourn her a brother, Mr. Roderics of Bangalore, and her son, Edgār, who is at present in England, as well as many friends in Coonoor and other places where she has lived.

Sister Normenton was laid to rest by Pastor M. D. Kodan in the Anglican English Cemetery in Coonoor, at which time many of her neighbours and friends came to pay their last respects. She is now at rest awaiting the call of the Life-giver.—**N. G. MOOKERJEE.**

TAYLOR—Sister E. K. Taylor passed away unexpectedly in Colombo on March 15, 1956. She had been ill and was in hospital for some days.

A short service was held by the writer at Bethel Chapel in the presence of a large gathering of relatives, friends and church members, many of whom had hurried to Colombo from distant places.

A very solemn service held at the grave-side was brought to a close with the singing of a duet entitled "Sunset and the Evening Star." This was a special request made by Sister Taylor in a letter she had left with Pastor Scott to be opened only after her death.

In the absence of Pastors Hardin,

Scott, and Dahlsten, the service at the grave was conducted by Pastors Jesudason and Pieries.—**M. STOTESBURY.**

An Appreciation

WITH the passing away of Mrs. Effie Taylor (nee' de Silva) on March 15, a gracious personality has been removed from our midst. The fragrant influence of her life of devoted service, however, will always be an inspiration to her friends. To know her was to admire her wonderful sense of duty and loyalty to the Truth.

She was a great lover of music and always used her talent in singing for the glory of God. Long before she became an Adventist, she and her sister who predeceased her, have inspired Colombo audiences at Band of Hope Meetings and Y. W. C. A. concerts.

Sixteen years ago she attended the Colombo Town Hall lectures conducted by Evangelist Dunbar Smith. I shall never forget her wonder and enthusiasm when the seventh-day Sabbath was taken up. She told me that whenever she looked at a calendar which showed that the first day of the week was Sunday she was puzzled as to which day was the real Sabbath. She said with a radiant smile, "Now it is all so plain!" After the lecture, she thanked the speaker and said she was going to keep the very next Saturday as the Sabbath, and she did! Whenever there was a testimony meeting she never failed to thank God for bringing her the knowledge of the true Sabbath.

She was a product of the Ceylon Government Training College for Teachers, and has taught in some of the leading schools in Colombo. Those who worked with her say she knew how to combine discipline and kindness in the best way in and out of the classroom—a splendid quality indeed!

Some one has said that "Loving service is the greatest thing in the world," and according to that estimate, all who knew her will agree that Sister Taylor has accomplished the greatest thing in the world.—**PATRICIA LOBO.**

To Our Colporteurs and Field Leaders

(Continued from p. 11.)

The programme the Bible Societies have set for themselves is a costly undertaking but they "believe the greater service rendered will result in more churches and stronger churches that will eventually increase their gifts sufficiently to cover a large part of the cost." . . . "This is an adventure of faith."—*Id.*, p. 16.

Our whole programme, too, is an adventure of faith. We must look to God constantly for help and guidance. If we dedicate ourselves to faithful service and demonstrate Christian principles before our prospects, success will be granted to us.

Remember, a statue has never been set up to a critic.—*Ladies' Home Journal.*

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There is much in the world to make us afraid. There is much more in our faith to make us unafraid.—*Frederick W. Cropp.*

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Southern Asia Tidings

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Miscellany

● PASTOR and Mrs. A. W. Cormack arrived in Calcutta on Friday, May 11, to spend the week-end. Pastor Cormack spoke at the Calcutta English church on Sabbath morning. He presented an earnest challenge to the believers to live the message and work for non-believing relatives and friends. Sabbath afternoon he spoke to the Bengali members of the church on the high standards of God's remnant people. It was inspiring to the church to have the Cormacks in Calcutta. As President of the Southern Asia Division, Pastor Cormack officiated at the dedication of the Calcutta church about 28 years ago. The Cormacks are returning to the General Conference after attending camp meetings and meeting other speaking appointments in New Zealand and Australia.

● PASTOR O. O. Mattison reports an interesting and profitable time spent in a workers' meeting at Kodaikanal, South India. There were 30 missionary families present on hill leave, together with 36 children.

● WE rejoice with Pastor Allen Maberly over the fine attendance of approximately 500, including children at his open air village effort in Kalimpong.

● PASTOR O. W. Lange is enjoying his contacts with our believers in the Northeast Union, and while on hill leave in Assam he will conduct the Week of Prayer at the Assam Training School.

● PASTOR C. H. Hamel reports that several missionary families are spending their hill leave in Murree studying language.

● BROTHER R. G. Burgess and family have arrived in Pakistan where Brother Burgess will be the secretary-treasurer of Pakistan Union.

● A STRONG effort is being put forth in the North Telugu Section to see that all workers' children are sent to our school at Narsapur. This is an excellent example for all our workers and lay members throughout the entire Division to follow.

● ELDER and Mrs. N. C. Maberly from the Gold Coast, Africa, paid us

a brief visit in Poona, arriving on May 20. Elder Maberly, who is the brother of Brother A. Maberly of Kalimpong, has been called to labour in this Division, and at present he is on his way to New Zealand for a well-earned furlough after a term of service in the African field.

● ELDER W. A. Scharffenberg has made some interesting contacts at top levels in Burma, Delhi, and elsewhere in the interests of our temperance

work. He spent Sabbath, May 19, with our workers in Mussoorie. We are sure that his visit to this place, as well as his contacts in other places, were inspiring and beneficial for the great temperance programme which he is fostering throughout the world field. A report of the Institute of Scientific Studies for the Prevention of Alcoholism which was conducted in Bombay will appear soon in the TIDINGS.—D.S.J.

A NEW BOOK

Just as there is a Church Manual now we have a Manual for the Sabbath School. It begins with a history of the Sabbath School and continues with the organization of the Sabbath School, officers and their duties, divisions of the Sabbath School, the teacher, finances and evangelism. 168 pages, well bound in cloth Rs. 9-12 (\$2.00).

On your request copies will be posted directly to you from the publishers in the U. S. A.

THE TINY TOTS LIBRARY

This set of three books by Charles L. Paddock is beautifully printed on thick paper and profusely illustrated in colour.

Vol. I, "Bible A.B.C's," introduces the child to the alphabet as the parent reads the story. For example A is for Abraham. The story of Abraham follows.

Vol. II, "Bible Firsts," contains first recordings of various happenings in the Bible such as the axe head that floated, the first boat ever built and many other stories.

Vol. III, "Boys and Girls of the Bible" records what has happened to boys and girls in times past as they are related in the Bible. Each story carries a lesson.

The price is \$ 7.75 for the set or \$ 2.75 per volume. These books are intended for sale by colporteurs. They are available to workers and Seventh-day Adventists at Rs. 6-12 per volume and Rs. 18-14 for the set.

No stocks are available in India at the present. Orders will be forwarded for dispatch directly to you. The postage will be in addition to the above prices.

STORY TIME SERIES

Up to the present there are three volumes in this series of stories. The author, May Carr Hanley, relates incidents from many parts of the world and every story is in a Seventh-day Adventist setting. Each story contains a lesson of honesty, truthfulness, kindness or allied principle.

Each book contains 128 pages and is strongly bound in cloth. They are priced at Rs. 6/12. No stock is kept in India. Orders will be forwarded to the U. S. for processing.

Another new book is Ring-tail, the Coon. This is an animal story that will charm your children. Some chapter heads are: Trainer Spot; Frisky, the College Squirrel; Dickey—Wonder Bird of the Neighbourhood; Blackey; Stripey; Badgie, the Bachelor Brother; Houn' Dog the Trailer. It is price at Rs. 9-8-0.

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