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## Where Are You Going?

O. W. LANGE



A MAN once said to me, "I don't know where I'm going, but I'm on my way." What a sad state to be in. Just think of it—a man going through life working, pushing, pulling, toiling this way and that way without a definite goal, not sure where he is bound for.

Could it be that many who claim to be among God's remnant people are like that, floundering around, up today, down tomorrow? They see all the faults of their brethren whom they freely criticize and judge. In their prayers, they vaguely pray about their sins and the coming of the Lord, but mostly they pray to God to give them some temporal blessing.

Could it be possible that the condition represented by Jesus in Matt. 24:48, 49 has come upon us. Having heard the message of the Saviour's soon coming, have we found waiting hard, and finally concluded that Jesus will not come in our day so we had better get all we can out of life and out of the world, but still cling in name to the church?

### WHERE ARE WE GOING?

Why not face the issue squarely—where are we going?

Are we really pilgrims on the earth using every day of probation God gives us to prepare for the promised land; or are we just sliding along barely keeping in good and regular fellowship, with a good eye out for every advantage this life has to offer?

Do you have a kind of "dull" longing down in your heart? Has your conscience been speaking to you warning you of the dangers of your course and have you been promising yourself that you were going to do something about it soon?

### TRUE CONVERSION

Do you sometimes wonder whether you are truly converted or not? Peter wasn't, you will remember, even though he had spent three and a half years with Jesus. Would you like to check up on yourself to see? Read the next statement carefully.

"Every truly converted soul will be intensely desirous to bring others

from the darkness of error into the marvellous light of the righteousness of Jesus Christ."—*Review and Herald*, July 21, 1896.

God has sent this soul-stirring thought to His people for this very time. There can be no doubt but the end of earth's history is very near. *We are going home to the New Earth.* Today, many are in the same sad, unconverted condition in which Peter was when Jesus was crucified.

### WHAT MUST WE DO TO BE SAVED?

The Lord has the answer ready. "Let there be a work of reformation and repentance. Let all seek for the outpouring of the Holy Spirit. As with the disciples after the ascension of Christ, it may require several days of earnestly seeking God and putting away of sin."—E. G. White, M.S. 107, 1903.

It is necessary that "redeeming the time" we work out our own salvation. (See Eph. 5:16; Phil. 2:12.)

Every one who will go through to the kingdom has a definite work to do: first for himself in the putting

## Greetings to the Church in Southern Asia

**G**REETINGS to our Fellow-workers and to our Brethren and Sisters throughout the Southern Asia Division.

As I write these words I am making last-minute preparations for my trip through the interesting field of Southern Asia. By the time these words are in print, I hope to be in your midst and extending my greetings in person. But today I am looking forward with keen anticipation to the pleasure of meeting the stalwarts of the faith among the laymen of the churches in Asia.

A great work has been done through the years. But greater days are ahead. Yes, the greatest days of this mighty movement are just before us. God has promised to bare His holy arm in the sight of the nations. He has promised that "the final movements will be rapid ones." He has promised that "He will finish the work and cut it short in righteousness for a short work will the Lord do upon the earth."

What a precious privilege to be "workers together with God." He is not ashamed to call us "brethren." He has commanded us to "GO" and then He added, "I will be with you always, even to the end of the world."

At the coming Laymen's Institutes I hope to meet many of our active laymen as well as our ministers throughout the Southern Asia Division. What stories of victories I will hear! What great spiritual achievements will be recounted! What exploits for the cause of the Master will be recited! Yes, I am thrilled with the thought that I will be able to hear *more* of the "Acts of the Apostles" while in the Southern Asia Division.



ADLAI ALBERT ESTEB  
Editor of *GO* and Associate Secretary  
Home Missionary Department  
General Conference

away of sin and worldliness and selfishness; and second, the giving of the message to others.

### TALK OF JESUS' LOVE

"Many are longing to grow in grace. They pray over the matter, and are surprised that their prayers are not answered, the Master has given them a work to do whereby they shall grow. Of what value is it to pray when there is need of work? The question is, are they seeking to save souls for whom Christ died? Spiritual growth depends upon giving to others the light that God has given to you. You are to put forth your best thoughts in active labour to do good, and only good, in your family, in your church, and in your neighbourhood."—*Youth's Instructor*, Feb. 3, 1898.

"Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of His goodness, His mercy, and His righteousness."—*Ib.*

### GOD WILL USE HUMBLE MEN

"When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ and display a steadfast purpose that will not fail nor be discouraged. God will use humble men to do His work, for there is a large vineyard calling for labourers."—*Review and Herald*, July 21, 1896.

"When God's people are working by the Holy Spirit, they will manifest a zeal that is according to knowledge. . . . They will reflect the light that God has been giving for years. The spirit

of criticism will be put away, filled with the spirit of humility, they will be of one mind, united with one another and with Christ."—E. G. White, M.S. 107, 1903.

We know where we are going! Let us seek God humbly for complete conversion; let us place ourselves wholly on the altar for Christ; let us be "worked" by the Holy Spirit and manifest zeal according to the knowledge of coming events.

When workers and laymen join in full consecration to speed the day of the final outpouring of God's Spirit we will see a thousand souls converted where there is now one.

There is a noble forgetfulness—that which does not remember injuries.—*C. Simmons.*

I know no such thing as genius; it is nothing but labour and diligence.—*Hogarth.*

**BURMA UNION***President: C. B. Guild**Secretary-Treasurer: Pein Gyi**Office Address: 68 U Wisara Road, Rangoon***UPLIFT AMONG DIPLOMATS**

CECIL B. GUILD

**S**AYA FREDDIE BA TIN, Saya Ephraim Han and the writer had the privilege of visiting the personnel of the Embassies, Legations, and Consulates in Rangoon to acquaint them with the Seventh-day Adventist programme and invite their participation. This was done during the time of the Uplift campaign conducted by the Rangoon church. We were received most cordially and enjoyed this experience immensely.

Our first call was at the Japanese Embassy where the Ambassador's secretary took the responsibility of repeating last year's contribution. Then as the Ambassador came in we were very politely invited into his office to visit with him. All spoke of the fine work being done at the Rangoon Seventh-day Adventist Hospital, and by the doctors who have been there during the past few years.

Officials of the American and British Embassies agreed to circularize their staff and report the results to us. From past experience their total contributions will amount to several hundred kyats. Members of the Dutch, Yugoslavian, Indonesian, Ceylonese, Nepalese, French, and Italian Diplomatic Corps joined the others in liberal contributions.

His Excellency, the Ambassador from India, received us very kindly, and asked us to come the next day. On his return Brother Ba Tin expected to receive the answer from his secretary, but found that the ambassador himself waited some time to see him and make his contribution and he expressed his appreciation for the medical help given to his own staff.

As we came to the Russian Embassy we were impressed to go in. There the consul and a secretary indicated great interest when we mentioned the recent newspaper reports of fifty

thousand Seventh-day Adventist members in Russia. They asked many questions concerning our beliefs, and very kindly took us around to see the large and beautiful paintings of Russian scenery. Their contribution was then given. We also enjoyed seeing the large and beautiful pottery in the Chinese Embassy and received their good contribution.

In one of the Embassies the gentle-

man whom we met wanted to know why we build such substantial buildings and continue with expansion of our work while we believe and teach that Christ may come at any time. Then we called his attention to the words of Scripture which instruct us to "Occupy till I come," and he quite agreed that this was the right outlook.

We are very thankful for God's blessing which has made possible the surpassing of our K. 30,000 Uplift Goal early in July, but most of all for the pleasant contacts which have been made with friends of our work, and the good influence which we hope will result.

**HITCHHIKERS**

D. A. DELAFIELD

**O**NE day a friend of mine was driving his car along a highway in Michigan when half a mile ahead he saw a hitchhiker with an arm outstretched and a bobbing thumb gesturing for a ride.

"Where are you going?" asked my friend. "Kalamazoo," replied the hitchhiker.

"Hop in and I'll give you a lift."

Before the hitchhiker could say a word my friend, whom we shall call Bill Watson, opened up his heart and began to share his faith. After speaking briefly, he asked, "Are you a Christian?" To this the man replied, "No, but I'm interested in what you are saying." So Bill continued talking to him earnestly.

As he neared the outskirts of Kalamazoo, he stopped and let the hitchhiker out of the car. Then as he was about to drive away, the man said, "My friend, you don't know it, but I got into your car planning to rob you of everything you possessed, including this car." He then patted the revolver, which bulged in his hip pocket. "In fact, I don't know what might have happened if you hadn't spoken to me about Christ." Then his voice seemed to crack and his eyes

were moist with tears. "You have answered questions I have wanted to know all my life. When I got into your car I was a robber. Now I feel as though I have something worth while to live for. Thanks, mister. Thanks so much." And he walked away into the city with a new look of hope on his face.

"I am thankful," my friend said to me, "that I talked to that man about Jesus. Suppose I had failed." Then he shuddered as he went on, "Suppose I had failed to share my faith. I might have lost my own life. As it is, I may have won a soul for eternity."

This is a true experience and teaches us the lesson that every Christian—young or old—ought to let his light shine and declare himself on Christ's side.

And, by the way, another lesson we can learn from this story is that hitchhiking can be dangerous. It makes no difference whether you ride with somebody else or whether you give somebody else a ride in your car, make sure you know pretty well what you are doing before you take a chance.—*Review and Herald*.

## "WHEN I CLOSED THE DOORS OF THE CHURCH"

CARLYLE B. HAYNES

"WHAT does a man have to do to join your church?"

The question was asked by a man whom I fervently wanted as a member. He was a man of importance, with high connections, wide influence and prestige in one of the greatest cities of the world. And now he had come to me of his own accord. I had not pressed the truth upon him. He was taking the initiative himself. That is as I like to have it.

And yet I turned him away. Not because I wanted to. I had no choice. If I was to be faithful to my own convictions I could do nothing else. I closed the doors of the church to him. And I have never had a single regret.

Let me sketch the background. The place was New York City. The man was a lawyer of great repute, well known, not only in legal circles as an able and successful attorney, but in social circles as a sophisticated clubman. He had come into touch with our faith through the devoted services of an Adventist nurse, well along in years, whom he had taken into his home to care for him and his family after she had nursed him back to health following a grave illness.

He had the greatest respect for this nurse. She had talked to him in his helplessness about the things she believed, read the Bible to him, as well as other books, answered his questions as best she could. Her faith intrigued him, and his questions became more and more searching and insistent. As he regained his strength and began to look forward to resuming his professional activities she felt she could carry him no further along the pathway to truth. So she turned him over to me.

At the time, I was charged with the administrative responsibilities of the Greater New York Conference.

Connected with our work in that great city were legal problems related at times to our financial affairs, at times to property matters. I welcomed the opportunity to talk these problems over with, and obtain the advice of, this skilled man of the law. So although we spent much time discussing the Bible and its teaching, together with the reasons for our faith, we also discussed much more mundane things.

Through the weeks and months that followed we grew to like each other a great deal. He learned our faith, he became acquainted with our churches, he advised us regarding legal matters, and finally we made him our conference lawyer.

During this time he had me accompany him to gatherings that he thought I would be interested in and enjoy. He was a member of the Masonic order, and of the highest degree. He associated with men of great names in the life of the city, politically, socially, and professionally. Men who were known around the world came to the affairs, banquets, socials, he frequented. He would have me meet them all. With most of them he was on a first-name basis.

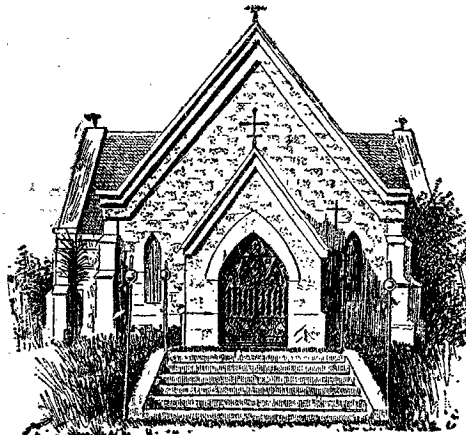
I do not need to tell you that one of my most ardent desires was to have this man, whom I had learned to love, come to his Lord for salvation, accept the message of present truth, and give me the supreme happiness of baptizing him into our faith. I was much in prayer about this, and longed exceedingly for his conversion. I was not, of course, unaware that the winning of such a man would cause a stir and much comment that would be favourable to the cause of God, no matter how critical it might be of him. I dearly wanted this important man in our faith.

However, I was not willing to make any compromises to get him in. If he became an Adventist he must do so in the right way. There would be no lowering of the bars to let him in easily. He must come as any other would come, as all others should come, knowing himself a lost sinner, coming to Jesus in simple faith for the forgiveness of his sins, learning the truth for this time, embracing it—and all of it—turning away from the follies of the world, and giving himself wholly to carrying out the truth and all its teachings in the life he lived among men. I lost this man, but I have always been thankful I did not abandon that standard. You will understand what I mean when I let you listen in to the conversation that followed the question with which this story opens.

We were in my office. We had been going over some legal matters. When we came to the end, he looked at me earnestly and said, "What does a man have to do to join your church?"

I admit my heart leaped. It had come at last—the moment I had hoped for. I breathed a quick prayer that God would give me wisdom to handle this matter helpfully and replied, "Are you thinking of joining our church?"

"Yes," he said, "I am. I have become well acquainted with what you are doing in the world and I like it. I have learned what you believe, and



I find that I, too, believe it. I am not a member of any church, and I have often thought I should be. Now I would like to learn your entrance requirements. What do I have to do to become a member? I think, if you

will have me; of course, I will come along with you."

As he said the words "if you will have me," he smiled as if to say, "Of course, there can be no question about that."

I looked at him, and my heart yearned over him. And I said:

"I have not known you this long time, of course, without hoping that the time would come when we could talk about this. I would dearly like to have you come among us. There is nothing I want more. However, to prevent any disappointment or regret on your part, and in order to be perfectly open and honest on our part, I am strongly of the opinion that before you take such an important step as that which unites you with our church you should be fully acquainted with what our church stands for, and what it teaches, and what it would expect of you."

"Oh, quite," he agreed, "that is what I had in mind in asking my question. I thought, however, that I had become rather thoroughly acquainted with your faith. What more do I need to learn?"

"You drink alcoholic beverages, do you not?"

"A little, now and then—you know, a social glass at suppers and banquets, and get-togethers of the profession. That's all."

"You would expect to continue?"

"Yes, of course. Would that bar me?"

"You also play cards, I think, do you not?"

"Yes, but what has that to do with it?"

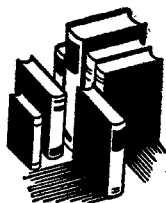
"Before I discuss that, let me complete my inquiry. You dance occasionally?"

"Oh, a little. It is not anything I enjoy. But my social crowd engages in it and I go along."

"You attend the theatre?"

"Yes, occasionally. I do not get much pleasure from it, but my wife enjoys going, and I take her. Would these things keep me out of the church?"

"I am afraid you would discover they would make you very uncomfortable in church. You see, when you join our church you are professing that you have turned away from the world and abandoned its allurements and gaities, given up worldly



## BOOK NOTES

**"The Great Controversy Between Christ and Satan"** treats on both the past and the future. Through its pages the work of Satan in the lives of men and in the history of nations is clearly portrayed. Graphic descriptions of the time of trouble and the end of the world bring to light experiences we may be called upon to endure.

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practices, and turned wholly to Christ, to follow Him alone. And if you have not done that, then you should make no profession of having done it.

"Being a Christian is not merely professing to believe certain Bible truths, it is also to live a new life, a totally different life, not your old life a bit reformed and made over, but another life altogether, the actual life of Christ in your flesh. And if

that should not be the case with you, I would advise you in all friendly earnestness and kindness to wait to come into the church until you are ready to accept the full meaning and full requirements of Christian discipleship.

"Much as I would delight in having you in our church, my regard for you prompts me to counsel you to study this matter further, and come

into the church when you can be comfortable in it. With the other members professing and living one way, and you living another, you can readily see that you would not feel very much at home. And I think too much of you to want you to have that sort of experience."

He flushed a bit, and then said, "It adds up to this, doesn't it, that you will not have me?"

"Put it another way," I said. "It adds up to this, that the step you desire to take is of such supreme importance that it needs further study and thought and preparation before you are ready to take it."

"Put it any way you like, but I know when I have been turned down. I must go now. We will talk about this again."

He left me. I knew at once he had not relished what I had said. But there was more than that. I feared it was more than dislike, that it was resentment. I was uneasy lest I had driven him entirely beyond reach. It grieved me.

I neither saw him nor heard from him for a month. Then, one day as I was walking to my office, a hand fell on my shoulder. I turned to see his face. It was smiling, and that friendly smile lifted a load from my heart. What he said was: "You know, my friend, you made me angry and resentful the other day when you let me know I wasn't the sort of person you wanted in your church."

"Oh, I didn't say that," I exclaimed.

"Now, don't spoil everything by taking it back. I know you did not say just that, but that was what you meant, and that is the way I took it. What I want to tell you now is that, notwithstanding my anger and resentment, it did me a world of good. I had it coming to me. I have gotten over my miffed feelings, and the sore place is healing, and I am laughing at my lacerated pride. You really gave me a terrific jolt, but it was a jolt I needed, and it did me a great deal of good.

"You see," he continued, "I had gotten myself around to thinking that any church in New York would be glad, even delighted, to welcome me to its membership. I am afraid I went so far as to think I would be conferring something of a favour upon

### SOUTH INDIA UNION

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### CHURCH ORGANIZATION AT MANGALAKAL

K. C. CHACKO

**A**BOUT two years ago the third angel's message was preached in Mangalalal, a village in Nedumangadu Taluk, by Pastor J. V. Jacob, the district leader, lay preacher Brother L. Thompson, and the worker in charge of the station. As a result of the effort and other meetings held there from time to time fifteen precious souls accepted Jesus Christ and were buried with Him in baptism by Pastor J. V. Jacob, and became members of the Remnant Church.

These members have been faithful tithe-payers and Sabbath-keepers since then, and it was suggested that a church be organized in this place. So on Sabbath June 30 the president of the South Kerala Section, Pastor L. C. Charles and Pastor J. V. Jacob, arrived at Mangalalal for this purpose.

At 10:30 a.m. the service began and the sermon was preached by Pastor L. C. Charles. The fifteen members were organized into a church by Pastor J. V. Jacob and officers were elected. Brother Moses Japath was ordained and set apart as deacon of the church, and the meeting was then bought to a close with prayer and gratitude to God for another witness of His goodness.



a church to offer to join it. I confess I had quite an exalted idea of my importance. When I approached you about the matter I felt sure you would jump at the chance I was offering you.

"To put it mildly, you did not jump—at any rate, in the direction I thought you would. And although I was sore for a week or so, I have been grinning ever since. I walked right into the thing I deserved. And I am here today to thank you, and to do so sincerely, for what you did for me."

"But we really do want you in our church," I said.

"I know, I know. And perhaps, someday, I will be there. But not now. You were right, I am not ready. I can see that now. And I am glad you made me see it. I would, indeed, be out of place, a real misfit, in a church that stands for the things your church stands for. I would be uncomfortable and unhappy. But there is another thing I want to say to you. May I go into your office with you briefly?"

"Of course, come along."

When we were at ease in the office he continued:

"Since our talk the other day I have acquired a profound respect and regard for Seventh-day Adventists. I regarded you highly before, or I never would have offered to join you. But my regard is now greatly augmented. You people really stand for something, and you do not let down or compromise your standards. I admire that. It is an easy thing to join other churches, so easy that it means nothing. Not your church. You require not only belief but a life. I have the belief—but not the life. Don't ever let that high standard down. I want you to know that you have won my highest respect."

On a number of subsequent occasions I approached the subject of his spiritual condition with him. I was always stopped by a quickly raised admonitory hand, and a mild, "Not yet." He continued to be a good friend, our conference lawyer, and more than once he thanked me for what I had done. But he never turned away from the world. He never came into the faith.

I went to South America for five years. He died while I was away.

This story, true in every part, has been told to impress one important point. That point is that no person should be encouraged to join, or be taken into, the Seventh-day Adventist Church until and unless he is a Christian, saved by the grace of Christ. People should not join the church to become Christians; they join because they are Christians.

My lawyer friend, I knew, was not a Christian. He was a worldling. He was a most likable worldling, but nevertheless a worldling. As a worldling he did not belong in the church.

He had every expectation of remaining a worldling. If he had come into the church he would have remained a worldling. Coming into the church would not have made him a Christian. It would have made him a hypocrite.

There is another point I would make about this matter of coming into the church. It is not enough for a man to be a Christian to qualify

him for membership in our church. Something more should be required. What that something more is I have in mind to tell you by relating another incident in my New York ministry, and about another professional man. This I shall call "When I Opened the Doors of the Church."

[Look for this article in our next issue.]

### PAKISTAN UNION

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### HEAVEN'S STORM SIGNALS

R. S. FERNANDO

**E**AST Pakistan is again facing a serious crisis due to the bursting of river banks for the third time in succession. A people, faced with food scarcity and kept alive by doles and relief rice, are feverishly and unitedly preparing for the worst. Diseases of various types are taking heavy toll and death consequent on prolonged malnutrition and starvation is not infrequent. As we tour more than 20,000 sq. miles of the area affected, giving relief to the suffering, we are often asked to explain the meaning of these floods and famines. There are some who blame God for them. The aged illiterate is satisfied to believe that he is paying for some demerit in a previous life while the inexperienced youth jest at the faith of their fathers. But the Christian turns to his guidebook, the Bible, to learn there that "fire and hail; snow, and vapours; stormy wind" are Divine signals "fulfilling His word." Ps. 148:8. "He turns rivers into a desert; a fruitful land into a salty waste, because of the wickedness of its inhabitants." Ps. 107:33. (RSV.)

#### CALLS US BACK TO HIS COMMANDMENTS

The iniquity that exists in the world today is due to contempt of God's law. Wherever the divine precepts are rejected sin reigns supreme. "There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing and committing adultery; they break all bounds and murder

follows murder." Hosea 4:1, 2. (RSV.) This is a sad but true prophetic description of the moral decline of these times—an inevitable result of teaching and preaching that the ten commandments are not binding upon the citizen of the twentieth century. When every gentle means fails God sometimes speaks through storms, floods, famines, pestilences, and earthquakes to cause men to sense their spiritual peril and turn to God. "Know then in your heart that, as a man disciplines his son, the Lord your God disciplines you. So you shall keep the commandments of the Lord your God, by walking in His ways and by fearing Him." Deut. 8:5, 6. (RSV.)

#### SATAN CONTROLS ELEMENTS

Those who rebel against God will come under the control of Satan. He being "the prince of the air," controls the elements and works through calamities by sea, air and land to garner in his harvest of unprepared souls. Times are so evil that the upright man finds his very life is in danger. (Isa. 59:15.) At one time Job complained that he was called upon to suffer afflictions "without cause." Job 9:17. Job was "an upright man" according to God's own testimony, but yet his flocks, servants, houses, and children were swept away as in a moment. God lifted his protection over Job and permitted Satan to afflict him (Job 1:9), to demonstrate that Job served God out of pure love and not for the benefits he received from God. Job refused to surrender his faith in God and declared that "though He slay me, yet will I trust in Him." Job 13:15.

### GOD CALLS US BACK TO HIS HOME

As we near the end of the world Christ indicated that there would be "distress of nations, with perplexity; the sea and the waves roaring" and "famines and earthquakes in divers places," to lead men to prepare for His coming. Luke 21:25, 28; Matt. 24:7. In recent years floods have become widespread not only in places where they have become more or less a natural phenomenon, but also in places where in the living memory of mankind, they never occurred before. Even where floods are common the extent and magnitude of the damage done is unsurpassed. According to a compilation made by *The Daily Mail* there were two earthquakes of high intensity in the nineteenth century. But in the first half of the twentieth century there have been fourteen such earthquakes. The world-wide network of seismograph stations located 796 significant earthquakes during 1950, including one of the two greatest quakes ever recorded. In 1956 Afghanistan suffered from an earthquake which buried whole villages and turned the course of rivers thus creating lakes and flooding villages. The island of Ceylon was struck by a flood in the same month which submerged 5,000 homes. And the same newspaper reported of a flood in Nebraska, U. S. A., though having no geographi-

(Continued on p. 11.)



### "TREASURE IN EARTHEN VESSEL"

Margaret Locke

"Treasure in earthen vessel,"  
Dearer than silver or gold;  
Nothing more precious or sweeter  
Than this earthen vessel could hold—  
A hope of eternal salvation,  
An earnest of mansions above—  
No worldly pleasure can equal this treasure,  
Given by the God of love.

Knowledge of Him and His glory,  
The witness that I am His child,  
His Spirit within giving comfort,  
Though without are storms dark and wild.

"Treasure in earthen vessel!"—  
Marvellous grace! O how sweet!  
I'll part with it never, and praise Him forever,  
And lay down my all at His feet.



# To Help YOU

Beginning with this issue the "Southern Asia Tidings" will carry Sabbath School Helps for the senior lessons dating one month in advance. We trust that these will prove a blessing to you.  
*The Sabbath School Department*

## Sabbath School Lesson Help

by HARRY W. LOWE

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For SABBATH, September 1

### THE ELECT OF GOD

Two phenomena are ever present in God's plans to reveal Himself to man. (1) That of a unique people, and (2) that of a unique person. Both meet us in the study of "the servant of the Lord" question, because sometimes "the servant" is the people; at others, and with increasing clearness, it is the Lord Jesus Christ.

The reason given for God's choice of Israel is: "Because He loved thy fathers, therefore He chose their seed." Deut. 4:37. His election of Israel was not to automatic salvation, but to spiritual service: "Ye are My witnesses, . . . and My servant whom I have chosen. . . . Ye are My witnesses. . . that I am God." Isa. 43:10-12. God's desire to reveal Himself through His people is marked all through the Old Testament.

#### THE GOD OF ISRAEL

Despite the failures of Israel, all that the world knows of monotheism today came because the Hebrews taught the nations that there is one God who "created the heavens" (Isa. 42:5), through whom alone salvation is obtained. "God called Israel, and blessed and exalted them, not that by obedience to His law they alone might receive His favour. . . but in order to reveal Himself through them to all the inhabitants of the earth."—*Patriarchs and Prophets*, p. 369.

In times when "the servant" people regressed from God, as in the days of Isaiah, we hear the Lord's lament: "Who is blind, but My servant? or deaf, as My messenger that I sent?" (see verses 18, 19). "The blindness

and the deafness are of just the same kind as in 29:9: there, the defeat is in understanding the prophecies; here, in insight into their fulfilment and significance. In four clauses the paradoxical truth is expressed, that just God's chosen people have the least mind for His revelation."—Orelli, *Prophecies of Isaiah*, p. 238. How the church today should profit by the lessons of this ancient experience.

#### THE CHOSEN SERVANT

The same divine care, the same unchanging purpose of revelation, is seen in "My servant" of Isaiah 42:1, interpreted in Matthew 12:7-21, following Christ's Sabbath healing of the man with the withered hand: "That it might be fulfilled which was spoken by Esaias. . . , saying, Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles. . . . In His name shall the Gentiles trust."

In Him the whole world is to see and feel God's love, and in Him all who believe become the chosen seed. In this forty-second chapter we see the servant in relation to (1) God (verse 1), (2) man (verses 2-7), and (3) the future (verses 9-17).

In a cheap and raucous world Messiah "shall not cry, nor lift up, nor cause His voice to be heard in the street." Verse 2. In a hard world, where men care much for themselves and little for others, "a bruised reed shall He not break, and the smoking

flax shall He not quench: He shall bring forth judgment unto truth." Verse 3. This was Christ's mission on earth at the time of His first advent. His work described in the next verse will be consummated at His Second Advent. "He shall not fail nor be discouraged till He have set judgment in the earth: and the isles shall wait for His law."

"It must be obvious to any unprejudiced mind that there is only one Person who can fit into this picture, and it is none other than the promised Messiah, the Son of God. The history of this planet can furnish only one Person who completely answers to this description."—Coltman, *Musings in Isaiah*, p. 27.

God's church is always at a point between two glories. There is the glory of God's wondrous works of old (Ps. 77:11), and there is the future glory of the consummated kingdom when Jesus comes (Rev. 21:26). The glory from each shines upon the church's present, in which she may thus live triumphantly. Hence Isaiah bids the church seven centuries before Christ to "sing unto the Lord a new song." Isa. 42:10, for He will "go forth as a mighty man." (verse 13) to accomplish everything to which He has set His hand.

"Days of darkness and discouragement had overtaken Judah, and darker days lay ahead, but Isaiah proclaimed a message of comfort and hope. (Isa. 40:1, 2.) As the people looked forward to the glorious future they could even now rejoice and sing and thank God for His wonderful mercy and love."—*The SDA Bible Commentary* on Isa. 42:10.

#### ADAMANT SPIRIT OF ISRAEL

In Isaiah 42, verses 23-25, we have a passage showing the adamant spirit with which Israel so often refused to profit from past experience, and hence were unable to believe God's Word relating to the future. "Who among you will give ear to this? Who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, He against whom we have sinned?"

It is a modern failing also. "Who lays past experience to heart, and will hereafter give greater heed to



God's Word?"—Orelli, *Prophecies of Isaiah*, p. 239.

It is worth recalling two promises of the church's future triumph as we close our study of her failures and triumphs in days gone by:

"The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of

God to the world that is to be lightened with its glory."—*Testimonies to Ministers*, p. 50.

"Clad in the armour of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

who shall let it?" ("turn it back" margin). Isa. 43:13.

The events of the present, at any time, are things published by God in former times, and constitute evidence for believing what God publishes now about the future. Are we any less blind and deaf today than were Israel and the world in Isaiah's day? "And who, as I . . . shall declare the things that are coming?" Isa. 44:7.

God has in His Word opened before us the great events of the future, all that it is essential for us to know—and He has given us a safe guide for our feet amid all its perils: but it is Satan's purpose to destroy men's confidence in God."—*Patriarchs and Prophets*, pp. 686, 687.

The almighty speaks of events yet future as though they have already occurred; so sure His hand, so unalterable His will. Thus He speaks of happenings a century and a half after Isaiah's death: "For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans. . . . I am the Lord, your Holy One, the Creator of Israel, your King. Isa. 43:14, 15. The coarse shouts of the Chaldeans on merchant vessels and pleasure crafts on the Euphrates will be turned to cries of distress.

This is the first mention of Babylon's fall, but not the last, by the prophet. God "will do a new thing," which shall dwarf the things of old: "I will even make a way in the wilderness, and rivers in the desert." Verses 19, 20. There is the usual figurative language in describing the glories of the spiritual conquests made by God's work in the earth: "The beast of the field shall honour Me, the dragons and the owls (better, jackals and ostriches): because I give waters in the wilderness."

"These glorious results were to follow the proclamation of the gospel in the spiritually desolate regions of

## Sabbath School Lesson Help

For SABBATH, September 8

### THE GATHERING OF ISRAEL

Whenever God talks about redeeming grace, we are up in heaven looking down upon men, and not on earth looking at ourselves. Whatever God says about His redemptive purposes is beautiful, because He sees the subjects of grace covered by the righteousness of the Son of His grace. "Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul."—*Christ's Object Lessons* p. 311.

The phrases in verse 1 establish God's creative, redemptive ownership of man. The Lord "created," "formed," "redeemed," "called thee by thy name," and therefore "thou art Mine." There is a personal, progressive relationship here of an intimate nature, owing to the unmerited kindness of God.

#### GOD'S KEEPING POWER

He will ransom Israel at the cost of wealthy nations—Egypt, Ethiopia and Seba (Verse 3). When the three Hebrew worthies were under trial, they relied on God's word in Isaiah 43:2. "In the hour of their trial they remembered the promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned.'"—*Prophets and Kings*, p. 512. This promise "is plainly not limited to this momentary trouble, but is to be taken as meaning that God will miraculously keep

His people in general on their pilgrimage through the world."—Orelli, *Prophecies in Isaiah*, p. 247.

The familiar method of judicial process is adopted in verses 8 and 9 as God calls upon the blind and deaf who have refused to see and hear of His providence and prediction, and they are challenged to say, "It is truth." When critics date the authorship of the last half of Isaiah long after the Captivity (it is our belief that the entire book was written before the Captivity), they not only devitalize this book; they become like these unbelievers whom God now challenges.

#### THE WORD TO ABRAHAM

One of the clearest of all ancient prophecies was the word to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not their's and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13, 14.

The sequel is equally explicit and was a fact of history known far and wide: "And it came to pass . . . the selfsame day . . . that all the hosts of the Lord went out from the land of Egypt." Ex. 12:41. The judgment of Egypt, the rescue of Israel, the conquest of Canaan, the deliverance from Assyria, were historic events lending veracity to God's assertion that He would similarly bring down the Babylonians. "I will work, and

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**The Sabbath School offering goal is 4% of one's income per month. Remember that on the thirteenth Sabbath our offering goal should be three times that of our regular offering.**

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earth."—*The SDA Bible Commentary* on Isa. 43:20.

#### THE MOTIVE OF REDEMPTION

There is a reminder that Israel is not the origin of its own salvation: "Thou hast not called upon Me. . . . Thou hast not brought Me . . . of thy burnt offerings." Verses 22, 23. We should respond to that thought in these words of Christian hymnody. "Nothing in my hand I bring."

"I, even I, am He that blotteth out thy transgressions for Mine own sake." Verse 25. In the hymn "Rock of Ages" we sing, "Thou must save, and Thou alone." The beloved disciple would respond to that: "We love Him, because He first loved us." 1 John 4:19. And Paul would say: "But God, who is rich in mercy, for His great love wherewith He loved

us, even when we were dead in sins, hath quickened us together with Christ. . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:4-8.

"Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard: 'Come all ye thirsting souls; come and drink.' . . . Let every soul, women as well as men, sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled: In that day the Lord shall open fountains in the valleys, and 'rivers in the desert,' and 'with joy shall ye draw water out of the wells of salvation.' Isaiah 41:18; 43:19, 20; 12:3."—*Testimonies*, Vol. 6, p. 86.

indeed, but he was ready for it.

#### BE READY NOW

The thought was challenging. Would I be as ready as John was if my call came now? Would you be as ready, friend of mine? We often read the challenge, "In such an hour as ye think not." Yes, we measure the time of probation left by the nearness of the coming of Jesus; but for many, near as that event is, the time left for them is **even shorter**.

It was during the heavy bombing raids on Great Britain early in World War II. A weekly meeting of the evangelistic company was in progress. One of the Bible instructors stated that a woman with whom she had been studying in a **distant city** had twice rejected the opportunity of accepting Christ as her **Saviour**. "Today," she said, "I feel especially burdened concerning her salvation."

We suggested that she should write to her that day. She did. She made a most earnest appeal to that person to take her stand for Christ without any delay. The letter was received Tuesday noon. At the prayer meeting that night the woman told of the letter she had received and publicly declared before others her surrender to the Lord. She went home with peace in her heart. That night the enemy bombers did their work and a bomb hit her little cottage. Her call had come.

We cannot count on tomorrow, for we know not what a day may bring forth. But we can count on an eternity of tomorrows and life everlasting in a kingdom where sorrow and sadness will never enter if we are ready when the Master calls.

Are you ready? Is all laid on the altar? Is everything right with the Saviour? Make your peace with Him now. "Now is the accepted time." Delay may result in eternal loss. Do not put off the decision until it is forever too late.

The great ruler of apostolic days listened to the stirring appeal of the apostle Paul and said, "Almost thou persuadest me to be a Christian." Almost—but as far as we know the matter stayed that way. Convenient seasons never come. Friend of mine, surrender your all—**Now**.—*Review and Herald*.

## DO NOT DELAY

W<sup>e</sup> JOHN CANNON

**H**IS eyes sparkled with his newfound joy in the Advent message. He gazed intently upon the teacher as the Sabbath school lesson unfolded the ministry of angels in the life of Jesus. To him it was a wonderful story, as thrilling as anything he had ever heard. He had travelled much, this man of sixty-one years. He had tried many things, but was only now experiencing the joy of the Christian life. We shall call him John Carson.

John had been in difficulty both spiritually and physically. He had seen the welcome sign over the Adventist Welfare Centre in Washington, D. C. Maybe the director could help him, he thought. So he went inside. The director did help him, and the next Sabbath found him in Sabbath school in the city church just a block away. It was a strange atmosphere, but soon he felt responsive to the friendly church and his soul felt a warmth for which he had longed. After the morning service he talked with the pastor and promised to come regularly. He kept that promise faithfully, right up to that Sabbath

morning a short while ago.









The morning service was on the topic "Christ Liveth in Me," and ended with an appeal for full surrender to Christ. John decided with many others that this was his chance to make full consecration. Again he mentioned as he left the meeting how much the service had meant to him.

That was to be the last service he would attend, and those were probably the last words he spoke on this earth, for a few minutes later, just after leaving the church, John was killed.

When we received the news we felt sad. We had learned to know and love him, even in so short a time. Upon reflection, however, there was much for which to thank God in the experience, for what better way to spend the last hour of life than to be in God's house? And to think that the very last thing he did was to surrender to his Saviour! One would not like to think of how things might have stood if he had been killed only a few months earlier. The greatest thing is not *when* the summons comes, but whether we are *ready* when it comes. John's call came suddenly

# U P L I F T

As at June 30, 1956

UNION	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%	GOAL	Percentage
BOMBAY STATE											Rs. 21,975	Rs. 26,000— 84½ %
BURMA											Rs. 32,556	30,000—108½ %
CEYLON											Rs. 15,000	15,000—100 %
NORTHEAST											Rs. 14,498 — — —	34,000— 43 %
NORTHWESTERN											Rs. 30,000	30,000—100 %
SOUTH INDIA											Rs. 54,000	45,000—120 %
PAKISTAN											Rs. 59,627	30,000—199 %
<b>DIVISION TOTAL</b>											Rs. 227,656	210,000—108 %

## A SPLENDID ACHIEVEMENT

**T**HROUGH co-operation and hard work, under the blessing of God, the total Uplift receipts reported to mid-year amount to Rs. 2,27,656/-.

We are very happy as we view these fine figures, but when we compare them with those of last year they are not good enough. We still have a good deal to do to pull in the tag ends to swell our totals in order to reach last year's wonderful achievement of Rs. 2,93,549-10-0. To do this we must collect Rs. 65,893-10-0, and it can be done if every worker and layman will do his honest part.

Several important sections of the field are waiting for a suitable time for their Uplift campaign. Soon all the Unions will have reached the financial goals set for them.

Burma recently set a new record when she raised her Uplift goal in two weeks' time. Ask Brother Ah Chu how they did it. His answer will be—"Everybody worked!"

At first I was getting worried when I saw a great big zero on the Burma report, but Pastor Mattison, relying

on his long experience of good relationship with the Burma workers said, "Don't you worry, Brother Lange, you can count on Burma. They will get their goal in a few days when the time comes to start." And they did!

All through the field the brethren have done a really wonderful job this year.

Please consider the following for a moment.

Have you reached your Uplift goal? Presidents and institutional heads, have you collected a sum equivalent to at least one month's salary?

Secretaries, have you done your full share?

Institutional workers and teachers, have you taken an active part?

Pastors and evangelists, have you led your churches to a victorious ending of the Uplift campaign in your circles, making opportunity for every member to take part?

Have you watched for souls as you have gathered funds? Have you kept a list for follow-up work?

Financial goals are not enough.

The Home Missionary department stands for "every member doing his part." The Uplift is a part of the Home Missionary programme.

Let us all unite to do our full share in the Uplift endeavour.

—O. W. LANGE.

## HEAVEN'S STORM SIGNALS

(Continued from p. 7.)

cal affinity. Evidently the Lord is permitting these calamities to come to us to wean us away from this present life of ease and make us long for the heavenly home.

### CALLS US BACK TO THE BIBLE

These divine danger signals are explained in the Bible and if we neglect to study the Scriptures we shall not know of the power of God and will wander in error. The steamer "Badora" left the Chittagong port disregarding the storm signals given by the port authorities and went down in the Bay of Bengal with its human cargo of 200-souls. At the time of

(Continued on p. 15.)



## THE WORK OF UNSETTLING THE FAITH OF MEN

FREDERICK LEE

**T**HE Remnant Church is passing through days of spiritual peril when the faith of every member will be assailed. This will not be so much by frontal attack as by flanking movements and sapping operations.

We are told that the enemy of God's people will use deceptions to beguile and upset them. Yes, he will even perform miracles to lead them astray. We are told that the remnant people will have to face almost overwhelming delusions. Many will be swept off their feet, and among these will be some of the brilliant lights among us. Thus the question is asked by the messenger of the Lord, "Are the people of God so firmly established upon His Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only?"—*The Great Controversy*, p. 625.

As a nation is "softened up" by a war of nerves, so the church is to experience its most deadly thrust through a campaign of criticism and doubt. It can be said that such a campaign has already begun. Though it has been in existence ever since the beginnings of this movement, this campaign of insinuation, evil surmising, and open lies is increasing as we near the climax of our warfare.

The most harmful thing about it is the fact that the enemy at times employs susceptible men and women who may be influential in the church. They would deny that they desire to overthrow the church of God; yet their very attitude of doubt concerning the great fundamentals of the third angel's message, their questioning concerning important principles that we have held as a people, do much to undermine the unity and confidence of our people just when we need these twin virtues as never before.

In these attacks the Spirit of prophecy is not forgotten. In fact, the enemy no doubt knows that if he can undermine confidence in the one through whom God has given important counsel to this people, he need not trouble with less effective methods. But not being sure of his success in this direction, he sees to it that slurs are cast upon the leadership of the church, that their sins of commission and omission are emphasized. If he cannot cause certain ones



### ENCOURAGEMENT

HOPE ROOD BARRY

Come ye yourselves apart and rest awhile;

The way is long, and tangled is the path

For weary feet;

And in your heart

The song is stilled, and eyes are dim,  
And lips are dry and parched

With midday heat.

Come ye yourselves apart and rest awhile

In shadowed glen beside the cooling fount

Of life's pure stream;

Drink sure and deep;

And from your heart shall ring again

The song of joy and gladness

That makes life sweet.

And on your way you'll go again rejoicing,

And bravely bear your load,

Knowing the Friend

Who loves you like a brother, walks with you,

Up the road.



to stumble on this point, he seeks to undermine their faith in the doctrines upon which this movement rests, and the standards it upholds.

### GIVE NO EAR TO IDLE TALK

Dear reader, the enemy will most certainly undermine your faith sooner or later if you will give him an ear. No doubt he has a starting point for his campaign to unsettle the faith of the remnant people. Mistakes have been made; men are not always what they ought to be. But so it will be until the end, when the righteous are sealed, and separated from the unrighteous. If you have nothing more than the acts of your brethren and sisters to bind you to the truth of God, then you are on perilous ground. The enemy will use your disgruntled state of mind, your hurt feelings, your dissatisfaction with certain appointments or plans, your questioning concerning certain teachings, as an entering wedge for greater assaults on your faith. Soon you will be believing lies and seeking to tear down that which you once built up.

Those who have arisen to oppose the Remnant Church have not always been prompted by right motives. The emissaries of what is often proclaimed to be new light are all too prone to reveal their true feelings and their real purpose as they criticise some leader of the work or talk of unfair treatment. This should be the first test of any bearer of new light: Does he present a clear-cut message of truth, or does he bring confusion of heart by his unsavoury comments, and confusion of mind by his twisting of Scripture? If, after such a one has spoken, your mind is left in a daze as to what his real message is, but you are clear that he wishes to abuse his brethren in the church, then you may know that he had no new light. All he has is the same spirit that upset the unity of heaven and brought confusion to the world, and that will bring confusion to God's people in these last days if the enemy of souls can have his way.

We do well to consider the words of the messenger of the Lord:

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and

decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumours and in their turn will repeat them, and thus a link will be formed connecting them with the arch-deceiver. This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many

souls will be balanced in the wrong direction."—*Testimonies*, Vol. 5, pp. 295, 296.

The only way we can combat this work of the enemy is to give no countenance to one who may come with a message of complaint. Give no sympathetic ear to irresponsible criticism. Do not for a moment give your influence to anything that will divide the ranks of the remnant people. Make sure of your faith in the fundamentals of the Advent message and the living standards of God's people. Then let the winds blow. They cannot harm you so long as you feel the strength that comes from a certain and unwavering faith.—*Review and Herald*.

the beautiful, the true. We have known others who would see in almost every casual remark a smutty innuendo or in every artless deed a dark scheme.

Thus the tendency always is to weigh the motives and actions of others in the light of our own experience. And often the faults we are quick to condemn in others are ones that have attained rather substantial growth in our own lives. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1.

No one is perfect. Certainly the church is not perfect. Hence self-appointed critics and character scavengers will always find material on which to feed. But the husks of others' failings will do little to nourish our souls. Just as looking for the best in others will enlarge and bless our lives, so conversely, the habit of criticism will wizen and blight our experience.

It is well for us to feel a deep concern for the dangers that beset the church both from within and from without. It should cause serious self-examination when the church seems to lack power from above. We may even be righteously indignant when we observe subtle attempts being made to lower our standards, liberalize our teachings, or forsake the landmarks that have made us a people.

In vision the prophet Ezekiel was shown "the men that sigh and that cry for all the abominations that be done in the midst [of Jerusalem]." Eze. 9:4. Does this mean that we should be harsh and critical of one another? Does this give license for turning the weapons of our warfare against our fellow church members or against the church? Hardly. It does mean that we should feel an inner anguish of soul—an anguish that will prompt self-examination and a seeking for the Holy Spirit.

If each individual member would follow such a course, the group who see only mud would steadily diminish in numbers, while those with their gaze fixed upon the stars would increase.—*Review and Herald*.

## THE DIFFERENCE IS WITHIN

K. H. WOOD

"Two men looked through prison bars—  
One saw mud; the other stars."

THIS bit of verse, attributed to various authors, points up sharply the truth that the essential difference between individuals lies not so much in that which is without—their environment—but that which is within, their own experience.

Two men may be slogging through an open field. One is from the city; the other, from the country. To the city dweller the soil is simply dirt, dust, filth—something to be avoided, something to be scraped off one's shoes. To the farmer the soil is almost an object of love, a thing of beauty, the life of growing crops. Same soil. Different men.

Two individuals look at the Seventh-day Adventist denomination. One sees it as the Remnant Church, the object of Christ's most sacred regard; the other sees it as a fanatical sect, an organization to be opposed and ridiculed. The church is the same; the men are different.

Two persons are within the church. One is constantly denouncing its

weaknesses, criticizing its ministers, deploring the "high pressure." The other is rejoicing in the advance of its foreign mission programme, praying that God's power may rest on the church leaders, quietly but faithfully doing his full part to advance the work through personal effort and sacrifice. Same church. Different people.

Dare we face the truth on this matter? Do we have the courage to acknowledge that, generally speaking, what we see on the outside has been rather thoroughly coloured by what is 'on the inside? Paul affirmed that such is the case when he wrote, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure." Titus 1:15. We have seen people who always imputed worthy motives to others, who invariably put the best construction on the statements and deeds of all within their orbit. Why? Because base thoughts and acts were so far out of the ken of their own thinking that they could not imagine anyone's stooping to the mean and wicked. They saw the best in people because the inner world of their own soul dealt only in the high, the noble,

## NEWS FROM

## THE WORLD FIELD

## COLOMBIA STUDENT MAKES SCHOLARSHIP RECORD

MARY COLBY MONTEITH

ENTHUSIASM ran high at the Institute Colombo-Venezolando in Medellin, Colombia, during the Colporteur Institute last fall, and eighty-four students decided to canvass during the vacation months. Here in South America the school year closes early in November and opens again late in February.

After graduation exercises were over, the young folks scattered in all directions, a good number going to Venezuela but the majority remaining in Colombia.

Among them was Guillermo Londono, who had spent six years in the school and was now ready for his final year in the ministerial curriculum. For one reason or another he had never done colporteur work.

Now he faced his last year in school and he had to go, for no young ministerial graduate could hope for work without having had experience as a literature evangelist. Financially, too, Guillermo had to make a scholarship in order to continue in school and graduate with his class. So young Londono packed his bag, took the bus, and crossed the Andes to one of the large, prosperous cities of western Colombia.

During vacation we began to hear bits of news and gossip: "Have you heard that Guillermo Londono has a full scholarship?" "Guillermo has three scholarships already." "Guillermo has seven scholarships, they say." "Somebody just told me Guillermo has a dozen scholarships—no, thirteen!"

By that time the stories were just too extravagant for us to believe, hence we waited with interest for some definite word. Once a young lady had made seven scholarships in

Venezuela during a vacation period, we were told. But nobody had ever done more than that in the same length of time.

Little by little the story was pieced together. When Guillermo arrived in his new field he found territory very much at a premium, since so many young people wanted to sell books. The publishing department secretary could give Guillermo just ten city blocks and no more. He was willing to send out another student, a veteran colporteur, with Guillermo for two days to get him started. At the end of the two days this student told one of the workers in the mission office that Guillermo would never be able to sell books. He seemed to lack all the qualities needed!

But Senor Londono went to work with a determination to spend at least eight hours a day, five days a week, at his task and to pray without ceasing that the Lord would bless his efforts.

Prayer and hard work soon brought success. The tall, good-looking young man with the earnest manner began to get results. On the average he finished one block of territory every six working days, paid expenses, and made one full scholarship. Ten blocks—ten full scholarships!

Guillermo had courage to meet all types of people. One day he went to the dignified colonel in full uniform, resplendent with ribbons and badges. The colonel not only placed his personal order but took a book for the soldiers' library. Furthermore, he sent the student colporteur to another colonel, a friend. The second army officer duplicated the order of the first—a book for himself and one for the barracks library.

Then Guillermo went to the governor of the state, whose office was in that same ten blocks of

territory. There he met trouble. The governor acknowledged that Seventh-day Adventist books were in themselves good, but he objected to having any money given to a Protestant group to forward their work within Colombia. While Guillermo stood and listened, the governor telephoned both the colonels, whose names he had seen on the order blank, and asked that they not take the books on delivery.

When delivery day came, Guillermo went back to the two colonels with a prayer on his lips. Could he deliver his books? As he expected, arguments were presented—arguments that in his own strength he could not answer. Then an idea came to him, according to the promise: "Take no thought how or what ye shall speak: for it shall be given you



### IN MEMORY OF THE LATE WILLIAM MENDIS

"The Righteous Shall Be in Everlasting Remembrance." Ps. 112:6.


It was in 1930 that I first came to know Mr. William Mendis. He was a carpenter, and an expert at his craft. Whatever he did—whether it was a rough window for a hut, or a first class joinery job—Brother Mendis went about the work skilfully, and completed it expeditiously.

He was carpentry teacher and craftsman at our S. D. A. school in Kottawa, Ceylon, for about fifteen years. He often told me that he was happy he had chosen the occupation that Jesus had been engaged in. He certainly tried to follow his Master's footsteps.

Both he and his wife, who pre-deceased him two years ago, were examples in Christian living, and enthusiastically joined in all services and church activities. He was a regular teacher in the Sinhalese Sabbath School for many years.

His one son, Walter, very creditably completed his Junior College course at Spicer College, Krishnarajapuram, and for some years was a very successful colporteur in Colombo. Unfortunately, at present he is not using his God-given talents to further the work of his Master, but we hope and pray he will spend the remaining years of his life in the Lord's work.

Brother Mendis had been ill for some years before his death, but in spite of difficulties and hardships, he was faithful and true to the message he loved so dearly. His has been a life faithfully spent in serving his Master, and we believe the resurrection morn will see him rise up to meet his Lord in peace.—A. F. Jessen.



in that same hour what ye shall speak." Matt. 10:19, 20.

Columbia is very fond of products from the United States—refrigerators, washing machines, automobiles, even fine foodstuffs. Our student colporteur pointed out to the colonels that the majority of these imported goods are made by men who are Protestants. The penicillin drugs that come from American pharmaceutical houses—are they refused merely because the life-saving antibiotics may have been made by members of some Protestant group? Does one refrain from buying a new refrigerator because the folks who made it might be of a different religious faith? Our books are good and full of important information even if they are published by a Protestant organization. The arguments put into Guillermo's mind at the moment of trial caused both colonels to take the books and complete the payments.

Vacation has now ended, and a new school year has begun. Guillermo Londono expects to graduate next November from the ministerial curriculum. He made ten scholarships in one vacation period and thus, with God's blessing, set a new record for the youth of the Colombia-Venezuela Union.—*Review and Herald*.

every phase of the day's programme, the ceremony created a deep and favourable impression upon the on-lookers. Many commented on the spirit of solemnity that rested on the long lines of white-robed candidates, and the reverent attitude maintained through the efficient co-operation of the deacons and deaconesses and the forty-member committee which maintained order throughout the day's activities.

More than seven hundred candidates were baptized in Puerto Rico on this one week-end. Thanks be to God for this public testimony to the power of the gospel.—*Review and Herald*.

**HEAVEN'S STORM SIGNALS**

(Continued from p. 11.)

writing it is reported that only two survived to tell the story of the ill-fated steamer. The foolish disregard of the storm signals did not delay the storm. We, too, may treat the warnings given in the Scripture with contempt and be deceived and eventually lost.

**THE COMING TEMPEST**

The present convulsions of nature serve "for an example" of the final punishment of the wicked so near at hand. Satan will "come in like a flood" to engulf the followers of God in an effort to bring about their destruction. He will exercise his power to cause calamities that will sweep away thousands to sudden destruction and he will perform miracles to gain the allegiance of the deceived in order to gather the nations "to the battle of that great day of God Almighty." Rev. 16:14, 15. At that time the Lord shall "arise to shake terribly the earth" and "the Redeemer shall come to Zion, and unto them that turn from transgression." Isa. 59:19, 20. Again and again throughout history God has intervened in the most marvellous ways to deliver His people. Such will again be the experience of God's people in the great crisis at the end of time. Heavenly signals, while warning us of the impending conflict, beckon us to turn to Jesus Christ, the only Saviour of mankind, while yet there is time and opportunity. If we will turn now to God's Word and

pattern our lives in harmony with its teachings we may escape the coming tempest. "Whoso is wise, let him give heed to these things; let men consider the steadfast love of the Lord." Ps. 107:43. (RSV.)

Sometimes a clear conscience can be nothing more than a short memory.—*Selected*.

An honest workman doesn't have to speed up when the boss comes in.—*Roy L. Smith*.

The longer a man is wrong, the surer he is he's right.—*Executive Plan Service*.

Occupation was one of the pleasures of Paradise, and we cannot be happy without it.—*Mrs. Jameson*.

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

Be not merely good; be good for something.—*Thoreau*.

**Southern Asia Tidings**

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**LARGE BAPTISM CONDUCTED IN PUERTO RICO**

FRANCISCO RUIZ, *President*  
*Puerto Rico Conference*

FOR the Seventh-day Adventists of Puerto Rico, February 26 will be a day long to be remembered. On that day 646 candidates walked into the blue waters at Luquillo beach and were baptized by seventeen black-gowned participating ministers. It was a solemn service, witnessed by four thousand persons, including members from all parts of the island, governments officials, division representatives, and others.

Press and radio announcements heralded this unusual event, and favourable publicity was given by the Puerto Rican papers, radio and television stations, and motion-picture news services.

Thanks to careful organization of

## Miscellany

● DR. and Mrs. Lowell Kattenhorn, accompanied by Anne, Richard, and John, and Mr. and Mrs. Chalmer Pifer accompanied by Charles and Darlene are expected to arrive in Karachi on the *Caledonia* on August 1. Dr. Kattenhorn is from Wyoming and will join the hospital staff in Karachi for one or two years. Mrs. Pifer will be remembered as the former Joyce Boykin, daughter of Pastor and Mrs. C. A. Boykin of Vincent Hill School. Brother Pifer will have charge of the laboratory at the Karachi Hospital.

● Miss Elizabeth Hudak arrived in Bombay by air on July 11. Miss Hudak is already busy at Spicer Memorial College as head of the Elementary Teacher Training department.

● PASTOR S. Thomas writes of a three-week trip conducting rallies and spearheads in the North Telugu Section. One of the large local churches threw open their building and compound to him and made available the necessary seats for public meetings. Reporting on the meetings, one of the brethren writes, "Surely the Lord is doing great wonders in these last days."

● ELDER A. A. ESTEB, Associate Secretary of the Home Missionary Department of the General Conference, will arrive in Bombay on July 29 for an extensive tour of Southern Asia and meetings in many places. Accompanied by Pastor O. W. Lange, he will conduct institutes in South India from August 1-18; in Ceylon from August 19-26; in Bombay State from August 26-September 2; in the Northwestern India Union from September 3-11; in Pakistan from September 11-29; in the Northeast India Union from October 1-16, and in Burma from October 17-31. Elder J. E. Edwards was our last visitor to Southern Asia from the Home Missionary Department of the General Conference.

● WORD received from friends in the U. S. A. indicates that W. L. Barclay, former secretary of the

Home Missionary and Sabbath School departments of the Southern Asia Division, has been appointed Home Missionary secretary of the Southern California Conference. From the standpoint of membership, institutional work, and income from tithes and offerings, Southern California is one of our largest and most important conferences. The prayers and good wishes of friends in Southern Asia will attend Brother Barclay as he takes up this new and important appointment.

● THE Home Missionary department reports Uplift receipts to date amounting to Rs. 2 lakhs 27,000. There is still more to be realized from different sections of the field and the total should increase during the next few weeks.

● BROTHER A. Kachchhap and family from the Northeast Union have arrived at Salisbury Park to take up their new duties. Brother Kachchhap will do the Hindi editorial work in the Oriental Watchman Publishing House.

● DR. and Mrs. Roger Barnes and their two sons have arrived in India and after a brief visit to Vincent Hill School proceeded to Vellore on July 15. Dr. Barnes will head the department of Urology at the Christian Medical College, Vellore. Dr. and Mrs. Barnes have visited previously in India, and carried with them a picture of the need and opportunities in the work here. He has shared this with the people overseas, and has returned to help at the medical college. This will greatly strengthen the programme there.

● FROM 20-25 bachelors are employed in the Voice of Prophecy, Oriental Watchman Publishing House, and other departments of the work at Poona. The building to house these young men has now been completed and is being occupied. After many years of living here and there in rented quarters, this home will be greatly appreciated. It is located just across the road from the Votaw Dispensary.

● PLANS have been completed and approved and work will soon begin on the bungalow for our staff member at the Christian Medical College, Vellore. This a contribution from the

## MEET OUR WORKERS



PASTOR I. K. MOSES

IT was through the efforts of Pastor A. E. Rawson in 1931 that Pastor I. K. Moses, whom we wish to introduce to you today, accepted the message for these last days. In 1935 he entered denominational work and was manager of the Bangalore Book Depot from 1936-1943. In this year a call to the Western India Union as secretary-treasurer was answered and he served in this capacity for five years. At the end of this period he was called back to South India as Home Missionary and Sabbath School secretary for the Union. But since 1951 Brother Moses has been the very efficient secretary of the South India Union.

Southern Asia Division to the medical college and will fill a real need, because of the shortage of housing for staff.

● MR. R. G. Burgess, secretary-treasurer of the Pakistan Union with K. S. Brown, R. S. Fernando, and A. Fossey are spending a period of time in East Pakistan, studying the problems at Gopalganj, Jalirpar, and Dacca. The headquarters for the East Pakistan Section is now located at 30/C Dhan Mandi, Dacca, East Pakistan.

● BOMBAY church is setting the pace for "Aflame for God" activities by distributing three to five thousand truth-filled papers weekly besides their large "Signs" mailing list.—D. S. J.