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DO YOU HAVE THE DORCAS KEY?

MRS. D. E. KLAM

“A PURPLE pansy looked at me and smiled.

As if it wished to say,
‘How glad I am to do my part
To make more beautiful the day.’

“I wondered—is the world a lovelier place,

And fair, because of me;
And do I add a little beauty
To the day for God to see?”

It appears to me that if anyone can make the day more beautiful for others, a worker in the Dorcas Welfare Society can. Why are we here? Our mortal mission is to put back into life more than we have taken from it, to re-ignite extinguished lamps of hope, to redeem forgotten lives from loneliness, to lead a fellow pilgrim by the hand until the fog lifts and the vision clears, and to enrich the poor spirit with the gold of understanding. “All for Others” should be our ultimate goal. To prepare citizens for eternity is our task.

We have in our hands the means to enter homes when other methods have failed. This means is a key, which we shall call the Dorcas key. This key will unlock hearts that could never be opened in any other way. Where flowery speech, counsel, and admonition have failed, the Dorcas

key, representing food for the hungry, clothes for the naked, joy for the sorrowing, will find an entrance into hitherto closed doors.

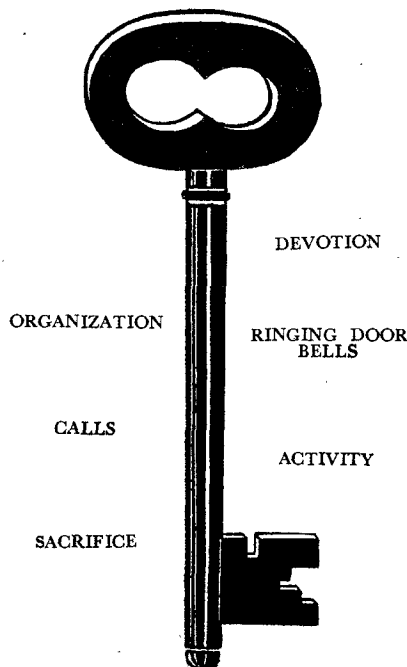
Though the purpose of our using this key is to unlock doors into needy fields and homes, the final and higher goal is to contact citizens for God’s kingdom.

Today, perhaps, our minds turn back to our last Dorcas meeting when we assembled to search eagerly for new inspiration that we might grow in our societies. As we scan the past months, do we find regrets for having kept this Dorcas key in our pockets and for having failed to use it as the calls came to us? If so, let us pledge anew today to make better use of it.

May our prayer be, “Lord, show me Thyself today. Let me see in those whose burdens I lift, whose hearts I cheer, Thine own image. For, verily, dear Lord, that which I do to them, I would do unto Thee.”

The first catch in the key begins with “D.” We will let this stand for devotion. To exclude the devotional phase from our societies is to invite failure. If there were more prayer and meditation, we would obtain a greater vision for service, even as Christ did. The satisfaction we gain from such an experience will be reflected in the homes that we visit, and in the prayers that are uttered in those homes. Without the catch of devotion in the Dorcas key, we would fail to open heart doors.

Singing and music will continue throughout eternity as a revelation



of our devotion to our Saviour. So in all our meetings our hearts should be brought in tune with the heavenly chorus. The hymns and special numbers, prayerfully chosen, should depict our duty and service. Who could help but respond to messages like these found in our hymns: "Sowing Seeds of Kindness," "Bringing in the Sheaves," and "Onward, Christian Soldiers."

Included also in this catch are the deeply spiritual talks given at our Dorcas meetings. We should devote a few minutes of our time to this phase in our weekly meetings; then we would see results.

The second catch in the Dorcas key begins with "O" This stands for organization. We can see that, as the Dorcas work has been organized more efficiently in recent years, the work has greatly prospered. We are a cog in the wheel of organization, and each must do his allotted duties to make one grand organization.

"I'm but a cog of life's vast wheel
That daily makes the same old trip.
Yet what a joy it is to feel
That, but for me, the world might slip!

'Tis something after all to jog
Along and be a first-class cog."

This calls for organized programmes in our weekly meetings and faithfulness in reporting. The organization consists of the individual member, the local society, the Federation, the Local Section Dorcas leader, and the Union, Division and General Conference leaders, but only as each individual recognizes the importance of organization can success be assured.

The third catch in the key begins with "R"—ringing doorbells: This is one of the new phases of Dorcas work which is proving to be very successful. Suppressed joys are brought to light as members, heretofore retiring, find blessings in service. Though only in its infancy, the ringing of doorbells already has its place and is doing wonders.

"C," the fourth catch in the key, stands for calls. If there were no calls, there would be no need of a Dorcas. If a friend of mine gave a feast and did not invite me to it, I should not mind at all. But if a friend of mine had sorrow and refused to let me share it, I should feel it bitterly.

A WORD TO OUR CHURCH PASTORS AND DORCAS LEADERS

I need not remind you of the importance of Dorcas work in our church programme. Each of you is acquainted with what it has done in the past to strengthen the membership and promote its growth.

We want to thank you for the good work your Dorcas societies have done and are doing in your churches and communities and for the strong way the leaders have promoted their societies. Let us not be content, however, with what has been accomplished but continually press on into even greater avenues of service through our Dorcas work.

So much depends upon the leaders. Our people are willing, yes, anxious to do their part if they are only shown what to do. Nothing brings a

Christian more cheer than to be able to do something for someone else. The very spirit of Dorcas is service for her neighbours both in the church and outside the church.

We trust you will make use of the special articles in this number of the "TIDINGS" and adapt them where necessary to the needs of your society. May they inspire every member to give greater service than ever before through the Dorcas work. I am praying daily that the homes, churches, and societies throughout this Division will be outstanding in their spiritual life and service this coming year because of the Dorcas programme.

Very sincerely,

MRS. O. O. MATTISON.

If you, Dorcas members, ever feel discouraged or think your work is not appreciated, one look at the tear-stained faces of our recipients would bring you satisfaction and assurance enough that it pays to answer calls.

When you answer calls you will find in your heart,

God's own sun is shining when we do our part.

All the clouds and low spots turn to gleaming gold,

When we answer calls, sunshine will unfold.

Our next catch in the key begins with "A" and stands for activity. Without action our Dorcas would be dead. Some of the almost endless Dorcas activities are:

(a) Establishing Dorcas Welfare centres.

(b) Providing and storing equipment for emergency.

(c) Instructing Red Cross classes for civilian defence.

(d) Visiting and finding needy families.

(e) Preparing clothes and food baskets.

(f) Raising money for these activities.

"S," the last catch in our key, represents sacrifice. This, however, is far from being the least. The Saviour reflects the light of His countenance on sacrificing men and women. When we think of the sacrifice our Saviour made to minister to humanity, ours is nothing in comparison. Let us sacrifice cheerfully.

All these—devotion, organization, ringing of doorbells, calls, and activity—could be summed up in the word "sacrifice."

Here, then, Dorcas members, is your challenge:

Today is yours, sum up the Dorcas key,

Its joys, its melodies, its flowers;
Small duties, loving deeds, words of cheer,

The chance to smile away a frown,
a tear.

Tomorrow is unborn, nor can we stray,

No matter how we try, one step beyond.

Let us make our sacrifice today.

WILL YOU ACCEPT THE CHALLENGE?

—Reprinted from *GO*.



Members of Lahore Dorcas Society.

LAHORE DORCAS SOCIETY DEMONSTRATES COOKING

MRS. C. H. HAMEL

Pakistan Union Dorcas Leader

ON MARCH 11 our Lahore Dorcas Society closed their series of cooking classes with a bread-baking contest. A number took part and first prize was awarded to Mrs. D. R. C. Ghosh, second prize to Mrs. Rahmat. Some of the other women brought samples of postum which they had made. Attendance prizes were also given. This is the second series of cooking lessons which the Lahore Dorcas women have attended with Sisters Fouts, Champion, and Hamel as instructors. It has been our aim in these cooking lessons to prepare simple Sabbath menus for which all the preparation can be done by our sisters on Friday and also the preparation of tasty but economical meat substitutes. Portions of the book *Counsels on Diet and Foods* by Mrs. E. G. White were read and studied at the time of each lesson.

Mrs. D. R. C. Ghosh very kindly lent her kitchen for our classes and four separate units were set up using the equipment which our believers have in their own homes. Very acceptable ovens were made from kerosene tins and sold to those who wished them at the close of the classes. Those who were regular in attendance also received a small cook-

book with the recipes and readings from Sister White's book translated into Urdu. Many have expressed their appreciation of these classes and have promised to share what they have learned with the newer sisters of our church.

WORLD WELFARE SERVICE

J. L. BROWN

*Manager, Western Relief Depot
U. S. A.*

OUR challenge in Christian benevolent service has come. The judgments of God that are falling on many parts of the world remind us of the nearness of the coming of our Lord. (*Testimonies*, Vol. 9, p. 96.) Hurricanes, floods, earthquakes, and other disasters on land and sea and in the air are prevalent. Entire villages have been early wiped off the map. Cities have been ruined by storms and floods. Countrysides have been turned into desolation.

Through another year the loyal army of Adventist welfare workers have again unselfishly contributed of their time and energy in loving and sympathetic service to aid those in need. They have seized every opportunity to assist the helpless and afflicted. Orphans in Korea; hurricane and flood victims in the homeland, in Inter-America, and in East

and West Pakistan; refugees in Germany; people in Old Jerusalem, in Iran, Iraq, Saigon, Hong Kong, and Korea have received the help they so much needed.

During 1955 our welfare centres and Dorcas societies sent 377,204 pounds of clothing to the World Welfare Service Depot (Box 191, Watsonville, California) for the poor and needy. Food also was sent for overseas relief. Our reports show that 1,390,713 pounds of clothing and large shipments of food have been sent out on their mission of love to forty-two overseas countries and to several places in the homeland during the past five years.—*Review and Herald*.

BANGKOK SANITARIUM WELFARE SOCIETY

MRS. NEIL R. THRASHER AND
MISS MARJORIE WARNER

IT IS Thursday evening on the campus of the Bangkok Sanitarium and Hospital. As we stroll past the cafeteria, its darkness reminds us that there is no study period. This is the student nurses' one free evening of the week. We wonder where they are.

A soft tropical breeze brushes our cheeks and brings faint strains of music. It comes from Mrs. Krautschick's home, and we ring the doorbell. What a lovely sight! Seated in every available space are girls of many races—student nurses, graduate nurses, workers, and foreigners—each busy with a piece of sewing or embroidery, and all singing softly together a medley of hymns. The happy smiles on their faces tell of their joy in this bit of missionary work. At a table we see the laboratory boys cutting and mounting pictures for scrapbooks. Kok Chee is painting a poster to announce the coming food sale.

This is the campus Dorcas meeting. The secretary reads a brief summary of the year's activities:

1. Visited the leper home, taking them literature, money, food, and clothing.
2. Visited the orphanage and gave them many hours of free labour, baby clothing, food and scrapbooks.
3. Gave food and clothing to midwifery patients.

4. Paid hospital bills for worthy patients in the Bangkok Sanitarium and Hospital and helped in times of bereavement and sickness in the home.

5. Gave large tins of powdered milk to those unable to buy it.

We are interested in the history of this happy Dorcas group. We find that it is less than one year old. When the Bangkok Sanitarium and Hospital opened their charity midwifery department a year ago, they soon realized that some of the mothers were poverty stricken, having no clothes for their babies and little food for themselves.

Many of the women of the church came together to work out a solution to the problem. This marked the beginning of the Dorcas Society. Mrs. Krautschick was elected leader, with Mrs. Quah as her assistant. They soon found willing workers in every department of the hospital.

In less than a year 4,228 ticals (over \$200 U.S.) has been spent for the needy. The treasury contains 10,430.60 ticals (over \$500 U.S.) to be used in 1956.

In all their activities the Lord has richly blessed the Dorcas Society. We pray that much might be accomplished during the new year to relieve suffering and to point others to our loving heavenly Father.—*Review and Herald*.

DENMARK WELFARE CONVENTION

T. L. OSWALD

Secretary, Home Missionary Department, General Conference

FROM December 1 to 4 a Dorcas Welfare convention was held at the Skodsborg Sanitarium in Denmark for all leaders of Dorcas societies in our churches throughout Denmark. The East and West Denmark conferences united in holding this convention.

Thorvald Kristensen, president of the East Denmark Conference, and Hakon Muderspach, of the West Denmark Conference, with their Home Missionary secretaries, had a well-planned programme. The Skodsborg Sanitarium, was host to this fine con-



"HAVEN'T GOT TIME!"

Opportunity tapped at a door
With a chance for the person within;
He rapped till his fingers were sore,
And muttered: "Come on, let me in!
Here is something I know you can do,
Here's a hill that you can climb."
But the person inside, very quickly
replied:
"Old fellow, I haven't got time."

Opportunity wandered along
In search of a man who would rise.
He said to the indolent throng;
"Here's a chance for the fellow who
tries."
But each of them said with a smile,
"I wish I could do it, but I'm
Very busy today, and I'm sorry to say
That I really haven't got time."

At last Opportunity came
To a man who was burdened with
cares,
And said: "I now offer the same
Opportunity that has been theirs.
Here's duty that ought to be done.
It's a chance if you've got time to
take it."
Said the man with a grin: "Come along,
pass it in!
I'll either find time or I'll make it."

Of all the excuses there are
By which this old world is accursed,
This "haven't got time" is by far
The poorest, the feeblest, the worst.
A delusion is it, and a snare;
If the habit is yours you should shake
it,
For if you want to do what is offered
to you
You'll either find time, or you'll make
it!

—Detroit Free Press.



vention. The management provided meals and lodging for the delegates that came in from the different churches.

Elder and Mrs. A. F. Tarr, from the Northern European Division, were present from beginning to end. The studies by Elder Tarr and the counsel given by Mrs. Tarr were very helpful and much appreciated by those in attendance. E. W. Pedersen, Home Missionary secretary of the Northern European Division, and Paul Frivold, Home Missionary secretary of the West Nordic Union, gave valuable instruction during the convention.

Our Dorcas Welfare work in these two Danish conferences is making remarkable progress. Delegates related most interesting experiences of how prejudice was broken down and how people have come into the mes-

sage as a result of our welfare work in the different parts of Denmark.

From the plans that were laid and the steps that were taken at this convention, we believe that our welfare work in these two conferences will play an even larger part in the progress of the truth in the future.

This was the first nation-wide Dorcas Welfare convention that has ever been held by the Seventh-day Adventist denomination. We were very pleased to see the presidents of the East and West Denmark conferences take an active part in the programme each day. They expressed themselves as happy to make possible such a convention and were confident that it would greatly help them in the winning of souls. All the delegates declared that they were determined by God's help to do far more along this line of work in the future than they have ever done in the past.

Our believers in Denmark are a consecrated people, willing and glad to do their part in the great onward march of this message.—*Review and Herald*.

HOW TO INCREASE INTEREST IN THE DORCAS WELFARE WORK OF THE CHURCH

1. Plan for definite activities at the Dorcas Welfare meeting.
2. Set a definite time for the meeting.
3. Plan attractive features.
4. Advertise the meetings.
5. Keep a gift box at the door of the church to receive gifts from the members to be used at Christmastime. Increase interest in the work.
6. Announce to the church that we have Christmas gifts for sale, all wrapped, surprise packets, etc.
7. Birthday service.
8. Ask the Welfare or Dorcas Committee to report their experiences each week. Nothing arouses interest and maintains interest like stories of actual findings and results.
9. Expose your church and its activities to the public.
10. Let the newspaper editors know what you are doing.

—Go.



THE ATONEMENT OF CHRIST

ALONZO J. WEARNER

IN THE early rail-roading days among the Rocky Mountains a big sister and her little brother were following the trail leading to their neighbour's place. As usual they went through a railroad tunnel for the cut-off it afforded them. When they were some distance inside they were terrified by a whistle blast, as a train, running off schedule, was about to enter. Quickly, as if by instinct rather than reason, big sister crowded her small brother tightly in between the framework timbers of the tunnel wall. With her back to the rails she covered him as best she could, thus taking the scalding steam from the locomotive as it rushed by.

In a dim way this girl illustrated the atonement that Jesus has provided, for the word "atonement," in the Old Testament, comes from the Hebrew verb *kaphar*, meaning "to cover." In the New Testament this word is used only once (Rom. 5:11) and is the translation of a Greek word meaning "reconciliation." In the sanctuary it is meaningfully typified by the mercy seat as it covers the law, which represents justice. The law demands perfect obedience. The atonement provides mercy and pardon.

There is an inbred tendency of the human heart to cover its guilt by excuses, or in other ways to try to hide its sin. This was seen in the conduct of Adam and Eve immediately after their sin. Achan also demonstrated this human weakness. "He that covereth his sins shall not prosper." Prov. 28:13. Of the Jews who threatened Him, Jesus said, "Now they have no cloke ["excuse," margin] for their sin." John 15:22.

On the other hand, thank God He has provided an atonement. "Whoso confesseth and forsaketh them [his sins] shall have mercy." Prov. 28:13. David, speaking from experience, says, "Blessed are they whose iniquities are forgiven, and whose sins are covered [by the atonement of Christ]. Blessed is the man to whom

the Lord will not impute sin." Rom. 4:7, 8. The core and ritual of the sanctuary taught ancient Israel the need of the atonement provided by the Saviour. It is the only way to find shelter from the wrath of God against sin.

NEED TO UNDERSTAND

"All need to become more intelligent," writes Ellen G. White, "in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly



thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. . . . The worshippers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness."—*Testimonies*, Vol. 5, p. 575.

The colossal cost of sin, the havoc wrought by disobedience, the discord in the harmonies of the universe owing to lawlessness—we shall never comprehend fully. Nor shall we ever be able to grasp entirely the wonders of redeeming grace and the infinite wisdom called for in restoring peace in the government of God.

What a joy must have come to the angel host when the announcement

from Calvary reached them, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10.

"Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of men a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough."—Mrs. E. G. White in *General Conference Bulletin*, Fourth Quarter, 1899.

NEED OF AROUSEMENT

Indifferent to matters of religion, depriving God of the worship that is due Him, thinking of sin as a matter of little consequence, many sense no guilt before the tribunal of heaven. Could these be brought to realize their peril, and could they look upon their page in the record books of heaven, they might be led to prayers of penitence. But what can we say for such as listen to appeals for repentance without being moved? How are they to be reached who trust in presumption? Self-righteousness cannot shelter the soul in the day of trouble.

Anyone who believes, as we do, in the imminent return of our Saviour, that He with His angel army is "near, even at the very gates" (Matt. 24:33, R. S. V.), can hardly view with complacency the signs that cry out the warning to be ready for the final day. The sands of probationary time have nearly run out. The day of opportunity is today. The only safety for us, since we know not the hour of Christ's coming, is to be perpetually alert. Time flies on with the swiftest of wings, and carries us along to cross the fateful line that marks the boundary between God's mercy and His wrath.

"Thus it will be with those who live in the last days. As dangers sur-

round them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this."—*Patriarchs and Prophets*, p. 203.

The prophetic word, which has never failed, pictures an ominous storm gathering upon the horizon. "And there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1-3. Matters will be worse before they become better. But let us not fear, for beyond the dark cloud there shines a glorious tomorrow. God will not fail us in the trials that are ahead; let us not fail Him.

"Clad in the armour of Christ's

righteousness, the church is to enter upon her final conflict."—*Prophets and Kings*, p. 725.

"When before the Judge we tremble,
Conscious of His broken laws,
May the blood of His atonement
Cry aloud, and plead our cause;
Bid our guilty terrors cease;
Be our pardon and our peace."

—Edward Caswall

"On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, **THE LORD OUR RIGHTEOUSNESS.**"—Ellen G. White in *The Review and Herald*, Nov. 24, 1904.—*Review and Herald*.

shed enough tears to float us to our desired heaven. Someone has well said that hell is paved with good intentions. On the tombstone of a wastrel youth were inscribed these sad words: "He wished to do right, he tried a little, and failed much." If tombstones always carried a truthful summary of the person memorialized, how often would those words appear. We believe they would appear so often as to constitute a monotonously pathetic dirge as one passed from stone to stone in a cemetery.

A FAVOURITE PHRASE OF MRS. WHITE

It is in this connection that we recall a phrase that on several occasions we heard Mrs. White use emphatically in her sermons: "There's a heaven to win and a hell to shun." What we need to remember is that we can *win* only by willing, and likewise *shun* only by willing. Sentiment has its place, and likewise tears. It is only when sentiment congeals into a fixed decision of the will that there is any hope for a man. It is only when the tears have ended and the face has been "set like a flint" heavenward that there is a prospect of life everlasting. We shall never reach heaven by accident. Certainly we shall never reach it on the momentum of those around us. The road upward does not have a built-in escalator. It is a toilsome march. There are endless battles. But, thank God, the march can be always upward, and the battles can always end in victories, because when we set our will on the side of God, He gives to us the power to become sons of God and the strength sufficient for each day's trials, tasks, and temptations.

WILL POWER IN ACTION

Many seem to feel that there is something mysterious about this whole matter of decision of the will as it applies to salvation. We believe it is the devil who tempts us to feel that the whole matter is beyond our comprehension, and thus beyond practical application. What does decision of the will mean? It means the mood of the soldier who climbs over the trench and resolutely advances toward the enemy, determined to win a victory. We have a battle to win against the forces of evil. We win it, not by standing still, tremulously

FREEWILL AND SALVATION—3

DON'T CONFUSE WISHING WITH WILLING

F. D. NICHOL

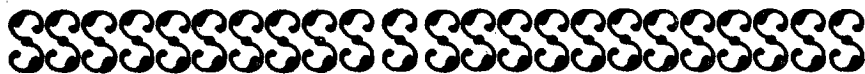
NO TRUTH stands out more sharply through all the pages of Holy Writ than this, that the will of man is the key to his salvation. He has been given the right to choose heaven if he will, and has been offered the power that will enable him to carry out that choice. To lose sight of this fact is to blur one of the most important truths essential to our salvation. It is not sufficient that we should read the Bible record simply as history, satisfying ourselves with shocked amazement that Adam and Eve and Israel of long ago should have made wrong decisions. What was written aforetime was written for our learning. This means that we need daily to remind ourselves that we have the same power of choice as had those Bible characters, and that our guardian angels look on today with shocked amazement when we wrongly exercise our power of choice.

The trouble with too many of us is this, we do not keep clear in our minds just what it means to make a decision of the will for God and salvation. Because of our knowledge

of Scripture, the devil cannot persuade us to believe that we lack the power of choice and decision in spiritual matters. But what he does often succeed in doing is to lead us to confuse willing with wishing. Wishing may lead us on to willing, but the two are not to be confused.

There are multitudes of people who attend our evangelistic meetings who frankly state that they wish to go to heaven, but they never step out to make a decision. We have listened personally to numbers of people who, more or less moved by the truths they had heard, express the thought that they would "like to be good." Dimly they sense the need of a different course of life. Their emotions are touched. But beyond that they do not go. What we need to remember is that simply wishing to go to heaven will never take us there. Certainly, just wishing to go to California never brought any to the Golden State.

We can wish without tensing a muscle, or rising from our chair, or even having a rise of blood pressure. To our wishing we can add even sentimental tears, but we can never



THE WORLD'S LAST CHANCE

ROBERT L. ROWE

IF THE Infinite Father takes note when even the sparrow falls, how it must pain His heart as He sees the legions of the lost!

Some are the very flower of civilization—attractive, intelligent, ambitious, likable. Men respect and admire them, but they have left God out of their reckoning. Some are the ordinary people—hard working, active, friendly perhaps, but blinded by the god of this world. Some are individuals of whom no nation could be proud—thieves, drunkards, outcasts, the dregs of civilization. They have turned away from God, and curse rather than praise Him. Some are the ignorant, the unwarned—the hundreds of thousands who have never heard the story of salvation. God sees them all—the unnumbered millions of the lost!

“The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony; for this world He was crucified. God gave His only-begotten Son to save sinners, and He desires us to love others as He has loved us. He desires to see those who have a knowledge of the truth imparting this knowledge to their fellow men.”—*Testimonies*, Vol. 6, p. 16.

But does the church share God's burden for the lost? Do we really believe that the end is near? For more than 110 years we have solemnly preached that “the hour of His [God's] judgment is come”! Probation is now about to close. Let us, who have long preached these truths, honestly, searchingly ask ourselves, Do we really believe the message that we preach? Do we believe that *this* generation must *finish* the work of God? Do we *really* mean it when we say this is the *last* warning message?

The third angel's message threatens the most awful punishment ever

visited upon men, the wrath of God unmingled with mercy. We teach that we are called by God to warn the world to “flee from the wrath to come,” that this is the last warning message, and that there are no more to follow. Do our works show that we believe it?

The Lord's messenger describes the condition of many: “I have been shown that God's people who profess to believe present truth are not in a waiting, watching position. They are



increasing in riches and are laying up their treasures upon the earth. They are becoming rich in worldly things, but not rich toward God. They do not believe in the shortness of time; they do not believe that the end of all things is at hand, that Christ is at the door. They may profess much faith; but they deceive their own souls, for they will act out all the faith that they really possess. *Their works show the character of their faith and testify to those around them that the coming of Christ is not to be in this generation. . . .* Their preparations are being made to remain in this world. They are adding house to house, and land to land, and are citizens of this world.”—*Ibid.*, Vol. 2, pp. 196, 197. (Italics supplied.)

If we really believe the solemn truths we preach, our every act should show it. And whether we believe or not, God is giving multiplying evidences that Jesus soon *will* come. It is the world's last chance! O that this thought might somehow burn itself into our consciousness!

“In mercy to the world, Jesus delayed His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.”—*The Great Controversy*, p. 458.

Eternal night is nearly here. Darkness is settling over the myriads of the lost. What is position, wealth, or talent; yes, what is life itself, in such an hour!

The time has come to “Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in error. We might have been placed among barbarians. According to the truth we have received above others, we are debtors to impart the same to them.”—*Testimonies*, Vol. 6, p. 22.

O that we might see the world as God sees it, that we might see the millions of the unwarned and unsaved going down to Christless graves! With such a vision we could say with David Brainerd, “I cared not where or how I lived, if only I might win souls to Christ.” When such a spirit controls God's people, the work will be done quickly and Jesus will come!—*Review and Herald*.



THINK ON THESE

A bad boy might be saved with a little brothering.—*Roy L. Smith.*

* * *

Nurture your mind with great thoughts. To believe in the heroic makes heroes.—*Disraeli.*

* * *

It is easy to exclude the noontide light by closing the eyes; and it is easy to resist the clearest truth by hardening the heart against it.—*Keith.*

* * *

Not only to say the right thing in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment.—*Sala.*

* * *

A smile requires fewer muscles than a frown.—*Roy L. Smith.*



FOR OUR YOUTH

MOUNTAIN CLIMBING

D. A. DELAFIELD

MOUNT Everest is the tallest mountain in the world—29,028 feet. Edmund Hillary, an Australian beekeeper, and Sirdar Tensing Norkay, the famous Sherpa guide, reached the peak in 1953. K2, the second highest mountain in the world, was scaled by an Italian team the following year in a remarkable feat of daring and skill. Dr. Charles Evans, of Great Britain, conquered Kanchenjunga, the world's third highest peak in 1955. Makalu, 27,790 feet, yielded the same year, leaving only Lhotse unconquered. Lhotse is 27,890 feet and is near Mount Everest.

THE 1954 EXPEDITION

In 1954 Edmund Hillary led an expedition into the great valleys and mountains near Makalu, leaving in the spring and climbing continuously, with Sherpa guides to help carry the baggage. They scaled twenty-three peaks never touched by the foot of man, nineteen of them more than 20,000 feet in height. In this area there are literally thousands of peaks above 20,000 feet. "They stand as a terrific challenge," said Mr. Hillary. "Besides demanding extreme technical skill, they present that most formidable of defences—great altitude; nothing exerts a severer strain on the determination and endurance of the climber."

In comparison, Pikes Peak in the Rocky Mountains is only 14,110 feet. In the Andes Mountains, the backbone of South America is a peak of 23,081 feet.

Think of the dangers experienced by the climbers and the threat to life

and limb. After scaling one of the peaks Mr. Hillary left two of his associates, McFarlane and Wilkins, to encounter a dangerous ridge. Returning to the camp, Hillary crawled into his sleeping bag. Meanwhile he waited for the return of his friends. They did not come. He had just about decided to start a search when he heard a faint cry outside the tent. Quickly he crawled to the tent door and stuck his head out. A horrifying sight met his eyes. Wilkins came staggering into the camp, his face, hair, and clothes covered with dried blood.

"Where is Jim?" Hillary asked.

"We fell down a crevasse. Jim's still there," was the reply. After caring for the ugly cut on Wilkin's head, Mr. Hillary with five Sherpas started climbing for the crevasse into which McFarlane had fallen. They found the tracks, and he called down into the black pit. There was a faint reply. Jim was still alive. It was sixty feet to the bottom, and the torch Hillary held could not penetrate the darkness. So the Sherpa guides let him down into the black pit on the end of a rope. But he couldn't reach the bottom. He shouted to the Sherpa's to lift him out, but they were panicky. Suddenly with a series of jerks they began to pull him back into the open. Three of his ribs cracked under the strain of the rope, and poor McFarlane was left at the bottom of the hole. They threw him a couple of sleeping bags, but not until nearly twenty-four hours later were they able to pull him out of the pit. He had been badly bruised, and could not crawl into the sleeping bag. All of his toes and most of his fingers were frost-bitten. It was a grueling experience.

As I read the story, "Beyond Everest," by Sir Edmund Hillary, in the November, 1955, issue of the *National Geographic*, I said to myself, "What brave men! How courageous!" They live in the heights, with the cold pinching their toes and fingers. They risk their lives to scale these ice-covered peaks, and why do they do it? Because the mountain is there. There is hardly any other reason.

The story of how Todd and Harrow, two members of the Hillary team, reached the top of Baruntse is the most amazing account of courage

(Continued on p. 10.)

COMING! M V

WEEK OF PRAYER

July 21-28

Theme: **THE DISCOVERY
OF LIVING**

TO FIND

—the peace that passeth understanding; Christ —the Pearl of great price, the One altogether lovely, the Chiefest among ten thousand—as your life, your Redeemer, your Lord, and your God.

This is living!

TO LOVE

—your fellow beings; the beautiful in human behaviour, in nature, in music, in literature, and in art.

This is living!

TO BE

—brave and courageous in the face of pain and suffering, calm in the midst of stress and turmoil; true to yourself and your God when others around you prove false.

This is living!

TO DO

—the work that lies nearest and to do it lovingly; to do something each day to make others happier and better.

This is living!

TO GO

—where God wants you to go; to go where the need is greatest; to go and find joy in the going.

This is living!

I have ever read, unless it might have been the final dash to the peak of K2 by the Italian mountain climbers in 1954. Todd worked for six or seven hours straight at an elevation of more than 23,000 feet on a 55- to 65-degree wall of sheer ice and snow, cutting his way across the ridge to the summit. At any moment the sheet of ice could have cascaded downward, and he with Harrow who followed him fifty feet behind, would have plunged to his death on the nearest rocks a mile below.

Steeple jacks and mountain climbers are a brave lot. They live in the dizzy heights. Only one task

takes more courage—that is being a Christian, rising to peaks of Christian faith and courage. Don't let anybody ever tell you that being a Christian is being a sissy. Not on your life! Being a Christian is being a man or a woman in the truest sense of the word. Remember, that you may never climb Everest, or Baruntse, or Kanchenjunga, but you can climb the peaks of Christian character if you will let Christ be your Guide. And someday, when Jesus returns, He will take you up beyond the heights of the lofty crags and peaks of the Himalayas to that heavenly homeland He has gone to prepare for you.

been promised if I would comply with certain requirements.

This citizenship would allow me frequent visits to a city whose Builder and Maker is the King of the universe. It is the capital of the land where there will be no more death, neither sorrow nor crying.

I asked myself: "Do I, who am now living in an enemy country, prize as much as I should my opportunity to become a citizen of that land of promise? Am I, like Felix of old, in danger of procrastinating until a more convenient season? Many think that someday they will swear eternal allegiance to the King of kings. Am I in danger of belonging to that class? Am I taking the course of least resistance in spiritual matters? Is there anything in my life that might forever bar me from citizenship in so desirable a land when I shall be investigated by heavenly intelligence agents?"

"Am I willing to swear allegiance to the One to whom I owe every blessing of life? Is my sense of values distorted? Do I value this proffered citizenship enough to be willing to give my all to obtain and keep it?"

Then silently, earnestly, I sent a petition to my heavenly King asking Him to accept my pledge of unaltered allegiance to Him in thought, word, and deed, that I might one day have permanent residence in that country that gives liberty and justice to all its inhabitants, that promises freedom from fear and pain and hunger; that country where there is peace and security for all, where God shall wipe away all tears, and where there shall be life everlasting.

I know it will be well worth all I possess, and more.—*Review and Herald.*

A TRUE SENSE OF VALUES

BLANCHE CLYMER

"WHY, woman," heatedly replied the immigration officer, "is that how lightly you value your opportunities? Don't you know there are people coming in here every day pleading to be allowed to become citizens? There are people in other lands who would give thousands of dollars to have this privilege. In fact, they would give all their earthly possessions; and some of them are very wealthy. Yet you can have it merely for the asking, and you don't find it convenient to take the time!" Then he proceeded to remind me of the benefits of citizenship in this land of freedom and plenty.

I felt thoroughly admonished and exceedingly embarrassed. Here I was still an alien in the land of my husband's birth, when I could have had citizenship by simply applying for it. However, through procrastination and possibly indifference, or perhaps by following the course of least resistance, I had neglected to take advantage of the privilege so easily within my grasp.

Having been born overseas, I found it necessary, whenever I wished to visit a neighbouring country, to have a validated border-crossing permit in order to be allowed to re-enter the United States. And several times when I had gone to have my card re-validated, it had fallen to my lot to

meet the same immigration officer. Finally he said to me, "Lady, why don't you take out your citizenship papers?"

Taken a little by surprise, I answered rather lamely, "I plan to some day, but when your office is open I never find it convenient to leave my work."

It was not that I was averse to pleading loyalty to the hand that was feeding me. I had simply failed to place the proper value on a privilege that could so easily be mine, and I had procrastinated.

All the way home the words of the immigration officer kept ringing in my ears. Then with startling suddenness there came to my mind the thought of another citizenship I had

MISSIONARY VOLUNTEER WEEK OF PRAYER

July 21 to 28 is Missionary Volunteer Week. This is a week when the burden and blessing of saving our youth is placed upon every member of the church, young and old. It MUST be a time for strong spiritual appeals and renewed consecration. This is a week in which fathers and mothers, sons and daughters re-align their steps as they turn their faces toward the kingdom—together. THIS IS YOUTH'S WEEK. The experience of this week should lead the whole church into deeper consecration and into more earnest efforts for saving our young people.

—R. W. SHORTER.

CALENDAR REFORM WITHDRAWN FROM THE AGENDA

THREE days before the Economic and Social Council began its twenty-first session in New York on April 17, the World Calendar Association wrote the President of the Council, requesting that the calendar item be withdrawn from the agenda. In view of the replies of disinterest and disapproval received from the nations to the questionnaires of inquiry sent out by the Secretary of the United Nations, the Association thought it advisable to postpone discussion of the question, believing the present time inopportune. Their plan is to carry on an intense international educational programme and later re-introduce the question before the Council.

The press release of the action taken by the Council on April 20, reads as follows:

"The Council, by 15 votes to none with 3 abstentions (Czechoslovakia, Canada, USSR) decided to adjourn 'sine die' consideration of the plan for a reform of the Gregorian Calendar. The proposal for adjournment was made by the representative of the Netherlands who said that there was at present not enough support throughout the world to justify adoption of a new world calendar."

During the past two years two ardent supporters of reform were lost by death, Dr. Mahmoud Azmi, Ambassador and Permanent Representative from Egypt to the United Nations; and Dr. Meghnad Saha, a physicist, and a member of the House of People of India (Parliament). At the Geneva session in 1954, both men were present and actively supported calendar reform. At the recent vote in New York, Egypt opposed the change. India is not a member of the Council this year, however the opinion prevails that it has lost some of its interest in promoting reform.

The World Calendar Association has recently re-organized its forces. Its name has been changed to the International World Calendar As-

sociation, and its main office has been moved from New York to Ottawa, Canada. The new President is Arthur J. Hills, formerly Canadian affiliate. Miss Elizabeth Achelis, formerly the President, will serve as President Emeritus. She is to direct her efforts to secure a more favourable attitude of the United States Government toward calendar change. The re-organization will undoubtedly serve as a rejuvenating tonic to the efforts of the Association. The next few years will no doubt see both an intensive and extensive international programme of education. For a brief interval at least, there appears a period of truce.

We wish to thank our members for their prayers and loyal co-operation, and to thank God for His hand that has wrought deliverance.

—A. H. RULKOETTER.

The Associate Secretary, Religious Liberty Association, Washington D.C. writes further:

The news release indicates that Mr. Munendar of Indonesia "stated there was no support in his country for calendar reform."

The Calendar forces recognized from the replies that had been received that their case was hopeless at the present time, and discussion might do more injury than good, therefore they chose to withdraw the topic from the agenda.

A number of countries expressed a definite disinterest, and a number were definitely opposed to reform. In their programme they may be successful in bringing about a change of opinion through education but it seems a big undertaking in view of the large number of countries who opposed, for religious reasons.

We are most grateful to you and the men in India who helped us in the work of opposition, and we wish to share the good news with you so that you can join us in thanking God for the work He has accomplished through our united efforts.

No man can make good during working hours who does the wrong thing outside of working hours.—*Wm. J. H. Boetcker.*

A man who lives right, and is right, has more power in his silence than another has by his words.—*Phillips Brooks.*

FOLLOW UP INTERESTS

YOU made a good contact while doing Uplift a few weeks ago—have you followed it up?

Your neighbour's wife is sick—did you go to pray with and for her?

There are several children who play about near your house—did you invite them to Sabbath school?

You had intended to carry a food basket to the poor family whose father is ill—have you forgotten it?

You heard the wailing across the village when death came to a darkened home and you intended visiting the bereaved wife and children—did you do it?

In the market a few days ago a man discussed about the strange things happening in the world, the cyclones and floods. You meant to get some literature for him to read—did you do it?

You were impressed to pray for a soul whom God was laying upon your heart—are you faithfully doing it?

IF NOT, *DO IT NOW!*

—O. W. Lange

NEWS FROM

THE WORLD FIELD

SMALL ISLANDS OF JAPAN
HEAR MESSAGE

RETHA H. ELDRIDGE

ISAIAH prophesied, "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left . . . from the islands of the sea." Isa. 11: 11.

After spreading to all parts of the mainland of Japan through the Bible correspondence school, our message is now reaching many of the smaller islands around Japan.

From the island of Iki no Shima, just above the southern mainland island of Kyushu, comes the following testimony: "I have graduated from the Voice of Prophecy Bible course. Through correspondence with the Fukuoka Seventh-day Adventist church I have been able to get the Sabbath school lessons and am studying with earnest heart. Please pray that I will be able to be baptized. My younger sister in Fukuoka is studying your lessons also."

From another island in the south called Kikai Jima, a man writes: "I am treasuring the things learned from the Bible and have taken this book in its entirety as the foundation of my future study. I want to understand the truth of the Bible and I have a firm determination to be baptized as soon as possible."

Also on this island lives a woman who wrote: "How happy I am for the faith that is mine. When I come to Tokyo, by all means I want to attend a Seventh-day Adventist church."

From Tsushima, an island just north of Oka no Shima, comes word: "How thankful I am that through the blessing of the Lord I have been able to study the Voice of Prophecy. Even though I want to go to church, there is none here except a Catholic one. I am praying that there will be an Adventist church here sometime."

Yaku Shima is another island in the south. From there a man wrote: "Twenty-five years ago I began the study of Christianity on a neighbouring island. Since the war I have left that island and have moved to Yaku Shima, where I have a medical practice. The other day when I was returning by boat from Kagoshima, about ten minutes before sailing someone handed me a Voice of Prophecy enrolment blank. Our family greatly respects the Christian faith, and my three children always enjoy hearing Bible stories."

Besides these, there are interested persons on other islands in the north. Pray that the light of the gospel may shine brightly in all "the islands of the sea."—*Review and Herald*.

WORK AMONG THE
VILLAGES OF UPPER
EGYPT

C. V. BRAUER

IT WAS in 1912 that the Advent message entered Upper Egypt. An English missionary, George Keough, pioneered the work, first labouring in the town of Akhmim. The work went very slowly.

Then one day an unusual letter came to Elder Keough's home from a village called Beni-Adi. It was written by people who said, "We are now Jews, we love Jesus, but we believe that we should keep the seventh-day Sabbath." The letter contained an urgent request for Elder Keough to come to Beni-Adi and instruct them further in the Word of God.

Elder Keough moved to Beni-Adi, where he and his family lived for some time. He learned that several Christians in the village had, from a study of the Bible, come to the conclusion that they ought to keep holy the seventh day. They began keeping the Sabbath, thinking that no one else in the world, except Jews, kept the seventh day. Then news came to the village that an Englishman had

recently moved to the town of Akhmim, and that he too kept the seventh-day Sabbath.

From the village of Beni-Adi the Advent message spread to surrounding villages. Many of the old pioneer Adventists who learned the truth at that time are still living and are faithful to the cause.

In the past few years there has been a renewed endeavour to carry the Advent hope into villages of this area where previously no work has been done.

NEW WORK STARTED

Beni-Sharaan is a small village about six miles north of Beni-Adi. Most of the inhabitants are Moslems, but there are several Coptic Christian families. These Christian inhabitants have never had church privileges, nor has any denomination endeavoured to help them.

There is no train, bus, or even road to Beni-Sharaan. The only way to reach the village is by walking several miles or by driving carefully across the desert sand.

One day in 1954, a Christian from Beni-Sharaan met our worker in Beni-Adi and requested that he come and hold meetings in his village. Daniel Doss, our worker, and Abdel Messih, a layman, agreed to go together. Abdel Messih, a man more than seventy years of age, is one of the old pioneer believers, but he readily agreed to dedicate his time and his talents to assisting our worker.

Our brethren encountered many difficulties, although the greatest was the long trip across the desert, sometimes three times weekly. The heat of the sun and the glare of the sand made walking on the desert a real trial.

A meeting place was found, and rented for fifteen paisters a month (about Rs. 1-14-0). A few benches for the men, some mats for the woman, and a table for the preacher were secured. Simple handbills were distributed, and the first meeting found nearly all the Christians in the village and many Moslems present to hear the Advent message presented.

OPPOSITION

There are many enemies of the faith in the land of Egypt. Although

Beni-Sharaan had not been worked previously by any other church, when the news that we were holding meetings there was spread to neighbouring villages our enemies began to work. Some went to Beni-Sharaan and told many false things about Adventists. Another group went to the village mayor and other leading Moslems and endeavoured to stir the Moslems to drive us out. A third group arranged with their pastor to begin meetings about one mile from our meeting place.

Thus two days after our first meeting our worker was informed by the village mayor that no further services could be held until we got official government approval. We took this matter to the Lord in prayer, for we were not at all sure about our ability to get a permit. The government will grant a permit to conduct meetings only if the local town or village has no objection. However, it turned out that we received the approval, and at the next regularly scheduled service we had as our guests a large delegation of government officials from the provincial capital.

The Lord has continued to help us surmount all difficulties, and at present we have a baptized membership of twenty in Beni-Sharaan. Brother Doss and Abdel Messih are still faithfully travelling, twice weekly, across the desert, and the latest word is that in the adjoining village, where the other church started meetings, the people are calling for the Adventists to come and begin work there.—*Review and Herald.*

A LAYMAN'S ADVENTURE IN JAMAICA

F. L. PETERSON

THE island of Jamaica is known as the land of eternal sunshine and the pearl of the West Indies. On my recent visit to this field, however, I discovered something more fascinating than its beautiful variety of scenery or its invigorating climate.

In the geographical pockets of the Blue Mountain range of mountains (elevation 7,520 feet), laymen of the Advent Movement have raised up many churches and companies of believers. These pioneering messengers have built bamboo booths in

WHICH WAY LEADS HOME?

Fay Heim

The night is dark and stormy!
The path I cannot see.
Which way leads home to Jesus?
My life's a troubled sea.
Oh, where are chart and compass
To guide me on my way?
Do tell me, Lord, the answer
Before the break of day.

My heart grows faint and weary—
I almost lose the way.
"Just take My hand. I'll guide thee,"
I hear the Master say.
In Him I now am trusting,
And know His Word is sure.
He never will forsake me;
In Him I am secure.

What joy to see my Saviour,
The One whom I adore,
To see His smile so lovely,
When this poor life is o'er!
Which way leads home to Jesus?
The straight and narrow way.
A cross I find to carry,
A crown of life alway.

I'm travelling toward the city
That lies beyond the blue.
Its streets with gold are shining,
The walls a lovely hue.
There'll never be a heartache—
That land so bright and fair!
No pain, no care, nor sorrow
Shall ever meet me there.

which their converts may worship God. These structures are simple in design, but they stand as beacons of light to all who pass by.

On New year's Day E. H. Schneider, president of the East Jamaica Conference, took me up the mountain to visit with Joseph W. Wray, a lay preacher who is doing exploits for God. Upon our arrival we learned that Brother Wray had gone visiting, so we talked with his mother, who was soon to be baptized. When she showed us his baptismal certificate, I saw that he had been baptized by H. M. Barker, at that time pastor of the Orlando, Florida, church. The certificate had also been signed by my son-in-law, C. B. Rock, who was associate pastor. Naturally I was then even more eager to meet him. We were disappointed that Brother Wray was not home.

The next day as Pastor Schneider and I were driving down the mountain we saw two young men pushing their bicycles up the road. We soon discovered that one was Brother Wray; the other was his

cousin. They were coming to see us. We had not gone very far, so we turned around and went back to the house.

"How did you become a Seventh-day Adventist?" I asked Brother Wray.

"I went to America as a farm worker," he began. "Two years after I got there a colporteur came to Seabrook Farms, New Jersey, where I was working. He was selling *Bible Readings*. Several of us ordered copies, and each paid a deposit of fifty cents.

"Before the time came for delivery of the books we decided that we would not take them, however, so when the colporteur returned we refused them. After much persuasion I decided to take my copy, but I did not have all the money. The colporteur took what money I had and said that he would return for the balance.

"I read the book and enrolled in the 20th Century Bible Correspondence Course. I believed all that I learned, and I accepted it. I wanted to go to Bridgeton, New Jersey, to be baptized, but could not, so decided to wait until I went to Florida.

"Two months after I accepted the truth I went to Orlando, Florida, and was baptized on January 22, 1955. I was the only one baptized on that day, as this baptismal service was held especially for me. On June 29 I left Florida for my home at Content Gap in Jamaica."

TEACHING OTHERS

"Are you going back to America?" I asked.

"No," was his reply. "I had the opportunity to return, but I am interested now in teaching the truth to my family and my neighbours."

Brother Wray has built a bamboo booth at Content Gap, and already fourteen have been baptized. Approximately twenty-five are attending Sabbath services, and he hopes that a church will be established as a result.

There are about six hundred active lay preachers in the British West Indies Union Mission. In fulfilment of Jeremiah's prophecy, God is sending many fishers of men, and many hunters who are hunting them "from every mountain, and from every hill,

and out of the holes of the rocks." Jer. 16:16.

Jamaica is a diadem sparkling with jewels, and because of the faithful efforts of both ministers and laymen, God will say of many thousands in that island, "They shall be mine . . . jewels." Mal. 3:17.—*Review and Herald*.

PROGRESS AMONG THE MALAYS

R. A. POHAN

Sabbath School Secretary, Malayan Union Mission.

IN our effort to bring the gospel to the Malays, who are Moslems, we meet many obstacles, such as fanaticism, prejudice, and intolerance. A treaty between the British government and the Malay Sultan also makes the work more difficult. One of the clauses of this treaty calls for non-interference in the Malay customs and religion.

About a year ago more than thirty students of a certain Malay college enrolled in our Bible correspondence school. When the British principal of the college discovered this, he wrote us a very stern letter, threatening legal action unless we should stop sending the students the Bible correspondence lessons.

Prior to this incident, H. W. Peterson, head of the Union Voice of Prophecy, Y. H. Phang, president of the Malay State Mission, and the writer were summoned to appear before the head of the C. I. D. of Malaya, who told us of a complaint he had received about our activities in Kota Bharu, North Malay, distributing tracts and Bible correspondence school enrolment cards.

When our first Bible correspondence lessons were mailed to the Malays about seven years ago, articles appeared in the local Malay and English papers warning the people against our Bible correspondence school.

In spite of all such obstacles, however, the Lord has richly blessed our efforts. About five years ago we organized our Malay-speaking church in Singapore with fifteen members. Today the church membership has increased to fifty-eight, and the Sabbath school membership is seventy-nine. Later in 1954 we formally

AT REST

STOTESBURY—Herbert Charles Stotesbury was born at Bangalore on December 13, 1880. He studied the last warning message in 1909 and soon after became a member of the Remnant Church to which he ever remained faithful. He passed away on the evening of May 8, after a lingering illness, and was laid to rest by Pastor S. Thomas, at the Hosur Cemetery, Bangalore.

Although Brother Stotesbury held several important appointments both in the Survey of India and also in Tata's Limited, he was always a faithful witness for his Lord. His children had confidence in the religion of their father.

The Lord had blessed this good brother abundantly as he had passed the three-score and ten mark and had lived to see one son doing the Master's work. He leaves behind three sons—Mybert of Ceylon, St. John, and Vere who is a Pastor in New Zealand—and six grandchildren. There are also many relatives and friends who will miss Brother Stotesbury. His sustaining hope was the soon coming of our Lord and he now lies asleep awaiting the call of the Master.

—R. H. BRODERSON.

opened our modest house of worship, the first building in Malaya devoted to evangelism among the Malay-speaking people.

Today we are extremely grateful that God's hand guides in the affairs of men, for with the cry for national independence in Malaya a remarkable change has taken place in the Malay attitude. The Malays have already abandoned much of their prejudice and intolerance. They are now more inclined to associate with other people and are open to outside influences.

Two Indonesian colporteurs recently noted this changed attitude. Many Malay homes were open to them: they were entertained, and many books were purchased. These brethren met Malays of all classes—farmers, traders, officials, *et cetera*. In one village they were entertained in a Malay home for two nights. They canvassed the whole village and

received seventy orders for our Malay medical book. In another village both received an excellent letter of recommendation from the Malay chief with his official seal stamped on it.

Our greatest surprise, however, came from a leading Malay paper that had been very much opposed to us seven years ago. Recently it devoted one whole column to the work of our two colporteurs and to our denominational activities along medical and educational lines. It also recommended that its readers buy books from our colporteurs or from their office.

We are very grateful indeed for the unfailing promises of God to be with His people and to pave the way before them. We are extremely happy for the remarkable change that has taken place among the Malays.

Let not the mistakes of yesterday nor the fear of tomorrow spoil today.
—*Carlton Everett Knox*.

Life is divided into three terms—that which was, which is, and which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.—*Wordsworth*.

A common mistake of youth is that it thinks intelligence is a substitute for experience; that of age that it thinks experience is a substitute for intelligence.—*Carrollton*.

Criminals are not born. They are reared in an era that has discarded morality. We worship the golden calf and ignore the golden rule.—*Julius H. Miner*.

We have not yet proved ourselves fit to rule our own planet, let alone visit others, perhaps influence their affairs.—*Cedric Allingham*.

Live only for today, and you ruin tomorrow.—*C. Simmons*.

A small trouble is like a pebble. Hold it too close to your eye, and it fills the whole world and puts everything out of focus. Hold it at proper viewing distance, and it can be examined and properly classified. Throw it at your feet, and it can be seen in its true setting, just one more tiny bump on the pathway to eternity.—*Celia Luce*.

A REQUEST FROM THE "REVIEW" EDITOR

EVERY week in the *Review and Herald* we seek to give our readers a panoramic picture of the progress of the work in every part of the world. It is this appealing picture coming with unflinching regularity before our people at the home base that makes them ever conscious of their solemn and joyous responsibility to support the great mission programme. Besides, it keeps our people ever aware of the fact that the Advent Movement is a world movement, that we are one people, united in one great work, the winning of men from every nation, kindred, and tribe, for the kingdom of God.

In order to present this significant picture of world missions we must depend on our far-flung army of missionaries in every land. To whom else can we look? You are the ones who watch events develop. You are the ones who look into the eyes of those won to the faith. And what kind of material do we want? Let me divide the answer into three parts:

1. Short reports of important happenings such as the opening of a new mission station, the dedication of an important building or institution, contact with some important governmental personages that mean advancement for the work, significant growth figures, special meetings that mark particular progress, etc., etc. (Do not send routine, formal reports of conference sessions.)

2. Short stories of human interest that touch on a small incident that clearly reveals how God has led in some phase of your work, how He has touched the heart of a non-believer to turn to the truth, how native believers have given a large sacrificial offering, how faithfulness in tithe has brought cheering reward, how a new convert has gone forth to do significant evangelizing work, how medical missionary work, literature work, educational work, etc., has brought good returns, how opposition has turned out to the furtherance of

the gospel, how increasing governmental restrictions suggest the need of hastening our task to completion, etc., etc.

3. Special stories, perhaps 2,000 words in length, or thereabouts, that present some specially noteworthy incident or experience, that we can feature on the centre pages of the "Review." Such a story may be a report of a long mission trip into new territory—if so, you should give graphic details of the hardships of the trip, rivers forded, jungles penetrated, strange peoples met, and results accomplished. Or the story may relate a most providential leading of God over a period of time that brought one or more persons, by strange paths, into the Movement. Or perhaps the story may deal with a single incident or person. There are times when, for example, the conversion of a medicine man or other active opponent of the truth, has brought resounding victory and



TOO BUSY

Iris Elizabeth Ford

If all my time is taken with pleasures
and my cares,
If all the hours gone, and spent, have
left me unawares,
If I am just too busy myself to satisfy,
That thrills and pains of everyday let
other things slide by,

Then I am just too busy for lasting joy
to find,
Forgotten one important "best," the art
of being kind.
Forgotten to be gracious, forgotten those
I love?
But what if I'm forgotten? no name for
me above?

For when I get so careless, to let best
things just ride,
It is good indication of something wrong
inside.
And when I am "too busy," and let
myself run rife,
God, push me back, till I can see the
better goal in life.



provided a mighty testimony to the power of the gospel, and the details of the story warrant their being written at length.

If possible, we would like you to send good photos with all reports and stories, especially stories described under "3" above. Photos are most helpful in bringing vividly to our readers what you are experiencing in strange lands. All stories and reports, as far as feasible, should be sent air-mail.

The *Review and Herald* wants all our people in America to know what you are doing, and what God is doing through you. We want ever larger offerings to flow to your fields. Please help us to help you by sending to us the material we have described. Remember, too, that the "Review" is published every week. We need good stories and reports, not simply next week, but every week until our Lord shall call us all home. We want you to keep the "Review" in mind always. Here is our hearty thanks in advance.

—F. D. NICHOL, Editor.

Southern Asia Tidings

Official Organ of the
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Miscellany

● WE were very happy to welcome Brother and Sister R. Woolsey to Poona on the evening of June 11. They are on their way to Burma and looking forward to their language study in Maymyo. Having dedicated themselves to the Lord's service we are confident the Lord will bless their labours for Him.

● PASTOR D. S. Harris and family left Bombay recently to go overland and through Europe by car on a well earned furlough to the States! May they have a safe, pleasant, and thrilling journey all the way and return to us safely and refreshed for another term of service.

● BROTHER F. L. Fuller and family and Miss Valerie Wright sailed out of Bombay at noon on May 10, enroute to America on their furlough. The Fullers will be greatly missed around the Estate here as well as throughout the field, but we are happy to have the A. G. Johnsons here with us. And they have taken over Brother Fuller's duties in a very acceptable way. We wish the Fullers a very pleasant furlough and in due time may they be back with us in the great work God has called us to do here in Southern Asia.

● W. H. MATTISON baptized seven precious souls in the Phulariawala church on Sabbath, May 26. He reports that good efforts are attracting good crowds up in Kotgarh and in the Kulu valley from which place he had just come.

● BROTHER P. A. Parker reports twenty-six baptized on his recent tour through the Chin Hills and says many others are in the baptismal classes. We thank the Lord for this good word from this outpost.

● OUR recent mail has brought very interesting letters from the Matthew Brothers, Orville and Neville, and their families and from Brother Collett and Miss Wale. All of these have requested that we pass on their greetings, through the medium of the "TIDINGS" to our workers and believers in Southern Asia. Neville has gone on to Canada and joined the staff of the Canadian Junior College as Science teacher. Orville is

teaching in England in a similiar capacity. Brother Collett writes that he is somewhat improved in health but asks that we continue to pray for his full recovery. Sister Nolda also writes most encouragingly of her missionary activities and asks to be remembered to all of you. All of these workers have spent long years with us in service and I take pleasure in passing on their greetings to the field.

● VERY encouraging reports are coming in of evangelistic activities in the various Unions and local fields. We are happy to see some of our recent Spicer graduates as well as our many veteran workers heading up good strong efforts and attracting large crowds. God has given us a most wonderful message and our one business in this world as workers and laymen is to tell it to others. So let us all get into this thrilling programme with our faithful evangelists.

● WE are glad to welcome Brother

L. R. Burns and family from Calcutta to Spicer Memorial College as dean of men. Also Miss A. Warhurst as dean of women. We are very reluctant to draw these faithful workers out of direct active soul-saving activities but we realize that if they instil into the youth of this college their deep love for souls they will multiply their results many fold as the graduates go into the field dedicated to the winning of souls.

● THE trainees who attended the Institute of Scientific Studies for the Prevention of Alcoholism held in Bombay in May have all returned to their respective duties. Many have written expressing their appreciation for the privilege of attending this Institute. May their influence be wide in their various lines of activity as they promote the cause of Temperance throughout India and the other countries from which they came.—O. O. M.



ALL PROSPECTIVE NURSES

Giffard Memorial Hospital advises that applicants who have had one year of college are given preference in selection of nursing school candidates.

This year Spicer Memorial College offers a special Pre-Nursing Course.

Prerequisite: Passed a recognized High School course.

Pre-Nursing Year

Youth Problems

English Composition

General Physics or Chemistry

Physiology and Hygiene

Indian Administration and Civics

Vocational Arts

General Physical Science

or

College Algebra

or

History and Philosophy of Education

Physical Training

The course is so planned that it meets the basic requirements of the first year of college. Those who have taken this course will be given preference at Nuzvid.

—R. E. Rice.