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IN MANY of our churches some members habitually absent themselves from the communion service. Evidently these brethren and sisters fail to understand the importance Christ attached to this service. In reference to the preparatory service Jesus said to Peter, "If I wash thee not thou hast no part with Me." At the conclusion of this act He said, "I have given you an example, that ye should do as I have done." Just before He gave the disciples the bread and wine, Jesus said: "With desire ["I have heartily desired," margin] I have desired to eat this passover with you before I suffer."

The background of the Lord's Supper was the sacrificial system, but the more immediate background was the Passover. This national Jewish festival, commemorating deliverance from Egypt, was now to pass away, and the Lord's Supper was to become the memorial of our Lord's great sacrifice. By faithfully partaking of it, we show that we accept His substitutionary offering in our behalf and by faith accept Him as our Saviour from sin. If we neglect this service, we show a great indifference to God's plan of salvation, and jeopardize our own salvation. O that Christ's great desire to eat with us might find a response in our hearts and create within us a desire to eat with Him!

From childhood a deep impression was made upon my mind relative to the importance of the communion service. I grew up in a church on the prairies of western Minnesota. Some

**ARE WE
INDIFFERENT
to the
COMMUNION
SERVICE?**

H. O. OLSON

of the members lived twenty-five and even thirty miles from the church, and automobiles were unknown. These brethren could not come every Sabbath, but well do I remember how Father, as church elder, would write and inform them when we were to have the Lord's Supper. By Friday evening they would arrive at the homes of those of us who lived nearer to the church. On Sabbath the church would be filled, even though no minister was present.

Well do I remember the first time I took part in this holy rite. O. A. Johnson, then Bible teacher at Union College, visited our church. Instead of having the communion service in connection with the morning preaching hour he conducted it in the afternoon, following a baptismal service, so that those of us who had just

been baptized might have the privilege of taking part.

Never can I forget the message in song that touched our hearts as the clear and appealing voice of Sister Pederson sang, "That Hour in Gethsemane." The sufferings of Christ were brought vividly before us, and now we were to celebrate the memorial of the death and resurrection of our Lord and Saviour. The impression received was deepened as we sang, "Rock of Ages, cleft for me! Let me hide myself in Thee." More than fifty-seven years have passed since that memorable Sabbath, but time has not blurred the picture of the baptismal and communion services, nor weakened the message of sermon and song presented that day.

An experience at another similar service emphasizes the importance of the ordinance of humility. Two of the brethren were at variance, but came to the service anyway. When seated in the small room for the preparatory service they faced one another, but each tried to avoid looking directly at the other. They did not altogether succeed. Somehow they could see that the Spirit of God was at work. Suddenly they arose, embraced each other, and then washed each other's feet. Then they were prepared for the Lord's Supper.

Brethren and sisters, do not neglect these holy rites. There are great blessings in store for those who take part, sensing Christ's presence and seeking His blessing.—*Review and Herald.*



R. R. FIGUEROA

THE title most cherished and most meaningful among us has ever been that of "brother" or "sister." It suggests a very high attainment, under God, and one recognized by heaven. Christ Himself confers it upon His followers. He says, "All ye are brethren" (Matt. 23:8)—not rabbis, or scribes, or doctors, but "brethren." He cherishes the hope that His followers will indeed be brethren.

The significance of this high type of close relationship is well illustrated in the life and relationships of the early Christian church. The heathen looking on were led to exclaim, "Behold, how they love one another!" "They love each other without knowing each other." "Among themselves Christians called each other brethren, and this fraternal name was no mere word. They lived as brothers. . . . The church was in reality one family, all its members children of one heavenly Father."—Uhlhorn, *Conflict of Christianity with Heathenism*.

Probably the sweetest human words that ever fell upon Paul's ears were spoken when, as he sat alone in Damascus, blinded and wondering, a gentle hand was placed on his shoulder and a friendly voice said, "Brother Saul." Acts 22:13. Remembering the circumstances, we find it hard to imagine a more reassuring, fitting, or meaningful salutation than this. When the scales fell from Paul's eyes, he saw the brethren for the first time, and was greatly comforted. The very sight of the brethren on Appii Forum, as he was being conducted down the road

THE PRESIDENT SAYS

to Rome, led him to thank God and take courage.

There is something about fellowship with brethren and sisters that gives strength and courage. Titles and degrees multiply, but none of them will ever replace or surpass this word so fraught with warmth and meaning to the child of God. We are told that in the United States alone in one year more than 300,000 persons receive a Bachelor's degree, more than 61,000 a Master's degree, and more than 8,300 a Doctor's degree. These titles must not lead us to lose the real significance of the heavenly title. It would indeed be a tragedy were we to fall into the same serious error that the proud Jewish rulers did who "were gratified with the sound of their titles on the lips of men."—*The Desire of Ages*, p. 242.

There went out to the Orient some years ago an unassuming, simple-

hearted, good man whose influence has long outlived the days of his earthly pilgrimage. On a certain occasion two or three national workers came, perhaps a little excited, saying, "Do you know that this man has a Doctor's degree?" Back there such letters after names were much more uncommon than now. We had not known about his degree. In his many contacts the man had suggested nothing that would in any way convey the impression that he had one. He was not one who exalted his own virtues or accomplishments. But somehow word had spread around. The only way therefore to find out the facts was to ask him. But it seemed to be a closed subject with him, and he refused even to discuss it. So we continued to call him brother, which to all appearances, pleased him immensely. To this day I do not know what scholastic titles he had earned, but I do know that he bore the higher title of "brother" worthily to the end of life's journey.

So, if earthly titles increase, set not your hearts upon them. Let us ever regard highly the designation that stands for so much—"brother," "sister." May we hear it more often in our churches as we press forward together toward the kingdom.—*Review and Herald*.

SOUTH INDIA UNION

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THE PONDICHERRY EFFORT

C. JOHN

CAST thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

This is a prophecy that is being fulfilled in Pondicherry today. Work was started many years ago in this place and we have a few longstanding families of firm believers in the three angels' messages. But the Lord has said: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." So a public

effort, to be held in Pondicherry, was planned by the North Tamil committee. Pastor C. Moses is the main speaker and the meetings began on June 3, 1956.

Mr. S. Isaac, the worker at Pondicherry, set up a shed for the effort at a central place on a main road of the town and we called it the Voice of Prophecy Lecture Hall. It looks very inviting to the hundreds who attend regularly.

The people who come are a very good class and are liberal in their offerings. They appreciate the messages presented and a few have already expressed their desire to join our church as they believe it is the

only true church for the last days.

The effort is to run for eight or ten weeks in the lecture hall, then we will transfer it to our church building. We have four men and two ladies assisting in this effort and they are really very earnest and consecrated in their work for the Master. The local church members are to be commended for their help in the public

effort meetings and in the church services.

We hope, work, and pray to the end that the Lord of the harvest will make this effort a grand success. We request the prayers of the "TIDINGS" family for an outpouring of the Holy Spirit on the honest in heart in this ancient city. May the glory be to God who is able to save to the uttermost all that believe in Him.

was tried in all manner of temptations.

THE FIRST QUESTION

"Now concerning your first question, look at Hebrews 4:15, 16: 'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' This shows clearly that Christ was tempted 'in all points' as we are. This includes impurity as well as everything else."

"But, Professor," objected Bob, "Jesus was never tempted with exciting radio programmes, filthy magazines, movies, tobacco, and other things that we have around us all the time."

"No, but these modern temptations appeal to the same human weaknesses that Satan has appealed to in times

IS TEMPTATION SIN ?

DYRE DYRESEN

LATE one night a group of boys came over from the dormitory to see me. This was many years ago, and all are now happily married men.

The Week of Prayer had just closed, and the boys were seriously concerned about their souls' salvation. There was one question that had bothered all of them, they said, and they had been discussing it among themselves. "Now we want you to settle it."

"You tell him, Bob," urged one.

"No; you can express yourself better than I can," protested Bob.

After a bit of further hedging, someone blurted out, "Professor, we'd like to know if you think the devil brought temptations to Christ in regard to women?"

I asked them what *they* thought about it.

"Well," said Bob, "you told us in Bible doctrines class that 'whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' It seems to me that if Christ was tempted on this point He would have been guilty of adultery, and you say He was without sin."

Bill sat there pulling on his pockets nervously. It was plain that he did not quite agree with Bob's conclusion, so I asked him, "What is your opinion, Bill?"

He blushed bright red, then exploded. "I don't know exactly what I think. You said in class that Christ was 'in all points tempted like as we

are' and so He understands us when we're tempted. But I'll say this, that if He wasn't tempted in every way that we are, He doesn't fully understand our problems."

He looked up with an expression as if to say: "Well, I've said what I think; now it's up to you." The remaining three boys had said nothing yet, but now one queried, "Don't those two statements *contradict* each other?"

"Well, let's see," I suggested. "You're really asking two questions: First, Was Christ tempted as we are? Second, Did He sin? Let's look at these two questions one at a time and analyze them carefully.

"To begin with, you fellows probably think that you have more temptations than anybody else, that your problems are peculiar to yourselves, and that therefore nobody else really understands your difficulties. According to 1 Corinthians 10:13, however, this isn't so: 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' This states plainly that whatever temptation you meet, no matter how strange it appears to you, it is 'common to man.' You will never meet any temptation that has not been met by some other man. Not all men have met all temptations, but all temptations have been met by men at one time or another. Only Christ

past. Human nature is the same. The external techniques may vary, but the basic temptations are the same. 'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.' 1 John 2:16.

"You must remember that temptation is powerless unless it strikes a responsive cord in the heart. The air is always full of radio programmes, but we are completely unaware of them unless we have our radios tuned in for those programmes. In the same way, we might say that a temptation will be too strong for us only if we are tuned in for it.

"For example, a glass of liquor constitutes a tremendous temptation to one person while at the same time it may be repugnant to another. The same rays from the same sun will harden a lump of clay while they melt a lump of butter. The solution is: 'Keep thy heart with all diligence; for out of it are the issues of life.'"



Prov. 4:23. That's the reason Christ was able to resist temptation successfully. He refused to harbour evil in His heart."

"I think we see what you're driving at, Professor. Would you say then that there's a difference between being tempted and actually yielding to sin?"

"I was just coming to that. It's the second part of your original question, Did Christ sin by being tempted? The answer is No. A common mistake among students of academy age is to think that temptation and sin are synonymous. They're not. Temptation is not sin, but *yielding* to temptation is. Someone has said that we can't keep the birds from flying over our heads, but we can stop them from building nests in our hair. In the same way, we can't keep temptations from coming, but we can refuse to yield to them. I firmly believe that Jesus was tempted 'in all points,' as the Bible says, but He didn't yield. Joseph, too, was tempted, but he refused to sin. One who transgresses

the seventh commandment by looking 'on a woman to lust after her' has more than a fleeting wicked thought. He harbours it, thus permitting temptation to work."

There was a moment of silence, then Bill said, "That seems to me sense." Murmurs of agreement followed, and the boys started to get up and go.

"Just one further thought, fellows," I said. "God has made provision to take care of all our sins caused by human weakness. 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' 1 John 2:1. When temptations come—and come they will—God will provide you with enough resistance to meet them if you live close to Him. He gives you power to live victoriously. But if you should be tripped up in an unguarded moment, you have an advocate, Jesus Christ."—*Review and Herald*.

ordinate all other love to that of the mother.

"The earliest years of a child are the most receptive. It learns more in the first three or four than in all after life. The character of the mother, her care, her love, her looks, her soul, repeat themselves in the child while it is yet in her arms or at her knees."

"Both parents of a Jewish child took an active part in its early education, but it was on the father, especially, that the obligation lay, to teach his children, of both sexes, the sacred law and the other Scriptures, the knowledge of which constituted almost exclusively the sum of Jewish education."

In a virtuous home no opportunity was lost—at the table, at home or abroad, evening or morning—of instilling reverence for God's law into the minds of the family, and of teaching them its express words till they knew them by heart.

"At a later date it was ordered that school masters should be appointed to teach the youth of Jerusalem, because it was written 'The law shall go forth from Zion.' It was therefore provided that higher teachers should be appointed in every district and that the youth of sixteen or seventeen years of age should attend these schools."

"The enthusiasm of the Jews for education, which in their sense of the word, was the learning to read the Law and the committing of it to memory, was amazing. 'A town in which there is no school must perish. Jerusalem was destroyed because the education of the *children was neglected,' says the Talmud. Josephus said, 'We interest ourselves more about the education of our children than about anything else, and hold the observance of the laws and the rules they inculcate, as the weightiest business of our whole lives.' Philo, a contemporary of Christ, wrote, 'The Jews look upon their laws as revelations from God, and are taught them from their earliest childhood. They bear the image of the Law in their souls. They are taught from their very swaddling clothes, by their parents, masters, teachers, in the holy laws, and the unwritten customs and to believe in God, the Father and Creator of the world.'

"The age at which children were

(Continued on p. 11.)

THE SCHOOL GOD PLANNED

O. O. MATTISON

RECENTLY while re-reading the *Life of Christ* by Cunningham Geikie, D.D., I was impressed by his statements on family life and the training of children among God's chosen people during the time when Jesus was growing up in His earthly home. Quoting from the Talmud and other Jewish writings, he presents a home-picture which we would like to see personified in every Adventist home. Note carefully the following statements taken from this interesting book.

"The relation of the Jewish husband to his wife was striking indeed and of great contrast to the nations round about. If he were her Isaac, she was like Rebecca. . . . In eating and drinking let a man keep within his means; in his own dress let him spend only as his means allow; but let him honour his wife and children to the very edge of his power, for they are dependent on him, but he himself is

dependent on God whose word made the world."

"The reverence of children toward their parents was carried to the sublime in Hebrew homes. . . . The tender care of an aged parent was regarded by every Jew as a sacred duty."

Family life resting thus upon holy duty and reverence has been nowhere, in any age, more beautiful than it was, and still is, among the Jews. "The children of a Jewish household were the centre around which its life and love moved. Full of affection and sensibility, the heart of the Jew was not content with loving only those of his own generation, but yearned to extend itself to others who would inherit the future."

"From the inexhaustible springs of family love, rise the saviours of the human race. . . . The Jewish woman alone has the sound principle to sub-

"TOUCH NOT MINE ANNOINTED"

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member who was labouring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting began to lament the low state of religion, and to inquire as to the reason there had been no revival for three years past in their church.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give an opinion, and after a little thought, frankly answered: "No, I don't."

"Do you think the church is alive to the work before it?" "No, I don't."

A twinkle was seen in the eye of the troubler in Zion, and taking courage, he asked, "Do you think the minister's sermon on 'Their Eyes Were Holden' anything wonderfully great?" "No, I don't."

Making bold, after this encouragement in monosyllable, he asked: "Then don't you think we'd better dismiss this man and hire another?"

The old deacon started as if shot with something, and in a tone louder than his wont, shouted: "No, I don't."

"You talk so little, sir," replied the guest, not a little annoyed, "that no one can find out what you do mean."

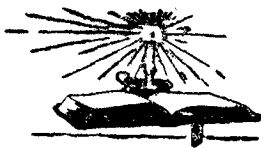
"I talked enough once," replied the old man, rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity: and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man and asked: "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of

yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to move one of the 'stars' which Jesus holds in His right hand if there-by my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me (for I admit that I was a dupe and a tool) flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival yet we were gossiping, criticizing, and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the



THE BIBLE

We search the world for truth; we cull

The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

power of the Spirit and could not convert me; so we hunted him like a deer, until, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labours of His respected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye.

"I heard my pastor was ill, and taking my eldest son with me, set out on a twenty-five-mile train ride to see him. It was evening when I arrived, and his wife, with the spirit any woman would be expected to show toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were like arrows to my soul: 'He may be dying, and the sight of your face might add to his anguish.'

"Has it come to this, I said to myself, that the man whose labours had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? I cried to God to pity me and let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would have gladly taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armour was falling from his limbs, he opened his languid eyes and said: 'Brother Lee! Brother Lee!' I bent over him and sobbed out: 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep, impressive voice: 'Touch not the Lord's anointed, and do my prophets no harm!'

"I spoke tenderly to him, and told

(Continued on p. 6.)

CHRIST AND HIS CROSS

O. A. SKAU

THE other day I read in a foreign magazine the following question. "Did Paine, Darwin, and Voltaire weaken on their own theories and teachings?" I asked myself, Did they? If they did, and it seems clear that they did, what was it that caused these outstanding sceptics to more or less go back on what they had written? A person may, for a while, live on doubt and denials, but it is nevertheless true that only a fool will say there is no God.

Thomas Paine, the American, Charles Darwin, the Englishman, and Francois Marie Arouet de Voltaire, the Frenchman, all finally came to their senses and sought peace of mind in Christ Jesus. Paine wished that all his books had been burned. Darwin, towards the end, faithfully read his Bible and called it a Royal Book. In thinking and talking of the past, he regretted what he had written due to his peculiar ideas, doubts, and speculations. He deplored the fact that these notions of his had caught fire in the minds of others and that people had built up a religion on them. Voltaire, too, regretted that he had scandalized the Scriptures and sown doubt and disbelief in the hearts of many people. Before he died he prayed that God and the church would forgive him.

Christ is the hope of the world and the peace that man needs. "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself, by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled."—Col. 1:20, 21. What we need to do is to approach Christ with open face and behold as in a glass the glory of the Lord and be changed through the influence of the Spirit of God. And as we behold the glory of God, let us present Christ as seen in the Gospel and not in the writings of men.

God so loved, that He gave His
Only begotten
Son, that whosoever believeth in
Him should not
Perish, but have
Everlasting
Life."

—John 3:16.

"The light shining from the cross reveals the love of God. His love is drawing us to Himself. If

we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, 'I delight to do Thy will, O my God.' Ps. 40:8.



Shall we not in these dark days let the light of the cross and the glorious gospel of salvation shine in and

through us? Ought we not to walk in this light and have fellowship with Him? Trials and difficulties are multiplying and we need the stabilizing factors found in our Lord Jesus. Let us answer His invitation to come to Him. In Him we shall find peace and rest of mind.

"TOUCH NOT MINE ANNOINTED"

(Continued from p. 5.)

him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones, but his only reply, murmured as if in a troubled dream, was: 'Touch not Mine annointed, and do my prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said; 'I freely forgive you. But my children who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and that grave. When I slept, Christ stood beside me in my dream, saying: 'Touch not Mine annointed, and do my prophets no harm.'

"These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.'

"My tongue shall cleave to the roof of my mouth, and right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is

done in a place, I believe God will show it to him.

"I will not join you sir, I will not join you, in the scheme that brought you here, and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause division. I would give all to recall what I did thirty years ago. Stop where you are, and pray God if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir.

There is often great power in the little word "no," but sometimes it requires a little courage to speak it as resolutely as did the silent deacon.

—*Author Unknown.*

INSURANCE AGAINST SLIPPING

ARDICE BRANSON

"THE law of his God is in his heart; none of his steps shall slide." Ps. 37:31.

David seemed to have a dread of slipping and sliding. Like all children he probably at one time enjoyed learning to keep his balance on a deceptive surface. But by the time he composed his psalms he was ready to declare his aversion to any uncertainty in his pathway.

During the years that he was a fugitive he must have often missed his footing. Climbing the rough mountain trails, he often encountered the rolling stones that were always ready to trip him. Then when Palestine's sudden violent storms swept torrents of water into the ravines, slippery paths made his pathway a trial. "I am come into deep waters, where the floods overthrow me," he said, remembering his battles with the elements. (Ps. 69:2.)

Feeling his way along a slippery trail was bad enough, but eluding his pursuers under such a handicap was almost impossible. Recalling his exhaustion, he exclaimed, "My feet were almost gone; my steps had well nigh slipped." Ps. 73:2.

Worse than fear of rolling stones

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HIS HOUSE DIDN'T BURN

W. H. MATTISON

OUT of the Punjab there comes the story of a man by the name of Munshi Ram who lives in a village called Bheni Mian Khan. A few months ago, during one of the Punjab's worst floods, Munshi Ram's mud house went down the river. He built a grass hut out of the reeds that grow profusely in the swamps made by the floods. This kind of structure, which most of the villagers put up for protection from the winter cold and as shade against the summer sun, is built by making a frame from the limbs of trees and covering them with thatch.

At this time Munshi made a pledge to God. He pledged to pay a faithful tithe on whatever income he had. Although the income has been little enough because of the floods, and therefore the tithe only a few annas

sometimes, yet he has faithfully kept his pledge.

A few weeks ago, when the heat of the sun in the Punjab was like the blast from a hot oven and when the shade of a thatch house was most needed, Munshi's neighbour's house, which was only about a foot from Munshi's caught fire. As the blaze increased everyone expected to see Munshi's house burn to the ground too and what few belongings were in his house were quickly removed. But when the neighbour's house was completely burned Munshi's house was still standing. Not even a blade of grass was singed!

When visiting the village recently I asked Munshi how it came about that his house was not burned and his answer was: "The Lord sent a strong wind which blew the fire away from my house." Yes, God rewards those who are faithful in tithing.

and floods of water was his horror of miry clay. "Deliver me out of the mire," he pleaded, "And let me not sink: let me be delivered from them that hate me." Ps. 69:14. This refrain in the psalms seems to be an echo from a nightmare experience when the Lord brought him up "out of an horrible pit, out of the miry clay." Ps. 40:2.

David's encounter with the miry clay in a horrible pit might have ended disastrously had not God come to his rescue. Likening sin to the clinging, clutching mire that draws its victims into its depths, David set out to discover a sure way of escape. "Thy mercy, O Lord, held me up," he declared. Ps. 94:18. "Thou hast enlarged my steps under me." Ps. 18:36. A loving God would not allow a repentant child to remain a captive to sin.

But David was not content with rescue; his determination to avoid again becoming a victim led him to the divine safeguard, the law of God. Within its limits was safety. The

miry clay was powerless to rise up and pursue him. He was in danger only if he strayed beyond the protection of the Ten Commandments.

Through the years some have thought to improve the protecting law by removing one or more of its supporting precepts. But instead of an improvement, the breach has allowed men to slip out again into danger. Even one commandment broken causes men to forget the Creator and become subject to sin's sinister control.

David at last found the secret of lasting safety—the commandments of God, not merely as an existing code of laws for man's protection, but as a living standard of conduct written in the heart. One thus in harmony with the Lord does not try to break out of the encircling commandments. Nor does he attempt to replace any of the precepts with his own idea of improvements. While the law remains enshrined in the heart, the ramparts of the soul are invincible. —*Review and Herald.*

"SUFFER LITTLE CHILDREN"

ELSIE BROWNSBERGER

ONE of the happiest days in the life of any Christian parent is the one on which he sees his child baptized into the church. This day is a grand climax to all the prayers, heart-to-heart talks, and uplifting influences that have led to conversion on the part of the child. No doubt many more children would accept Christ when very young if parents would heed the following inspired counsel: "Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners, and of the way of salvation through Christ."—*Counsels on Sabbath School Work*, p. 79.

Many years ago a friend and I were discussing childhood conversions, when she gave me this account of her own baptism. She was but ten years old and dearly loved her Lord and wanted to follow Him all the way. Alone she sought out her pastor and requested baptism.

The pastor, a saintly man of God who had served his church for more than two decades, was convinced of the genuineness of her convictions and agreed to arrange a special service for her. It had long been the custom in this church to consider each baptismal service a special occasion regardless of the number participating, and the members shared in the preparation. Potted plants, ferns, and baskets of flowers were brought to the church to bank the baptismal font, for all felt that the baptism of even one child was important.

There was beauty and solemnity in the little church that day as the members gathered to witness the

public dedication of a child to her God. With a joyful smile little Gertrude stepped into the water, grasping the hands the pastor extended to her. As he led her down into the water he stooped and whispered in her ear, "Will you sing with me, 'Happy Day'?" And the little child, with radiant face, standing in the water hand in hand with her beloved pastor, sang with him:

"Happy day, happy day,
When Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing every day;
Happy day, happy day,
When Jesus washed my sins away!"

And that day marked the beginning of a lifetime of service and consecration to God.

ANOTHER EXPERIENCE

Just last summer I heard of another baptism that I wish I had witnessed. This time it was a lad, also ten years old, the son of very dear friends. Ricky loved his Lord with a fervour and earnestness unusual in one so young. The genuineness of his conversion was revealed in his daily life in the home, at play, and at school. Often he would slip up to his own room, quietly sit down at his desk, and write out the longing of his heart in verse.

"Dear Father, help me for others
my light to shine
That a home in heaven may be
mine."

"I thank Thee for my daily bread
And for the Bible I have read."

"Let us pray to the God that made
us

And thank Him for the Son He
gave us."

"Let us rejoice in all His glory
And again and again tell the
story."

Ricky joined the baptismal class and earnestly prepared for the rite that would publicly mark his union with God. On Friday, the day before his scheduled baptism, Ricky said, "Mother, I don't want to eat any food tomorrow until after my baptism. [The services were scheduled for Sabbath afternoon.] Jesus told us to fast and pray, and I have never fasted. I think I should fast tomorrow." His mother told him that she

did not think that Jesus meant that children should necessarily go without their meals, but Ricky said he felt it was important and he had made up his mind.

On Sabbath morning he declined breakfast. His parents had previously invited the local evangelist and his wife to Sabbath dinner. When the family and guests gathered about the bountifully spread table, Ricky quietly withdrew to his room, spending the noon hour in meditation, Bible study, and prayer!

At the afternoon service, before Ricky appeared, the evangelist who had dined with the family that day told the story of the lad who had fasted and prayed on his baptismal day. And as Ricky descended into the water to be buried with His Lord in baptism, there was scarcely a dry eye in the house.

"Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." Luke 18:16.
—*Review and Herald*.

SOME COMMANDMENTS FOR PARENTS

MANLEY MILES

[Editor's Note.—These commandments, as Elder Miles states in an accompanying letter, are drawn from the writings of Mrs. White though largely stated in his own words.]

1. Thou shalt begin teaching thy child at a very early age, "for then the mind is most impressible, and the lessons given are remembered."

2. Thou shalt study carefully each of thy children, for they are all different.

3. Thou shalt be prepared to listen to counsel from others, for much can be learned thereby.

4. Thou shalt not leave thy child in uncertainty, but shalt point out the way in unmistakable terms and teach him to walk therein.

5. Thou shalt never lose control of thyself, nor correct thy child in

anger, lest thou discourage him and place his feet in the way of death.

6. Thou shalt guard well the associations of thy children, lest they turn against thee, and thou suffer great remorse.

7. Thou shalt teach thy children to practise economy, and by so doing thou shalt save many a marriage.

8. Thou shalt not hurry thy child out of childhood, and thus rob him of a great blessing.

9. Thou shalt retain thy youthful feelings, for God is pleased to "have parents mingle the graceful simplicity of a child with the strength, wisdom, and maturity of manhood and womanhood."

10. Thou shalt never say to thy child: "I cannot do anything with you!" Rather thou shalt pray to God, and He will help thee bring thy children to Him.

11. Thou shalt make thy mealtime a pleasant social occasion.

12. Thou shalt not desecrate the house of God by laughing and common talking, or let thy children laugh and play, for by so doing some have incurred the displeasure of God and shut His presence away from God's people.

13. Thou shalt pray much for heavenly wisdom, for thou art not equal to the task alone.—*Review and Herald.*

"One night, after they presumed everyone was in bed, they sneaked out of their room to keep a date with some other boys and a hot rod. The sound of low voices halted them and they stopped a moment to listen. Their father and mother were praying together. They admitted they had failed in the upbringing of their sons and they asked God to take over. The boys crept back to bed. A few nights later they joined in the family prayers. One of them is now studying for the ministry."

This is one strong weapon in the battle against juvenile delinquency—a family altar in every home! If this objective could be reached, many prisons would close their doors and new hope would dawn upon the world.

Haydn, the renowned composer, met with a group of artists. Each told what gave him the greatest inspiration. Haydn said, "My chapel." He had built one in his home, and it was there that he found spiritual strength and inspiration to create his great musical masterpieces.

"Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin, or in the wilderness. If it is the best one can secure for the Master, He will hallow the place with His presence."

As we build these altars, new hope, new strength, and new joy fill our souls. So let us build altars in our homes where we can entertain our heavenly Guest, for it is in homes of prayer that He delights to linger.—*Review and Herald.*



The most trifling thing done solely to please God is more precious in His sight than all possible austerities and mighty deeds, prompted by vain-glory or self-love.—*J. N. Grou.*

* * *

God is never still. In prayer it is not we who momentarily catch His attention but He ours. So when we fail to hear His voice it is not because He is not speaking so much as that we are not listening.—*Charles Brent.*

* * *

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.—*Matthew Henry.*



BUILDING ALTARS

BEATRICE WORNOW

WHEN James A. Bryant was in a fox hole on Normandy Beach he promised God that if he survived he would help to build family altars in homes. He has done just that, and is still at it. Since coming out of the fox holes he has become a minister and has given his life and time to this most worthy cause. Building altars in the homes of people—what a rewarding and divine privilege that is!

When our homes are permeated with prayer we invite heavenly guests. Angels love to linger in such homes, and the peace, comfort, and protection they bring is beyond estimation. I know this from experience, for at one time I made one of my rooms into a prayer room. It was a blue room, and it became my sanctuary. The minute I entered that sacred place a sweet peace filled my soul.

I love the beautiful picture brought to mind in this quotation: "These clergymen of heaven, radiant with majestic beauty, taught from communion with God, are tireless in their ministry of love. They bring pitchers of refreshment drawn from the rivers of Paradise and pour life into countless wounded bosoms."

Building an altar to the glory of God! Who can esteem the value of

such a blessed task? It is indeed priceless. An altar in your home, and an altar deep in your heart—such a home and such a heart receive daily manna from heaven. An invisible hand gathers it for us, and we are fed from on high. What a wonderful thing it is to build these altars in our homes and encourage others to do likewise. By building altars to the glory of God we can have a bit of heaven while living here on earth.

Our uncertain and difficult times have caused thousands to seek God anew for light and leadership. It is through prayer alone that many problems can be solved. It sheds light into our souls. How much we need this precious light to guide us along the heavenly way.

Here is a story of two boys, told by James Bryant, the minister, showing the power of prayer.



ARE WE LOSING THE VISION?

W. R. BROWN

“**W**HEREUPON, O King Agrippa, I was not disobedient unto the heavenly vision.” This was the testimony made by the apostle Paul as he stood before King Agrippa to answer the charges and accusations brought against him by the Jews.

The apostle, standing before the king, took advantage of the opportunity to relate the whole story of his conversion and to tell of the vision that he had received from the Lord. And years later he could state that he *had not been disobedient to that vision*. In spite of all the trials, persecutions, and perils to which he had been subjected he did not lose sight of God’s purpose for him, that of turning souls from darkness to light.

Today we are living in a world that is groping in darkness. Even though the Bible is still the best seller and graces the bookshelves of practically every home, yet it is also probably the least read and the least understood of all books. Thousands today are turning to psycho-analysis, fortune-telling, palm reading, and to what the world calls religion. They realize their need of something in which they can put their trust.

As a church we declare that we have the light. We consider ourselves as a people apart from the world, a people with vision; but is it possible for us to stand before the world as did Paul and declare that we have not been disobedient unto the heavenly vision?

In the days of old, God gave Israel a vision. He first called Abraham to be the founder of a “great nation.” God desired to make of that nation an example of His own character and a witness to a world lost in sin. It was to be a nation that had the light, and it was to reveal that light to the world.

God assured Israel of His watch care (Deut. 26:17-19). He gave His chosen people a wonderful promise, declaring that Israel would be a pros-

perous nation and the leader of the world (Deut. 28:10-13).

But in spite of these beautiful promises and the assurance of His protection and guidance, and in spite of His warnings (Lev. 26:21, 33; Eze. 12:15), Israel *lost the vision*. They built a wall of prejudice about themselves and set themselves up as superior to all. They erected barriers that prevented them from being witnesses for God. Israel failed in God’s purpose for her. She was not true to her calling.

In 1844 God called the honest in heart from various churches. They were the ones who were to form the nucleus of His last-day “remnant.” They were to be the depository of His truth. And God gave them a vision: “In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from

the Word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.”—*Testimonies*, Vol. 9, p. 19.

WATCHMEN AND LIGHT-BEARERS

They were to be God’s witnesses to a lost world—watchmen and light-bearers. What duty could be more sacred? What duty could be more important than that of revealing to lost humanity the way of eternal life. It is “a work of the most solemn import.”

Upon the remnant is shining “wonderful light from the Word of God,” and we are to distribute that light. The vision states that “*they are to allow nothing else to absorb their attention.*” That means our families and friends, our jobs, our interests—*nothing* is to stand in the way of our giving the message and witnessing to the light. Can we state as did Paul: “I was not disobedient unto the heavenly vision”? Or are we losing the vision? Are we following in the footsteps of Paul or in the footsteps of Israel?

We will not lose the vision in our churches *if* every member has one objective in view—that of winning

COULD THIS BE TRUE?

“TODAY a large part of those who compose our congregation are dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn soul-stirring truths, but they have not put them into practice. . . . If they continue in this state God will reject them. They are unfitting themselves to be members of His family.”—*Christian Service*, pages 44, 45.

“Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died.”—*Christian Service*, p. 81.

“If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, this world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.”—*Testimonies*, Vol. 9, page 29.

“The world needs missionaries, consecrated home missionaries, and *no one will be registered in the books of heaven who has not a missionary spirit.*”—*Christian Service*, pages 86, 87. (Italics supplied.)—O. W. LANGE.

LET GOD TAKE CARE OF HIS WORK

ELLEN G. WHITE

THERE is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.

When I voyaged from Portland, Me., to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death.

After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot.

The captain was not ready to do that, for he knew that he lacked experience.

Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel.

When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly? . . . Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of His name? Can you not believe in Him? Can you not commit the cause to Him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work.—*The Review and Herald*, Sept. 20, 1892.

souls. We will not lose the vision if every organization within our churches is geared for *evangelizing the world*. That means our ministry, our Dorcas societies, our young people's societies, our Sabbath schools. Is such the case today? Or could it be that we are now functioning just for our own members?

Are our young people's societies presenting programmes just for our members, or do they have an "eye single" for *evangelism*? Are the Dorcas societies merely providing social occasions, or are they doing all within their power to help needy people for the purpose of saving them for eternity? It is very possible to do all that is required to help some hungry individual and still neglect to follow through with the purpose of winning that person to Christ.

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath*

School Work, p. 10. Is such the case today, or is the Sabbath school adapted to merely interest and uplift our own members each Sabbath? This is important, but the saving of new souls must not be forgotten.

All of our churches and every department within our churches, from the pastor on down to the smallest Sabbath school class, should have one objective in view, and that objective should be *evangelism*. This objective should be kept before the church at all times lest we be disobedient to the heavenly vision.

Any organization that has no ultimate purpose or end in view will soon begin to disgress. The wisest man who ever lived said under inspiration, "Where there is no vision, the people perish." Prov. 29:18.

"If you feel no burden of soul for those who are ready to perish . . . , there will be no room for you in the kingdom of God."—*Testimonies*, Vol. 9, pp. 103, 104.

"If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labour for Him. The very labour will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. *We shall feel the same tender craving for souls that He has felt.*"—*Christ's Object Lessons*, pp. 49, 50. (Italics supplied.)

Can it be that we need to make a change in our lives and in our planning? If so, let us turn to God in repentance, seeking Him for a new vision of a lost world and our responsibility to dying sinners. Then let us be about the Lord's business.—*Review and Herald*.

THE SCHOOL GOD PLANNED

(Continued from p. 4.)

to be sent to school is fixed by the Mischna. 'Do not take a boy to be taught until he is six years old, but from that year receive him, and train him as you would an ox, which day by day, bears a heavier load.'

"Even the number of scholars a teacher might teach is rigidly fixed. 'Rabba said a schoolmaster may receive to the number of twenty-five scholars. If there be fifty, there must be two masters; if forty there must be an assistant who is to be paid, half by the congregation and half by the school master.'

"The early years of Christ were, doubtless spent in such a school, after He had passed from the first lessons of Mary and the instructions of Joseph."

Today I wonder if we as pastors, church leaders, and as parents are following such a blueprint for the saving of our homes and our children. If we were I am sure our losses would be far less and our children would grow up in the truth and remain true and loyal to it as it would be in their very bones.

Think on these quotations, and if their principles are not found in operation in your own home, then I would request you to faithfully try them out. I am confident the results will be soul-satisfying to you and your influence as a worker for God would become much more efficient and your efforts would bear more lasting results in your own home and community.

THE LORD LOOKETH ON THE HEART

M. B. ALEXANDER

THE phrenologist looks at your head and estimates your ability by its shape.

The palmist looks at your hand and attempts to predict your future from the lines which he sees there.

The astrologer looks at the stars and professes to predict your fate by the time of your birth.

The doctor looks at your tongue and can tell you considerable about your health.

The detective looks at your eye and finds there an index to your mind and character.

The seedsman looks at the seed and can tell you whether or not it has the productive element therein.

The average man looks at your clothes and draws his conclusion from them. "But the Lord looketh on the heart."

God cannot be deceived by appearances. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. The psalmist was conscious of this and said:

"O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there: if I make my bed in hell, behold, Thou

art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Ps. 139:1-12.

Many persons do not care to be known so intimately. The knowledge is unpleasant to them; they wish that they were not known. And some say: "How doth God know? and is there knowledge in the Most High?" Ps. 73:11. Certainly God knows; for He would not be God if He were not omniscient. He is all wise and therefore knows all about the selfishness, pride, unbelief, prejudice, hypocrisy, self-righteousness, subtle dealings of individuals, unrest, and yes, every form of sin existing in the heart. He says: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart." Jer. 17:9, 10. He knows us infinitely better than we know ourselves. And the marvellous thing of it all is that although He knows us so thoroughly, He nevertheless loves us—not the sins—but the sinners. And He has declared and manifested that love. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:9, 10. God knowing all about our sins knew exactly what sacrifice would be required to meet man's needs. "He . . . spared not His own Son, but delivered Him up for us all." Rom. 8:32. The Lord Jesus has once suffered for our sins, "the just for the unjust that He might bring us to God." 1 Peter 3:18.

All who believe on the Lord Jesus Christ are saved! The value of the work of Christ is put to their account by God and they are cleansed. It should be a matter of great comfort to the believer to know that God sees

him in Christ "clean every whit," a "new creation."

How does God see you? Does He see you in your sins? If so, this is a dangerous condition to be in; for to die in your sins it to perish. But you need not remain in your sins. Avail yourself of the sacrifice of Christ. Make Him your Saviour today.

GOD'S NAME FOUND IN EARLY INDIAN LITERATURE

RECENTLY while doing some research for my employers, I came across a very fascinating piece of information.

Among the rare collections of the Harvard College Library in Boston is a thin volume that is of particular interest to students of Indian history. It is one of the earliest books printed in India. In fact, insofar as it is known, it is the second earliest Indian book in existence, the first one having been printed in the Portuguese language in the year 1561 at Goa. Further, as far as books printed in Indian languages are concerned, this is the most ancient book known to be in existence. It bears the year 1578. It is in the Tamil language. The place of publication was Coulam (Quilon) on the Malabar coast, which was a stronghold of Christianity and where East and West met in trade. The paper used was of the finest quality available in that period, and was presumably imported from China which had regular trade connections with Malabar at that time.

This volume is a translation from the Portuguese into Tamil. It has sixteen pages, each measuring approximately 5½ inches by 4 inches. The first page contains the title in Portuguese, *Doctrina Christiana*, and a brief address both in Portuguese and in Tamil. The last page has some of the Tamil alphabets, and closes with again stating the place and the

year of printing both in Tamil and Portuguese.

What interests us most is the fact that this is a Christian book. The title of the book may be rendered in English as "The Doctrines of the Christian church," meaning, of course, the creeds of the Roman Catholic Church. Nevertheless, it is very remarkable that the first book in an Indian language is about the true God. The first page contains a humble address of worship to *Thambiran*, the true God. And, the main body of the text opens with the allusion that the God whom the Christians worship is the One who created the heaven and the earth and is all-powerful. To me this was very

significant. It might have been that the earliest printed matter in India would be about some Hindu god, or about the messages of the prophet Mohammed, or about some tenets of Buddhism, or about any of the other sundry religions. But it was not so. It was about the God who made heaven and earth.

This we might consider as the beginning of publishing work in India—the publishing of Christian literature. Despite the fact that man has perverted the invention and the art of printing to advance Satan's designs, God's purpose that His name should be honoured and His cause extended continues to be fulfilled.

—SAMUEL KOILPILLAI

NEWS FROM

THE WORLD FIELD

RANGOON POLICE OFFICER MEETS SABBATH TEST

E. C. BECK

THE thrilling testimony given here was first related at our Youth Week of Prayer by U Cheng Kyu, who is a police officer in Rangoon, Burma. He believes in putting "Christ Above All." God rewards such faithfulness, as our brother's story shows.

He first told how this message came to him, and how in all things he felt it possible to live up to it, with the help of God, except the Sabbath truth. It took him some time to see that this too, can be kept with the same help. "I knew it was the true Sabbath and I wanted to keep it," he said. "But I knew the government didn't take Saturday off, and I thought my officers wouldn't let me off on Sabbath, some would jeer at me, I might lose my job, and my wife and relatives would not agree to it."

So U Cheng Kyu continued to think of these objections and said to himself, with these objections foremost in his mind, "It's impossible." But one day God's voice spoke to him from the Bible. "With men this

is impossible; but with God all things are possible. . . . Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19:26-29.

"Here," he said, "I found new strength and a new hope. The impossible vanished and I decided to obey my Lord."

At first there were no Sabbath problems, because he was on a four months' leave. When he went back on duty as a circle inspector of police, he arranged his own programme, taking Sabbaths off and making up the time on Sunday. One day the superior officer, having noticed that U Cheng Kyu took off on Saturday, asked him if he had permission. "No," he replied. "Well," said the officer, "since your work is always done, I guess it's all right."

This brother was a happy man in his new-found faith. But just recently he was transferred to the court prosecuting department. There are two such courts in Rangoon. U Cheng Kyu's new duty was to present cases to the district magistrate for prosecution. Cases came up every day, including Saturday.

The first Sabbath he asked his senior officer to do his work. Nothing was said. The next Sabbath the junior officer presented the cases. However, on Monday the district magistrate called our brother to his office and informed him in positive terms that he must personally put up the cases on Saturday. Now came the test!

The commissioner of police, when interviewed, listened very attentively but offered no solution. It seemed there was no way out but to give up his work—two years short of a pension.

Of course man's extremity is God's opportunity. So U Cheng Kyu went home and placed the case in the hands of God. On his knees he prayed as he had never prayed before. "Lord, I ask not that you give me all I want, but Lord, take all you want of me. I surrender my all into Thy hands to help me not according to my desires but according to Thy divine will." Again he made his decision to keep the Sabbath no matter what should befall him.

That very week he was called to fill the vacancy created when another officer doing similar work for another magistrate was transferred. "To my great joy and amazement," he said, "I discovered that this magistrate does not like to fix cases on Saturday, and never does. He is a Buddhist. I cannot explain to you why he doesn't have Sabbath cases. All I know is that God heard and answered my prayer in His own way, and I go on rejoicing in His wonderful love.

"I stand before you tonight as a living example of the fact that God helps him who does his duty faithfully. What is man's duty? 'Fear God, and keep His commandments: for this is the whole duty of man.'" Eccl. 12:13.—*Review and Herald*.

LITERATURE WORK IN THE EAST MEDITERRANEAN UNION

HENRY MELKI

IN MANY parts of the world field the publishing work has become a very important means of spreading the gospel. In the Middle East, however, this branch of service has been somewhat retarded. Publishing facilities have been small, and colporteurs have been few. Up to the

middle of 1953 a very small amount of sales had been recorded.

When the Middle East College ended its school year in June, 1953, I had just arrived from Australia. An institute was held, and twenty-three students decided to canvass for the three summer months.

The only literature available was a health book, the *Hope* magazine (like *Signs of the Times*), and two or three small pamphlets. Nevertheless, the summer ended with a grand total of LL. 8,000 (\$2,560). That was the biggest accomplishment of its kind in the history of our denomination in the Middle East up to that time.

In the summer of 1954, however, forty-three students entered the canvassing work, three of whom helped in training colporteurs in different missions of the union. Most of the books sold were small religious booklets. Over one thousand copies of *The Other Side of Death* were placed in the city of Aleppo alone. During that summer we had many wonderful experiences with civilians, government officials, and clergymen.

One colporteur wrote: "About nine o'clock in the morning I knocked at a door where a very dignified gentleman met me. 'Good morning,' I said. 'Good morning,' he answered; 'what can I do for you?' As I gave my introductory talk I was invited in to the most luxuriously-furnished living room I had ever seen. I soon discovered that he was the most capable lawyer in the city. I had not been able to sell any books to the three lawyers I had met before, but this gentleman asked me for a copy of each of the seven booklets I had. With thanks and prayer to God, I left rejoicing. His words still ring in my ears: 'Your work is the highest profession; keep your courage.'"

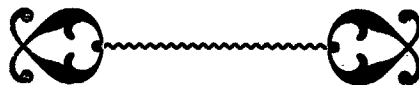
During that summer we had through God's help more than doubled the sales of the previous year—a total of LL. 20,000 (\$6,400).

For the summer of 1955 the Arabic translation of *Modern Medical Counsellor* was available. Forty colporteurs were spread over the missions of the East Mediterranean Union, except Turkey—Lebanon, Syria, Iraq, Jordan, and Cyprus. While I was visiting the colporteurs

in Iraq one time, two of our Lebanese men were detained by the authorities, who kept their books till the next morning. The next day when we went to meet the officers we were cordially welcomed, and I had a good talk with the chief commissioner. By the end of our interview we were able to sell several copies of our books to him and a few of the other officers.

The total sales for this summer amounted to over LL. 30,000 (\$9,600).

As I write this article one regular colporteur has brought his fifth report since the summer work, and he is proving to be very successful. We are praying for many like him, hoping that a strong army of colporteurs will be built in the East Mediterranean Union.—*Review and Herald*.



THE ALTERED PRAYER

HAROLD A. TOMS

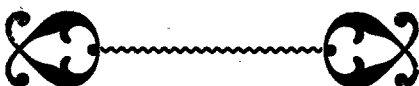
"Not pain but pleasures give me,
Lord," I cried,
"And blissful peace, that I may e'er
rejoice!"
Then while I waited, hark! I heard
His voice:

"Thou wishest pleasures only? Lo! I
died

In pain unspeakable to set thee free,
The while My Father's face from Me
was hid,
That I all sorrows from thy soul
might rid.

For sin I tasted death for thee:
Eternal separation from My God
And loss of Heaven's pleasures seemed
My fate
On Calv'ry's cross, that endless joys
be thine."

"O Lord, forgive my selfish plea.
With rod
Of pain afflict till sin I learn to hate—
Till fellowship in suff'ring shall be
mine."



THE CONVERSION OF WAMME KITEBA

[The following story, told by a native believer in Africa, was sent to us by J. P. Sundquist, MV and Home Missionary secretary for the Southern African Division.—EDITORS.]

WAMME Kiteba was a heathen "doctor." She was given many goats, sheep and cows; sometimes money, too. Her oldest boy took his stand for Christ in our branch Sabbath school. He liked music so well that we went to his home village to sing and preach the gospel. One day when I preached there I spoke about the coming of Christ. That night the old woman didn't sleep for a long time as she thought about what I had said. When she slept she dreamed about the coming of the Lord Jesus. She saw the dead raised from their graves and all the holy people taken up to heaven.

In the morning this woman went to her son and said, "I want to go to Sabbath school with you today. Please help me carry my doctor's appliances with me so that I may give up all my heathen practices."

Her son, surprised to hear this good news, helped carry all her doctor's equipment to the branch Sabbath school. When the sermon was finished the old woman took her stand and received Jesus into her heart. She said, "I have another thing to tell; I want you to take my appliances and burn them up so I will not return to Satan again." So all of us went out under a tree and made a fire and put all the things into the fire. She was very happy, and said, "I am a Christian now."

This woman's husband, however, is trying to force her to leave her belief. One Sabbath recently she was beaten by him so that she had wounds all over her body when she came to Sabbath school. Others asked her, "Why don't you accuse your husband to the chief?" She said, "My Saviour received more wounds than I, but He didn't accuse any person. He said, 'Father, forgive them because they don't know what they do.' I do so, too, for my husband." She was happy to be beaten for Christ her Saviour.—*Review and Herald*.

Miscellany

● **B. NOWRANGI**, Voice of Prophecy secretary of the Northeast India Union, reports the baptism of three Voice of Prophecy students in the Singbhum District of Bihar. These persons are from a new district and a new tribe and from territory which has been unentered during the past twenty-five years we have been working in that area.

● **A. M. AKBAR**, president of the Punjab Mission in Pakistan, tells of the excellent village meetings that are being conducted there, resulting on June 16 in the baptism of twelve candidates, and on June 19 in the baptism of eleven more. Brother Akbar reports a total of forty-nine baptisms during May and June and the opening of seven village evangelistic efforts during the latter month.

● **YAQUB KHAN** was recently transferred from Chuharkana School to Peshawar for evangelistic work. He reports excellent patronage at the clinic in Peshawar and much evangelistic interest as a result of the church work.

● **ENCOURAGING** attendance at the meetings held at Tenali is reported by **G. Isaiah, Ch. Paul** is stationed there and five village efforts are being held in that area. Brother Isaiah leads out in the Tenali effort.

● **PRESS** equipment for the printing work at Chuharkana School has been ordered and is now on the way to Pakistan. Plans are being laid for an addition to the industrial building to house the press and the curriculum at Chuharkana will also include printing instruction.

● **I. J. DAVID** of the Punjab Mission has been following up an interest at Gukkar, near Gujranwala. Word has just been received that twenty-two persons have recently been baptized, and it is hoped that a church will be organized there in the near future.

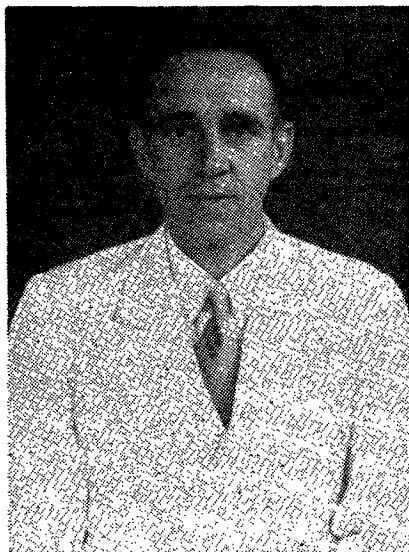
● **A SPECIAL** appeal for a large Dorcas and Welfare offering was made throughout the Pakistan Union on July 7. The funds will go to help the victims of the recent heavy floods in Faridpur District in East Pakistan.

● Two of our young people, Mohan Samuel and John Hsuen, have been accepted for medical training at the Christian Medical College at Vellore. This now brings to a total of twelve the number of students studying in the different classes at Vellore.

● **WORD** has been received from Kottarakara school that they now have 350 students enrolled there. This we believe is the largest enrolment



MEET OUR WORKERS



PASTOR D. K. DOWN took his Theological course at the Australasian Missionary College and after spending some time in the canvassing field was appointed to evangelistic work in north New South Wales, Australia. Three years later he was called to north New Zealand where he laboured for four years in evangelistic work. Brother Down then returned to Australia where he again engaged in evangelism for one year and it was at this time the call came to him from the Southern Asia Division. Since coming here he has spent two years in aggressive evangelism in Calcutta and is now completing his second evangelistic effort in Shillong, Assam.

It may interest the older workers in the Division to know that Pastor Down was won from Agnosticism in the first public effort held by **J. B. Conley** in Australia when he went there from India.



of any of our boarding elementary and high schools in the Southern Asia Division.

● **E. A. ANDERSON** is now located at Moulmein, and plans are under way for the construction of a new church and mission office building there.

● **BARNABAS PETER** reports from Myaungmya an enrolment of 250 students this year. This is much more than the plant at Myaungmya can care for, but plans are under way for expansion and relocation which will relieve this situation.

● **THE** entire Division will be happy for the report from Burma that the location for the Union Training School has been approved. The location at Kyauk-taing is eight miles from Toungoo. The soil seems very productive, and there is a plentiful supply of water from a cool stream which flows through the property. The land will be acquired from the government at a very low cost to the Burma Union.

● **THE** Uplift Goal of Rs. 30,000/- for the Burma Union will soon be reached. **C. B. Guild** reports that the Rangoon church was divided into five bands with a goal of Rs. 21,000/- which has now been reached, including a goal of Rs. 1,000/- for the church school which was reached in

(Continued on p. 16.)

Southern Asia Tidings

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MISCELLANY

(Continued from p. 15.)



BOOK NOTES

The book of the year for 1956 is "The Desire of Ages." Are you aware that you can obtain a copy unabridged and fully indexed, bound in waterproof Keratol for only Rs. 4/12-. Never before has so much book been available for so little money.

"The Desire of Ages" contains the facts of Jesus' life and a presentation of His teachings that appeal to the heart of the non-Christian. Every worker and believer should have at least two copies in his home, one for himself and another to loan to friends and neighbours.

This book is outstandingly appropriate for use as a gift book to be given for regular attendance at evangelistic services. Remember, the price is only Rs. 4/12/-.

"Day by Day" comes from the pen of the late F. M. Wilcox, one-time editor of "The Review and Herald." There is a selection of 366 devotional readings—one for each day of the year. This book is not dated so it is appropriate for any year. The current price is Rs. 12/1/- for the cloth binding and Rs. 17/1/- for the deluxe binding. As long as our stock last you may buy for Rs. 9/8/- cloth, and Rs. 13/1/- deluxe.

Adlai A. Esteb is one of our Seventh-day Adventist poets. The best of his compositions have been compiled in the volume "Driftwood." You must read this. Every item is good. The current price is Rs. 8/9/-, but as long as our stock lasts you may buy a copy for only Rs 7/5/-.

Are you in need of a Dictionary? Dictionaries are useful volumes to have about the house. They help to settle disputes and keep things running smoothly. A "Thorndikes' Century Dictionary" will cost you only Rs. 14/4/- from the Oriental Watchman Publishing House.

Are you having a hard time to reconcile your daily experiences with the promises you read about in the Scriptures? Read "Bombs and Blessings." It will encourage you. Only a few copies remain. Rs. 9/8/- is the price, but as long as our stock lasts you can have a copy for only Rs. 5/-.

If you do not possess a copy of the "Church Manual" now is the time to buy. The price has gone up from Rs. 9/8/- to Rs. 12/3/-. If you order from us now you will save Rs. 2/11/-.

ORIENTAL WATCHMAN PUBLISHING HOUSE
BOX 35, POONA 1

one week. Workers, church members, institutional workers and students all had a part in carrying forward this programme in Rangoon. The other units in Burma have already reached or exceeded their goals.

● DOCTOR and Mrs. R. M. Shrewsbury, Ann, and Connie arrived in Rangoon on Wednesday, June 20. Dr. Shrewsbury has recently completed a special course in Ophthalmology at the University of Missouri.

● ELEVEN students from the Burma Union are now enrolled in the different classes at Spicer College and Secondary School. Gilbert Gyi has arrived for attendance at Wadia College. Go Za Kham from the Chin Hills is among the group from Burma attending Spicer College this year.

● THE Kin Saung Press in Rangoon is now printing the final forms of the Burmese *Steps to Christ*. This book is being bound in such a way that it will provide an attractive gift to give to friends. The *Story of Redemption* has been translated, and will be printed as soon as paper is received for it.

● O. W. LANGE reports that the Division Uplift Goal of Rs. 210,000/- has now been reached and exceeded according to figures just received from the field. Final reports from the different fields are not in, but we can now pass along word that the Uplift Goal for 1956 has been reached!

● I. SUBUSHANAM writes from Vijayavada that forty people have been baptized in the North Telugu Section since the beginning of the year. Good interests have developed in Khammameth, Srikakulam, and Masulipatnam where the work has recently been opened up. Narsapur School has also had a record enrolment with 150 applications.—D. S. J.

He who feasts every day, feasts no day.—C. Simmons.

Nothing is really work unless we would rather be doing something else.—Selected.

Talent is the capacity of doing anything that depends on application and industry and it is a voluntary power, while genius is involuntary.—Hazlitt.