



“PILGRIMS and strangers” the Lord calls His faithful ones in the earth. The words accurately describe His followers and suggest their attitude toward the world. They have not settled down here. Their chief concern is not how they can make themselves comfortable in this life, nor how they can amass greater material wealth. Their eyes are upon another land, their heavenly home. The city whose builder and maker is God holds their attention and interest. In contemplation of it they find comfort and courage amid trials and suffering.

Joseph, though very prosperous materially and highly honoured in Egypt, did not settle down there. He did not become an Egyptian at heart. He ever remained an Israelite, one of God’s distinct people. The land that had been promised to Israel was the land of his choice. His beautiful home in Egypt, the shining chariot—the very latest model—or earthly honour, could not wean him from Canaan, his beloved Promised Land. Though denied the privilege of spending most of his life there, he did want to rest there in death. So “Joseph took an oath of the children of Israel, saying God will surely visit you, and ye shall carry up my bones from hence.” Gen. 50:25. He believed God’s assurance that the goodly land would be given to the faithful.

In the flourishing city of Santiago, Chile, a large stone has been erected in the attractive city park. On it is inscribed a portion of a letter that Pedro de Valdivia, the conqueror of

**THE
PRESIDENT
SPEAKS
to the
CHURCH**

R. R. FIGUHR

the country, wrote to his sovereign back in Spain. In glowing language he depicted the rich, promising country in an endeavour to attract immigrants. He spoke of the fertile soil, the pleasant sunshine, the rains, the timber for homes, the gold found everywhere, as well as the verdant pasturelands. No other country in the whole world could give more promise of wealth and contentment, he declared. Many came and settled there, making Chile their permanent home. But, despite the entrancing scenery and productive soil of beautiful Chile, the Grim Reaper came in due time and ended it all for those who saw no more in life than an opportunity to amass material gains.

No earthly land, beautiful though it may be, can offer more than limited, uncertain happiness. This the true pilgrim well knows. Therefore he does not settle down here, devoting his time and strength to amassing houses and lands. Others may, but he presses on. He never forgets that for him life is a pilgrimage. Inconvenience, hardship, weariness, self-denial, he accepts as his pilgrim lot. The experienced pilgrim Peter, writing to his fellow sojourners, said, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” 1 Peter 2:11. Instead of yielding to carnal appetite and urgings, the Lord’s pilgrim keeps his thoughts and interests on a high spiritual plane. “Thy statutes have been my songs in the house of my pilgrimage,” the psalmist sang. (Ps. 119:54).

A pilgrim is a stranger. He does not adopt the customs and ways of the people through whose land he journeys. His very dress often marks him as one of another land. His language too is different. People notice his peculiar eating habits. Though moving among the people, clearly he is not of them. Some may remark on his peculiarities and laugh at his strange customs. If this treatment disturbs and embarrasses him, he consoles himself with the thought that when he does arrive at the end of his journey he will be among those who are all like himself. The present inconveniences are only temporary.

The early Pilgrim Fathers who

landed at Plymouth in 1620 well knew the pilgrim's life. "They knew they were pilgrims, and looked not much on those things [difficulties and imprisonment], but lifted up their eyes to heaven, their dearest country, and quieted their spirits."

"In the midst of exile and hardship their love and faith waxed strong. They trusted the Lord's promises, and He did not fail them

in time of need. His angels were by their side, to encourage and support them."—*The Great Controversy*, p. 291.

The pilgrim's life is not always an easy one. But with the angels by our side to encourage and support us, we can successfully complete our pilgrimage and safely arrive at Canaan.—*Review and Herald*.

literature, sermons preached, and souls won. If we produce the goods, rest assured the reports will be forthcoming.

We need to hold workers' and constituency meetings, colporteur institutes, and all such gatherings for instruction and inspiration to workers. It takes time to prepare for these and get the material needed for proper instruction. We again thank the Lord for the wealth of instruction and material which is ours. On the other hand let us make sure that it is not like Saul's armour. It is better to have a slingshot with a pellet of truth in it that will sink into the minds of men and women whose senses are dulled by sin, than to have so much equipment and armour that we can hardly move in it.

EMPHASIZING TRUE VALUES

O. O. MATTISON

OUR midyear Division committee meeting members have met and done their work, and those from the field have returned to their respective responsibilities. It is always a joy to have our union presidents and national workers who are members of the Division committee meet with us. Together we endeavour to advance the cause of God that we all love and to which we have devoted our lives. Questions and problems mount up on us here in the office, and the men out in the field have the same experience. Therefore we come together and place them all before the Lord. He helps us solve the problems and guides us as we plan for future advancement.

We did much work in record time, but after all had gone their various ways I wondered if in the maze of details we had forgotten our great objective and spent far more time on trifles than on the great programme of finishing the work of God in Southern Asia. It is so easy to allow details to rob us of much time and effort so that we become like a fireman who is forever stoking the engine but who never opens the throttle to move forward. We can spend much time on financial details in an endeavour to meet the many financial needs that come up from day to day, and thus leave no time to estimate the true value of a soul and make plans for its salvation.

Our programme is ever enlarging and reaching out to new horizons,

and we are happy for this, but is it drawing us nearer to the souls we are supposed to be gathering in for the Master? Sometimes we excuse ourselves and hide behind the statement we so often hear, that it takes five men to furnish and supply the equipment which is necessary to keep one soldier of a modern army in the field. We do need the man behind the desk, the finance, and the equipment, but let us make sure that we ever keep the majority of our working force out in the field in direct contact with men and women, to win them to Christ. Paul made tents in order to be self-supporting, but he never let this take the time he should use in preaching the word. He recognized true values and applied himself to his calling of soul-saving and not to his profession as a tent-maker.

We are proud of our organization, but let us take care that to keep it going we do not use more time, finance, and manpower than is absolutely necessary. There is still too much of a tendency to multiply office personnel, to seek for a position in an office or a classroom, and too little desire to go out into the villages, towns, and cities to seek and to save the lost. We need reports, but let us make sure that time is not taken in trying to think up something to report, rather than in producing the essentials from which good reports are made, namely achievements in sales of soul-saving

As we go forth to the task for the remaining half of this year let us look into our planning, our equipment, and the use we make of our time. Take note of what we are giving first consideration. Consider the preparation we are making for the task before us, also the task itself. When I was a lad we had a good neighbour who spent so much time in getting his farm equipment in proper shape for farming that he never had time for cultivating his crops. He planned all right, but all of his time was taken up in planning and the grass and weeds were working overtime, taking over his fields.

Let us see how many non-essentials we can dispense with in order to make room for the great work of saving souls. If we will be honest and sincere about it, I am sure the achievements will startle all of us. I trust we will keep before ourselves daily this question, "Lord, this which I am doing NOW, is it essential to Your programme for finishing the work?" If we will not only ask ourselves that question but apply it each day, then the great essentials and true values will find their proper place in our lives and there will be a lessening of wasted effort and funds, and a pruning away of non-essentials. Then the fruits of earnest, unhampered endeavour will be seen through all the shrubbery and unnecessary foliage, God will be glorified and peace and satisfaction will be in our own hearts. Thus we shall hasten the coming of our Lord.

*Another Interesting Experience in the Ministry of
Elder C. B. Haynes*

WHEN I OPENED THE DOORS OF THE CHURCH

“**W**HAT does a man have to do to join your church?”

ON this occasion the question came, just as related in my last article from a man whom I most earnestly wanted to join the church. He too was a professional man, a physician, a member of the staff of the Post-Graduate Hospital. The locale was the same—New York City.

Our winter evangelistic activities had been centred in the old Casino Theatre, on 39th Street and Broadway, in the Times Square area, the very centre of New York. I had leased it for thirty Sunday nights during the winter season, and at an enormous fee, hoping to attract large audiences. In this we were not disappointed. Every week the theatre had a capacity attendance, and an excellent interest developed.

Among those who attended, beginning with the very first meeting, was this young physician. The winter was that of 1918-1919, and the topic then engaging the attention of the world was the possibility of forming the League of Nations. President Woodrow Wilson was in Europe on that mission.

The physician was sauntering down Broadway on the Sunday when the evangelistic meetings opened. His mind was not dwelling on religious matters. He was not a churchman. His medical studies had not pushed him in that direction. He had not attended church for a long time.

His eye was caught by the bulletin board outside the Casino Theatre. It announced the subject: “The Seven Words That Will Smash the League of Nations.” He did not know that this was a religious meeting. He just knew he wanted to hear that subject discussed. He joined the crowd and went in to the meeting. There he listened with profound at-

tention to a prophetic Bible address on the second chapter of Daniel, and for the first time came into contact with the message of truth for this time.

He was deeply interested and moved. So much so, that he returned Sunday after Sunday during that winter. When, at the close of the winter activities in the theatre, we moved the meetings up-town into our newly purchased City Temple, he came there regularly.

By this time he had begun the observance of the Sabbath and the payment of tithe. The other teachings of the faith he had heard he had accepted. When any truth was established upon the plain teaching of Scripture he had no hesitancy in making it his own, and endeavoured to bring his life into harmony with it. He began to attend the Sabbath



meetings of the church and became somewhat acquainted with the membership. He had gone to the Lord for salvation from sin and had definitely given himself in surrender to do His will. He was progressing in every way most encouragingly.

Then it was that he came to me

with the question at the beginning of this story. “What does a man have to do to join your church?”

I confess that I was delighted to have the doctor broach this question on his own initiative. He was not the kind of man who could be hurried, and I had carefully refrained from any attempt to put pressure upon him. His own growing convictions constituted the sole prodding he received. He made up his own mind, and acted when he was sure he knew the course he should take. I like it that way.

NOT READY YET

But while I was pleased I was also troubled. I could not open the doors of the church to this man—yet. He was not quite ready. I believed him to be a Christian. I believed him to be converted. He knew the truth for this time, or most of it. I believed he should know all of it before he should decide the important question of church membership. Otherwise there was the possibility that as he later learned additional beliefs the church taught, and perhaps found himself unable to accept them, he might conclude he had been tricked into membership without full and adequate information. That is one occurrence I think should always be safeguarded against.

And so I said to this young physician, whom I had learned to love:

“It is a source of much satisfaction to me that you are thinking of uniting with the church. Of course I agree with you that this is the thing to do. There are things, however, that the church teaches with which you are not yet familiar. To be fair to you, I am of the opinion you should know them, should study them, should make up your mind whether you are in harmony with them, before you make a final decision about joining the church. Mind you, I want you to join the church, but I also want you to know fully what you are doing, and what you are professing, when you join our church. I advise you to wait until you know *all* the church believes and teaches.”

“What are these additional things that I have not yet learned about?”

“They are, so far as I know, two in number. We speak of them as the

ordinance of humility and the Spirit of prophecy."

"I must admit that I do not know what you are talking about."

"I knew you would not. That is what I meant. Would you like to learn what these additional things are? Would you like to give a few evenings to their examination and study?"

"I would, very much."

He agreed to come to my study a couple of times a week for Bible study. He had no hesitancy in accepting the Scripture teaching on the ordinance of humility. The Spirit of prophecy was something different.

We went over the Bible teaching on the gift of prophecy most thoroughly for three, or perhaps four, separate nights. The doctor listened with attention, but said nothing. He very seldom committed himself until he had every fact before him that had any bearing on the subject. When we had covered three or four studies on the subject, he asked:

"Does this woman, Mrs. White, sustain the same relationship to your church that Mrs. Eddy does to the Christian Science Church?"

"Oh, not at all. There is no similarity, or even comparison."

"Has Mrs. White written anything about her experiences?"

"A great deal."

"May I see some of her writings so that I may examine them?"

"Of course. I have had it in mind to put in your hands one of her works dealing with your own line."

"Medicine?"

"Say, rather, health."

"Did Mrs. White have medical training? If not, how could she deal with the subject?"

"Would you like to take the book and read it?"

"I would like to."

So I sent him away with *The Ministry of Healing*, and with no little uneasiness. I prayed that God would supervise his reading, and that his prejudices might not warp and twist his understanding.

READ THREE TIMES

Nothing was said about the book for two months. He continued church attendance. I saw him each week, and put myself purposely in his way,



THE LIGHTED WAY

Charles E. Grey

You can trust His mighty arm;
He's the Lily of the Valley,
Oh, what beauty! fragrance sweet!
He, the kind and loving Shepherd,
By still waters guides your feet.

He's the Alpha and Omega,
And all letters in between;
He's your Counsellor, and Saviour.
Hear His voice, "Child, on Me lean."
King of kings, God of all comfort,
Prince of Peace, the great I AM.
For man's sins, upon God's altar,
He the sacrificial Lamb.

From eternal heights of glory
Son of God to earth came down;
For our sins the loving Jesus
Bore the cross and thorny crown.
Well may tears flow down in sorrow,
Matchless love for you and me!
Love that's broader than the ocean,
Deeper than the deepest sea.

Love that's higher than the heavens,
Longer than the tongue can tell;
It can reach the farthest sinner,
Rescue from sin's deepest hell;
Come thou, then, to life's pure fountain,
Drink ye, every thirsty soul,
Eat ye of the bread of heaven;
Come, oh, come, and be made whole.

expecting some word regarding his reading. Then I ventured upon an inquiry.

"Have you found occasion to read *The Ministry of Healing*?"

"Yes, in fact, I have gone through it twice."

"Do you care to tell me what you think of it?"

"Not yet. As a matter of fact, I am reading it for the third time in order to arrive at certain conclusions."

We let it go at that. It was another month when he brought me the book, with an apology for having kept it so long. We went into my study at the church, and I said, "Tell me about it."

"Very well. I have read the book three times. I must admit I did so the first time with a positive prejudice against it."

"How was that?"

"My feelings were somewhat outraged, first of all, that the writer would presume to write on matters regarding which she had had no scholastic or systematized training. I am rather ashamed to confess that my second prejudice grew out of the fact that the author was a woman. However, I continued reading. On finishing the book I discovered that my prejudices, of which I was conscious all the time, were much abated. So I thought I owed it to myself to read it the second time.

"I did so, and this time was able to centre more attention upon its teaching. When I was almost through the second reading I was impressed that some of the principles set forth were wholly in agreement with the findings of medical science and, as

I observed when looking at the copy-right date, some had been published prior to the findings of my profession. Other principles contained in the book had not yet been fully agreed on by the profession, but in time could well be found true. None of them was out of line with basic and accepted medical standards.

"This interested me greatly. I determined to read the book a third time and compare dates, the date of the book's printing with the date when the medical profession had arrived at a general agreement regarding certain principles the book presented.

EVIDENCE OF INSPIRATION

"I was deeply impressed with the result of this examination. This woman, in many instances, announced in this book very positive principles that the medical world confirmed later as the result of scientific investigation and research. I found I could account for it only on the basis that what you have told me about the possession of a divine gift is true."

"You mean—?"

"I mean I accept the teaching of the Bible regarding the restoration of the ancient gift of prophecy to God's last church, as you have taught it to me, as true. Now, what more do I need to know before I join your church?"

"Nothing; you know the Lord Jesus for the forgiveness of your sins, you have accepted Him as your Saviour, you know the message of God for these last days. The doors of the church are wide open for you. Baptism is in two weeks. With deep satisfaction I welcome you as a candidate for church membership."

He was baptized and joined the church. He threw himself vigorously into its many activities, endeared himself to its membership, set an example of earnest, devoted Christian living, became exceedingly active in lay evangelism, held meetings while continuing his growing medical practice, developed his preaching ability, raised up a substantial new church congregation, helped it to construct a representative church building, and became in every respect a credit to both his profession and his religion.

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LOOKING UNTO JESUS

(No 1)

R. L. ROWE

"**W**HEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus* the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1, 2.

The Apostle Paul, after considering the heroes of faith in the eleventh chapter, directs our mind to the greatest of them all, Jesus. It is important that we fix our attention upon Him, for Christ is the very centre of Christianity. Indeed, to be a Christian is to be Christ-like. We can only be Christ-like as we discover what Christ Himself really taught and really was. Many see in Christ a great *Idealist*; it is true that He set forth the greatest moral principles ever revealed to men. Many find in Him the world's

This is the first of a series of 6 articles by Pastor R. L. Rowe, Bible teacher, Spicer Memorial College.

greatest *Humanitarian*, for He taught the brotherhood of all men, and showed that everyone in need of help is our neighbour. Some think of Jesus as the greatest *Philosopher*, the One who most clearly revealed truth to men. Others think of Christ as the One perfect *Example*, revealing the law and will of God. Many find in Him the world's greatest *Teacher*, whose lessons even yet influence men.

Truly Christ is all of these, and more. Men may believe these things

about Christ and miss the fundamental purpose of His mission: Jesus was our Redeemer, a divine Saviour from sin.

Many modern ministers no longer teach that Christ is divine, and emphasize instead His humanity. The Scripture clearly teaches that Christ was equal with God. Hebrews 1:1-3 refers to Him as the Upholder and Sustainer of all, Creator of the worlds; He is the express image of God, the outshining of His glory. Hebrews 1:8 calls Christ God, quoting the words of God Himself, John 1:1-3 reveals that "in the beginning" the Word already *was*. Colossians 2:9 teaches that in Him dwells "all the fullness of the Godhead bodily." . . . The witness of Scripture is beautifully summarized by Mrs. E. G. White in *Desire of Ages*, p. 350, "In Christ is life, original, un-borrowed, and underived."

The greatest revelation of the love of God was given in the great sacrifice for our redemption. He who created man died to win him back to God. In John 1:29 the apostle calls upon us to "Behold the Lamb of God, which taketh away the sin of the world." From the earliest history of man the lamb had represented the one who was to come. It was a type of the pure and saving Christ. Morning and evening for generations the slain lamb had pointed to the coming Redeemer. To Abraham and Isaac was revealed that "God would provide Himself a Lamb." Genesis 22:8. The Passover Lamb represented our salvation by the blood of Christ; God in mercy passed over our sins which deserve eternal death, for they are covered by the blood of God's Lamb.

When Jesus came, men had lost the meaning of the sacrifices and followed them as an empty form. Have we in our celebration of the ordinances followed the experience

of Israel? Do we see by faith the sacrifice of Jesus when we partake of the Lord's table? Only by beholding the Christ of the cross can the soul be changed. We read in *Christ's Object Lessons*, p. 163: "As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. He becomes a new creature in Christ Jesus."

Christ is the "Lamb . . . that taketh away the sin of the world." He *takes it away*. The enemy camouflages it and attempts to minimize it, but sin is the worst thing in the universe. God declares that He hates it. (Prov. 8:13; Zech. 8:17.) It is the opposite of the character of God. Every deviation from right in the slightest particular is sin. The tempter tells us it is only a little thing. It was just a little bit of forbidden fruit that opened the mighty floodgates of woe. A little of God's money—the sacred tithes; a little of God's time—the edges of His holy Sabbath; a little God-given strength devoted to selfish pleasures—the cigarette, toddy, the cinema, the dance. All sins begin small. The man who robs a bank is not for the first time dishonest. Sin may look small, but there is no small sin in God's sight, for sin cost the life of the Son of God!

The Spirit of prophecy tells us in *Desire of Ages*, p. 483, "The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom." "God so loved the world . . . that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. When Jesus died for the sins of the world He died for every man who would choose to be saved. No sin is so terrible, no record of crime so long, but that God can forgive the one who accepts God's Lamb. O that we might realize that it was our individual sins that nailed Jesus to the cross!

"Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses, we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal

loss. Then we shall cast our crowns at His feet, and raise the song, 'Worthy is the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' Rev. 5:12." —*Desire of Ages*, p. 131.

Behold the Lamb of God upon the Cross! The creatures of His hand have crucified God's own Son! The King of Heaven, Ruler of the angels, the Lord of glory, suffered in the darkness alone. O that every Christian would "consider Him that endured such hostility of sinners against Himself." Hebrews 12:3, R.V.

"The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity

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SOUTH INDIA UNION

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THE MV PROGRAMME AT NUZVID

E. M. STONEBURNER

THE Nuzvid Missionary Volunteers are a very active group.

In the past three years we have had several Investiture programmes at two of which more than eighty were invested. We have three Pathfinder clubs: English senior, Telugu senior, and Telugu junior. Mr. P. D. Asirvadam, a Master Guide, is in charge of the senior Telugu and from this group about ten of the mothers of the compound were invested as Master Guides last year. From the youngest to the oldest, they are working on honours and class requirements preparing for another Investiture service in January 1957.

Nearly every night is taken up with some MV activity. Everyone is carrying a programme at Nuzvid, so time is a real factor. Most of the year our programme is like this: Monday night—Knitting Club. Tuesday—Correspondence Band. Wednesday—Stamp Club. Thursday—Pathfinders Club. Friday night—Denominational History. The Junior Pathfinder Club meets on Sabbath afternoon.

Every year we have one camp and last year we went to the sea shore. There were about thirty campers and

Pastor J. F. Ashlock, MV secretary for the Division, was with us and we had a good camp. At the present time, we are studying the honour in Camp Craft. We plan to go on a camping trip—just the Pathfinder Club members.

The main purpose of our MV activities is to get our MV young people interested in missionary work. By being interested in these things we become interested in saving souls which should be the major work of Seventh-day Adventist youth. At the present time, we have 55 Master Guides, 13 Guides and 6 Companions. Also there are many studying the friend requirements so it looks as if we are going to have a good year.

Last year at one of our Investiture programmes Miss Edna L. York was invested and Miss Marion Miller who is the present sponsor of the MV society is planning to be invested as a Master Guide. At least half of our Master Guides have the colourful uniform with the scarfs which adds a great deal to the attractiveness of our Investiture programmes. We are looking forward to the day when our Master Guides on the platform will be many more than the people in the congregation. It is almost to that place now, so our aim is—Every Nuzvid Young Person a Master Guide in 1957.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, September 15, 1956

WORSHIP OF THE TRUE GOD

We are taken into an idol factory in Isaiah 44:9-20. This whole passage is one of the most fearless exposures of the folly of idolatry found anywhere in the Bible.

A resume of the main thoughts would be: (1) Image makers are just frail men, blind and vain at that (verse 9). (2) Nothingness belongs both to idols and to their makers. Verse 10 may be paraphrased: "Who has been so foolish as to make a good-for-nothing idol?" (3) Let the idol makers "all be gathered together"—there were ancient guilds where these craftsmen gathered to discuss and promote their business—before God, and He will put them all to shame (verse 11). (4) After an ironic description of the fuss and labour of making a god, these infatuated hewers, carpenters, smiths, bakers, idol makers, and worshippers are said to be unable to apply reason and logic to their actions (verses 18, 19). (5) Whether idolaters crudely imagine the idol is a god or whether they more learnedly aver—as do some modern religionists also—that the image only represents an object of worship, they are placing something in the place of God, and in verse 20 are said to be feeding on ashes.

We do not have to be confessed idolaters to live on that diet. Whenever we substitute the temporal things of life for the eternal, the creature for the Creator, the mortal for the immortal, then we are like these idolaters, who replaced the Deity with dust (see verse 15). Romans 1:22, 15 clearly reveals idolatry as "a sin of the mind against God," and in Galatians 4:8, 9 an idolater is a slave to the depraved ideas his idols represent."—*Vine's Expository Dictionary of New Testament Words*.

There is something basically offensive to God in idolatry. "Of all the prohibitions of the Mosaic code,

the Divine injunctions against idolatry, in any and every form, were the most stringent, the most solemn, and the most frequently repeated."—E. F. CAVALIER, *The Preacher's Dictionary*, p. 371.

"The present age is one of idolatry, as verily as was that in which Elijah lived. No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world, after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart."—*Prophets and Kings*, p. 177.

There is much idolatry in the abstract today. It does not require a formal denial of God, but it insidiously rivals and slowly replaces Him. Paul bids us, "Mortify therefore your members which are upon the earth," naming four depravities that the average Christian would be shocked to think of possessing; but the fifth is worth noting—"and covetousness, which is idolatry." Col. 3:5. In Ephesians 5:5 the "covetous man" is found with the unclean, outside of God's kingdom.

Our money, our home, our earthly goods, our position, our pleasures, our ambitions, our pride—what a diet of ashes they can become!

GOD'S AGENT IN ISRAEL'S DELIVERANCE

In Isaiah 44:28 to 45:4 we are confronted with the name Cyrus, used in this book twice, but found twenty-two times in four other books of the Bible, in addition to indirect references. What we know of this most remarkable man may be listed interestingly. (1) "He is My shepherd" (Isa. 44:28), which is said to be the meaning of his name in Elamitic. (2) He is to build Jerusalem and restore the Temple (verse 28; compare Ezra 1:1-8 for the fulfilment). (3) He is "the man

that executeth My counsel" (Isa. 46:11), even though he is, one of the ravenous beasts, or nations, used by God as avenging instruments. (4) He was named by God, though he did not know Jehovah (Isa. 45:4). (5) "The Lord hath loved him," and God's pleasure will be worked on Babylon through him (Isa. 48:14; compare Isa. 45:1, 2, for the manner of fulfilment). (6) He is to free the Israelite captives without reward for his service, and conquered nations will see God in him (Isa. 45:13-17).

On any basis these predictions are remarkable, so much so that, like their ancient counterparts, many modern unbelievers date the prophecies about or after the time of fulfilment! Josephus, the Jewish historian, says that when Cyrus was shown his name in the prophecies written by Isaiah "one hundred and forty years before the temple was demolished," "accordingly. . . an earnest desire and ambition seized upon him to fulfil what was so written."—*Antiquities* xi, 1, 2. In *Prophets and Kings*, page 557, we are told of Cyrus that as a result of his reading of Hebrew prophecy, "his heart was profoundly moved, and he determined to fulfil his divinely appointed mission."

A GRACIOUS GOD AND ISRAEL'S REDEMPTION

In Isaiah 44:1-8, 21-27 we have renewed and gracious assurances to Israel, with which this prophetic book abounds.

"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring" (verse 3), is intimately associated with Isaiah 12:3 and with Christ's Feast of Tabernacles cry in John 7:37: "If any man thirst, let him come unto Me, and drink."

Under such refreshings "one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall . . . sur-name himself by the name of Israel." Isa. 44:5. Jacob's name was changed at Jabok to Israel, these last two letters being significantly the first two in Elohim, God's name in Genesis 1. Can this suggest that Israel and his overcoming seed are indissolubly identified with the Lord,

their Creator, Redeemer, Upholder?

God repeatedly calls Israel His "chosen" (verses 1, 2), and Jesus said to His chosen ones that their "names are written in heaven." "The names of the obedient, self-sacrificing, and faithful will be engraved upon the palms of His hands:"—

Testimonies, Vol. 3, p. 251; cf. Isa. 49:16. Those nail-pierced hands are our assurance of unfailing help. "Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go."—*Thoughts from the Mount of Blessing*, p. 173.

and saw God's glory in a cloud; when they *looked* in the evening they found the quail, and in the morning the manna (Ex. 16:3-15).

When the people sinned against God they were attacked by fiery serpents, and any man who *looked* at Moses' molten serpent lived (Numbers 21:8). When bitter enemies came upon Jehoshaphat, he cried in extremity: "Our eyes are upon Thee." 2 Chron. 20:12. To the writer of Hebrews 12:2 salvation was a matter of "*looking* unto Jesus." Truly "there's life in a look" at the crucified One. Isaiah's "look unto Me, . . . all the ends of the earth," has a New Testament "whosoever will" ring about it!

Sabbath School Lesson Help

For Sabbath, September 22, 1956

ONLY ONE SAVIOUR

The passage for today's lesson (Isa. 45:5-25; 46) presents some further lessons drawn from God's choice of Cyrus, a consideration of the uniqueness of Jehovah, and an ironic statement on the overthrow of Babylonian gods.

There is really nothing in God's call and use of Cyrus that is based on this ruler's moral goodness. Sometimes Christian people feel that God can use only men of some moral worth to execute His will. Pharaoh was at variance with God, but he was raised up "for to shew in thee My power; and that My name may be declared throughout all the earth." Ex. 9:16. Cyrus was a greater and a better man. The Greeks regarded him as a great hero, and their historian and soldier, Xenophon, wrote a book called *Cyropedia*, in which he presents Cyrus as the great favourite of fortune and servant of the gods. He became a sort of legendary King Arthur to the ancients.

Cyrus may have believed some form of the Persian Zoroastrian dualism according to which events are in the hands of the god, Ahura Mazda (the god of light and goodness), and Ahriman (the spirit of darkness and evil). God called him, used him for His own purposes, just as He today is using men, movements, and nations, not because of their own moral worth, but because they serve the end of His inscrutable, sovereign will.

THE UNIQUENESS OF GOD

The tenfold repetition of phrases such as "I am the Lord, and *there is none else*," "*no God beside Me*," "*none beside Me*" (Isa. 45:5, 6, 14,

18, 21, 22; 46:9), together with similar expressions, bring before us Jehovah's claim to sole sovereignty of the universe.

It is possible that expressions such as "I form the light" (Isa. 45:7) and "pour down righteousness" (verse 8) were intended to show Cyrus that it was Jehovah, and not the Persian god Ahura-Mazda, who dispensed light and righteousness.

Nor can we overlook the fact that although Cyrus was called by name, the motive was (1) the liberation of Israel in order that (2) the absolute sovereignty of Jehovah might be universally acknowledged. When Cyrus, a man undoubtedly alive to his times and opportunities, played his part, he recedes from Holy Writ, and God remains supreme. God used a man singularly alert to His will, more so than some professing greater light.

Today "God calls for *live men*; men who are filled with the vivifying influence of His Spirit, men who see God as the Supreme Ruler, and receive from Him abundant proof of the fulfilment of His promises, men who are not lukewarm, but hot and fervent with His love."—*Testimonies*, Vol. 9, p. 140.

In the midst of these passages on the unique character and power of God, and as a result of the outworking of His plans through Cyrus and Israel, there occurs this sweeping evangelistic assertion: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Verse 22.

When Eve *looked*, and took the forbidden fruit, man fell. When the hungry, murmuring Israelites saw death facing them in the wilderness, they "*looked toward the wilderness*"

THE DOWNFALL OF THE GODS

In Isaiah 46 Cyrus recedes into incidental reference, and the downfall of Babylon's gods and the emancipation of Israel become dominant.

When a city or a nation fell, so did the power of its god or gods. Verses 1-4 contrast the importance of Bel with the omnipotence of Jehovah.

"The proof which is given again in support of Jehovah's incomparable superiority and unique deity, is His power to predict 'the end from the beginning' and bring His predictions to pass (46:10, 11).—Robinson, *The Book of Isaiah*, p. 138.

How reassuring, as we look across the tumult of this world, as we see the rise and fall of empires, as we watch the sufferings and victories of the church of God across the ages, wondering sometimes what all these things mean, to hear, above it all, that confident, controlling voice: "I bring near My righteousness; it shall not tarry: and I will place salvation in Zion for Israel My glory." Isa. 46:13.

The chief glory of God to us today is in the gospel of Jesus Christ. Salvation centres in Him, and to understand the persistent, infinite love of God for a world of sinners and for a church so often unworthy, we must study the life of Jesus, God's anointed Servant. "In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father."—*Prophets and Kings*, p. 696.

For The Youth

"CAN THERE ANY
GOOD THING
COME . . . ?"

WARREN N. WITTENBERG

MY FRIEND Jack was a "rock hound." Not having known much about rock hounds before, I was inclined to believe that he probably had "rocks in his head." To Jack, a day off meant only one thing—an opportunity to head for the hills with a sack over his shoulder containing a pick and several other tools. By nightfall he was back, tired but happy, with his sack weighted down by a load of rugged rocks. He always had a sparkle in his eye and an air of achievement about him that amazed me. Having grown up in the city, surrounded by nothing but streetcars and skyscrapers, sidewalks and asphalt pavements, I was completely baffled by his devotion to this hobby. What could he see in rough old rocks?

Jack and I were together much of the time during one very hot summer. Though our heredity and environment had been very different, we learned to enjoy each other's friendship. Out of respect for his fine Christian life and his pleasant personality I tolerated his "crazy" hobby for a time.

Then one day, after Jack had accumulated quite a large collection of rough, rugged, dirty, worthless-looking rocks, he bought a few pieces of equipment and started to work. He cut the rocks, ground them, polished them, and shined them. Hour after hour he worked in his basement room.

One day he called me down to see

his finished product. I couldn't believe my eyes. I had never seen such beautiful gems in my life before! The colours, the reflections, the moons, the rings of beauty, the brilliant crystals and other formations, were magnificent.

"And Jack," I exclaimed, "Do you mean to tell me that these precious stones were inside those old rocks you brought out of the hills?"

"Yes," he replied, with a twinkle in his eye, "you see, you never can tell from the outward appearance what beauty there may be inside."

"But," I continued, "how did you know what was inside those old rocks you brought home?"

"Oh," he said, "it takes a little study and careful observation, but it's not too difficult."

I thought of Jack and his rocks not long ago when I was vacationing in a beautiful section of New England. The road I was travelling had been winding around and around among the mountains, through beautiful forests, and beside quiet blue lakes. Suddenly I came around a sharp turn, made an abrupt dip down to the foot of a mountain, and there before my eyes was one of God's masterpieces, the most beautiful water lilies I had ever seen! I pulled to the side of the road to gaze and gasp in wonderment. They were pink, white, lavender, and variations in between.

Where were they growing? Not in a beautiful, clear, blue, reflecting lake, but in a muddy swamp. The water was shallow, smelly, and filled with wiggly living things. And it was out of this mud and muck that the beautiful water lilies were growing. So it was also that out of the old rocks came Jack's beautiful gems.

Do you remember the story of how God directed a disciple named Ananias to visit Saul after he had been blinded on the road to Damascus? The ninth chapter of Acts describes how God sent him to find Saul and how Ananias responded by saying, "I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem."

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me." Though man saw only the cruel exterior, God saw elements in Saul's life that, when polished, would

make him the mightiest of the apostles.

Young man, young woman, your life thus far may not have been very beautiful. It may even have been very rugged, possibly even dirty and ugly. But God knows your heart. And although you may have been influenced by the dirty hills and muddy waters of this old world He can still make of you a gem for His kingdom. He has promised to give beauty for ashes, that you "might be called trees of righteousness, the planting of the Lord." Isa. 61:3.

From poor beginnings and a rough environment God can develop something for His glory. Out of the disappointment of 1844 He brought this great world-wide Advent Movement. Even though your life may seem to be a disappointment God can make it a power for good. God is eager to use you to help finish His work.

They tell us that some of the modern miracle drugs that have saved so many lives are developed from a mould. Thus also God delights in transforming seemingly worthless lives into instruments by which His soul-and-body-healing power may be conveyed to others.

When Philip invited Nathanael to get acquainted with Jesus, Nathanael asked, "Can there any good thing come out of Nazareth?" It is evident that some were prepared to question

THE LAMBS FOLLOW THE SHEEP

We often hear the plea for trying to keep

The lambs of the flock in the fold;
And well we may; but what of the sheep?

Shall they be left out in the cold?

'Twas a sheep, not a lamb, that strayed away,

In the parable Jesus told—

A grown-up sheep that had gone astray,
From ninety and nine in the fold.

The lambs will follow the sheep you know,

Wherever the sheep may stray;

If the sheep go wrong, it will not be long

Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,

For the sake of the lambs today;

If the lambs are lost, what a terrible cost

Some sheep may have to pay!

—Author unknown.

that Christ might be the Messiah, merely because of the environment in which He had been brought up. Philip just said, "Come and see."

As you daily open your heart to Jesus, in spite of what your past has

been, others will see His beauty in your life. You can prove that purity of life and beauty of character can come even out of the filth and degeneracy of today's wicked world.—*Review and Herald*.

The following editorials were in the WINSTON-SALEM, N. O., Journal-Sentinel of which Mr. Clay is the publisher:

"DURING the American Revolution there was an organization known as the 'Minutemen.' It was a kind of militia whose members were subject to call at any time, and they were supposed to be ready on a minute's notice to bear arms and fight.

"I became a minuteman the other day, not for the purpose of fighting with gun and sword and destroying human lives, but for the purpose of 'fighting the good fight.'

"The Seventh-day Adventist Church is one of the most aggressive Christian churches in the world. I think it is true they contribute more money per capita for their work than any other church. And I think it is true they support more missionaries throughout the world, according to their membership, than any other church. They use the printed page extensively, and they have great publishing houses scattered throughout the world. They also have schools and hospitals throughout the world.

"The Adventists are a fine people, and though they have some peculiar doctrines to which I do not subscribe, I think they are doing a great work. I have seen their work in foreign lands, and I am sure that if the larger churches of America worked with half their zeal this would be a better world.

"So it was I felt honoured the other day when approached by one of their workers and was asked to be a minuteman for them. That is, they wanted me to support the entire work of this worldwide organization for just one minute. They told me it would cost \$22.35. I gladly gave them a check for the amount. Thus I bore the entire expense of this worldwide church for one minute. It made me feel proud."—John Wesley Clay, Sunday, October 30, 1955.

"I TOLD you yesterday how I supported the entire work of a worldwide church for a minute the other day....

"I tried to visualize it. I stood by the beds of ten thousand sick people in all parts of the world. I gave them comfort. I supplied the medicine, and the skilled surgeons, and the equipment, and the food for hospitals in rich America and in the jungles of Brazil and Ethiopia, and in nearly every land under the sun. I preached the gospel in churches and in straw-covered huts. I helped to build schools in all lands for the enlightenment of thousands and thousands of children. And it only cost me \$22.35. I could have spent that money for a thousand other things that would not have brought me half the pleasure and satisfaction.

"I am not a member of this church, but I know their work, especially in other lands, and I was glad of the privilege of carrying that work if only for a short minute of time.

"And don't get the idea that I am bragging of what I did. I am only telling of a great privilege that came to me during a busy work day recently."—John Wesley Clay, Monday, Oct. 31, 1955.

HE DID IT ALL

O. W. LANGE.

NOT many years ago I visited a beautiful village church. There were nearly one hundred present at the Sabbath school. It was a special occasion. If I remember correctly,

the local pastor lead out in the Sabbath school,

the local pastor offered the prayer, the local pastor read the secretary's report,

the local pastor read the missions reading,

the local pastor conducted the review,

the local pastor preached the Sabbath school lesson,

the local pastor pronounced the benediction, and

the local pastor took the missionary report.

The remarkable part about all this was that there were present in the audience at least fifteen well-educated persons besides many mature Christians. The thing that was not so remarkable yet shockingly true was that the church was dead in the shell.

Sabbath school is the training centre of the church. In my humble opinion, the local pastor should never be the Sabbath school superintendent. Certainly he should not conduct more than one part of the programme unless some unexpected emergency should arise.

The Spirit of prophecy cites an incident where the foreman of a mill was found by the mill owner in a wheel pit working on a machine while six men stood by watching. After learning the full facts of the case, the mill owner called the foreman into his office, where he gave him his discharge. The foreman

asked, "Why"? The employer said, "I employed you to keep six men at work. I found six men idle while you were doing the work of but one man."

How many would merit discharge on a similar basis in our Sabbath schools? Should not every leader choose "faithful men, who shall be able to teach others also" (2 Tim. 2:2) and guide them in taking responsibilities in the Sabbath school. Humble laymen grow and the minds of most backward believers will be developed through the study of the Word of God in the Sabbath school lessons.

"The study of God's Word is continually expanding the mind and strengthening the intellect."—*Counsels on Health*, page 257.

"The ennobling principle of religion will strengthen the mental powers."—*Testimonies*, Vol. 4, page 579.

"It is only by being taxed that the mind gains vigour and acuteness."—*Review and Herald*, No. 29, 1888.

"If the mind is not raised up to make more vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone."—*Review and Herald*, Vol. 74, No. 39.

Shall not every worker strive to challenge the members of his flock to attain greater heights and develop their talents? By conducting the Sabbath school in the proper manner this will be done.

"In some respects the pastor occupies a position similar to that of the foreman of a gang of labouring men or the captain of a ship's crew."—*Christian Service*, page 70.

FAITH OR FEELINGS ?

DALLAS YOUNGS

NO ONE should permit his feelings to dictate his religious faith and practice, for feelings are not a safe guide. Yet, how many times we have heard, "I don't *feel* that the Lord wants me to observe the Sabbath." Or, "I don't *feel* like going to church today."

Feelings are subject to changing circumstances. We feel brave, courageous, and aggressive when we enjoy abounding health, without an ache or pain. We find it hard to realize that we will ever feel differently, or that we have ever been sick. We see others sick, even dying, but we think: "That can't happen to me." However, if we have an illness that lasts for only a few days or even a few hours, the outlook is altogether different. Courage is at a low ebb. We wonder whether we will ever enjoy our former vigour. We are discouraged, downhearted. We have become so because we have given undue audience to the voice of feelings.

Our feelings are often wrong because they are influenced by temporary conditions. So what an insecure foundation feelings provide upon which to base our religious faith and procedure! It is far better to go forward to the kingdom on the basis of a "Thus saith the Lord."

BIBLE EXAMPLES

The great heroes of the Bible set feelings aside in favour of faith. Before the Flood, God commanded Noah to build an ark by which he and others might be saved from the coming deluge. Did Noah *feel* like building the ark on dry ground, and thus become the object of cruel ridicule by the antediluvian peoples? Doubtless not! But he did it—by faith, not by feeling.

The ark in which Noah and seven others were saved was a type of Christ. As Noah could be saved only

as he was *in* the ark, so today men can be saved only as they are in Christ. Out of Him there is no security, no safety, no salvation.

What saved Lot from the fires of Sodom—feelings or obedience? It is a matter of record that he did not want to leave the doomed city, that he did it only under protest. And his wife was so reluctant to leave that she disobeyed the angel's instructions, looked back, and became a pillar of salt. Lot's married children, if not wholly unbelieving, were so attached in feeling to the city that they refused to leave, and thus perished.

It was faith and obedience that saved the first-born in Egypt that night when the angel passed over. Had some Israelitish father said, "I don't feel that it is necessary for me to place the blood of a lamb on the doorposts of my house; I feel that God is just and will understand; He

will accept my will as the act," there would have been weeping and wailing in that household just after midnight, for the well-loved firstborn son would have been slain.

That night the firstborn was safe only as he was under the blood of the Passover lamb, a type of Jesus, the Lamb of God. Today there is safety for the entire family only as each member is under the blood of Jesus—as each one's sins are washed clean by the blood shed on Calvary. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

The text says nothing about feeling. It says, "Come." Come whether you feel like it or not. Come by faith. Come in obedience—feelings notwithstanding.

ACTION REQUIRED

The divinely given invitation to all peoples everywhere is: "Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22.

In ancient Israel God appointed cities of refuge. If a man killed or injured another, he could flee to the nearest city for protection from the

AFLAME FOR GOD

No time to lose—the hour is late! Already the doors of opportunity are creaking as though to close, and when they close it will be with a BANG!

Work which might have been done in times of comparative ease and peace will have to be done under extreme difficulty.

To designate the work of saving men as *urgent* is like saying "No! No!" in the face of a tornado or a flood.

Stirred by disastrous calamities raging around us, awakened by the upheaval of political powers and the marvellous increase in knowledge, over-shadowed by worldliness and pleasure, God's people are in danger now of being engulfed in the great cataclysm unless they are AFLAME FOR GOD.

The saving love of Jesus for lost mankind should light the heart of every disciple, a light for Jesus. Foretold by Him, floods, disasters, now occurring nearly every day, should fan the fire and zeal of every faithful heart. The lowering moral and social standards, the roaring inferno of the atomic age with all its war and strife should blast every blood-bought soul ablaze—AFLAME FOR GOD.—O. W. L.

avenger. As soon as he entered the city he was safe, and had the assurance of a fair trial. It is possible that the pursued might not feel like running. It might be that he was tired, or old, or injured, or lame. But he ran anyway. It was either run or die.

Christ is our city of refuge, and Satan is our determined pursuer. It is his purpose to destroy all of us before we can find safety in the place of refuge. But it is our privilege to seek shelter from our ancient enemy in the only place it may be obtained—in Christ.

It has always been the lot of the people of God to do things that they did not feel like doing. Abraham did not feel like offering Isaac, but he did it and became the father of the faithful. For three long days he fought his feelings, ever pressing on toward Mount Moriah and the performance of God's commandment: "Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him there for a burnt offering." Gen. 22:2.

As we endeavour to put ourselves in his place, we can get some idea of what it meant to the aged patriarch to sacrifice his only son, the gift of his old age. The Spirit of prophecy gives a vivid picture of those three long days:

"That day—the longest that Abraham had ever experienced—dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough, that the youth might return unharmed to his mother. But no relief came to his tortured soul. Another long day, another night of humiliation and prayer, while ever the command that was to leave him childless was ringing in his ears. Satan was near to whisper doubts and unbelief; but Abraham resisted his suggestions. As they were about to begin the journey of the third day, the patriarch, looking northward, saw the promised sign, a cloud of glory hovering over Mount Moriah, and he knew that the voice which had spoken to him was from heaven."—*Patriarchs and Prophets*, p. 151.

Salvation today is the same as it was for Abraham, for Jacob, for

Daniel, for Paul, and for every man who has walked in the way of eternal life. It often calls for the doing of that which is opposed to the way we feel. A careful following of God's Word and obedience to His

commandments generally cuts across the path of our feelings somewhere along the way. But we do well to remember that God's way is the best way; in fact, it is the only way to everlasting life.—*Review and Herald*.

NEWS FROM

THE WORLD FIELD

NEW CHURCH IN SAN JOSE, COSTA RICA

RICHARD H. UTT

ONCE I visited an olive orchard in northern California. It was harvest-time, and the olives were to be shaken off the trees and sold to a factory where they would yield their oil. First, the husky farmer would spread a large canvas under the tree, and then his even huskier son would give the tree a vigorous shaking. The olives would fly from the branches like the stars in the great meteoric shower of 1833, and in a matter of minutes they were emptied from the canvas into boxes. It was a quick, easy way to harvest the fruit.



THE WORTH OF A HUMAN SOUL

Gertrude Patterson Rodman

Would'st know the worth of a human soul,

Or the price that was paid for you?
Then turn your eyes to yon lonely hill,
Bring Calvary again to view.

See the pierced hands and wounded side,
And hear the despairing cry,
And know the anguish of a hopeless soul,

As He hung there alone to die.

See the blood-stained face and thorn-pierced brow,

Tell the cry of a broken heart,
Shut out from the presence of God and man—

Not of heaven or earth a part.

Would'st know the depth of the Saviour's love

Or the value of you and me?
For one lost soul He would have suffered it all

And hung there on Calvary.



But on different occasions I have picked apples, peaches, and cherries, and found that they must be gathered the hard way, by the picker's standing on a ladder and giving personal attention to each piece of fruit.

In the Costa Rica Mission the olive method of harvesting souls has been tried repeatedly, with very poor results. Evangelistic meetings in halls or theatres have been held in some of the cities. A few people, more daring than most, have come the first night, but after a few nights their apostate shepherds have threatened them, and they have meekly obeyed and stayed at home. On different occasions rocks, toads, rotten meat, and sundry other items have been thrown through windows and doors by those who wished to thus express their disapproval of Bible Christianity.

The other system—hand-picking the fruit—has proved more effective, but more laborious. Years of persevering personal effort by a small group of courageous workers have at last yielded a harvest, though not a large one as yet. The present membership of the Costa Rica Mission has just passed the fifteen-hundred mark.

A few decades ago there was no Seventh-day Adventist church building in San Jose, the picturesque, mountain-rimmed capital city. But for that matter there were no Seventh-day Adventists either. As recently as 1930 there was but one Adventist family in the city, and one other woman who was interested but not yet baptized. As members were eventually won, church services were held in a made-over store-room beside the Central American Union office. Later a better property was

purchased and remodelled into a church. Here the membership continued to grow slowly, until by 1954 the building was crowded.

After several years in this most inadequate location, a lot was purchased, and with help from the Inter-American Division and the Central American Union, a new and representative church building was erected. Situated in a good part of town on one of the important avenues, its seating capacity is 350, including mothers' room and gallery. The design is modern, in keeping with the new architectural trends throughout Costa Rica and other Latin American countries.

From the moment this handsome new structure was occupied, our work took on a new outlook. Meetings have been better attended than before. A representative of a tourist service asked us about our new building, so as to point it out to tourists. The pastor, David Garcia, has just begun a three-month series of evangelistic meetings in the church, with encouraging attendance. Today that first family of Adventists is still faithful, and the interested woman, now quite aged, has been a staunch member for many years. She has won her three daughters besides, and several grandchildren. The church now has 160 members.—*Review and Herald.*

NYANZALA, A WOMAN OF TANGANYIKA, EAST AFRICA

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

NYANZALA'S husband was working at the Buhenba Mine, seven miles from their home village. One day, however, he was stricken with the disease "amoeba," and was taken home. Eventually because of his prolonged illness he was released from the mine. Nyanzala tried to get help for her husband in several hospitals, but all treatment failed, so she brought him home.

One day, however, as I was visiting their village, I was told of their experience by one of our members. Thinking that I might be of some blessing to the family, I went to see the man, who was now very sick indeed. I talked with them about the



THE SEA OF LIFE

Dorothy E. Walter

Life is a sea of ever-changing billows wild;
Its drifting course no captain brave can mark or see,
The shore may nearer draw, the course be reconciled,
But only God can know the final port for me.
The gale may sweep across the deck, and hopes may fall
Like raindrops from the bosom of the cold o'ercast;
No stars above may guide, no lighthouse beacon call,
And yet my God shall be my guiding light at last.
The day is gone, and though I lie upon the deck
Of night's cold ship, I see the light of morn;
Dim wandering and desperation is a speck
To that fair shore, where all the sea and waves are shorn.
Life is a sea of billows wild and drifted sand;
No compass here can mark the course for you and me;
Yet God shall guide into that tearless, peaceful land,
And who repent and lay their sins upon the Tree.



love of Jesus, and then invited Nyanzala to attend our Sabbath school. She came regularly, and one Sabbath she stood up in the meeting and declared that she had decided to accept Christ.

After the service that day I went to visit her husband. He not only was weak but had become so thin that his bones almost protruded through his skin. I talked to him again about accepting Jesus as his Saviour, and ere long he surrendered his heart fully.

He grew steadily worse, but just before he died he prayed and then urged his wife to be true to Christ. He said, "If you follow Jesus, and not the pleasures of this world, we will soon meet again in the kingdom of our Lord Jesus."

As soon as the village discovered that Nyanzala's husband was dead, his older brother came to the home to get the body. He was determined not only that the tribal burial ceremonies would be performed but also that Nyanzala should now become his wife. He could not take her, however, until certain traditional rites had been performed.

Nyanzala had given up all her

heathen ways long before, hence she was determined to have nothing to do with these tribal customs.

The brother-in-law was furious and beat her severely. Then he asked, "Now are you going to leave all these bad ways you are doing, or must I beat you again?" She replied, "You do not hurt me, because my soul is safe in Christ. I am sorry you do not know what you are doing to me." This enraged the people, and they beat her again.

They beat her a third time, but her only response was, "Jesus, Thou art mine. Jesus, Thou art theirs." Then she prayed, "My Lord Jesus Christ, if Thou wilt, take away this trouble from me, or may I die in Thine hand. I want to meet with my dear husband in Thy kingdom."

The people cried out, "*Asarire,*" believing that a person who follows Christ is insane. Then the brother of the dead man shouted, "Good-bye, Nyanzala, my brother's wife. If you will not come with me, I will at least take the children."

But Nyanzala had taught her children to pray at bedtime and to always say the blessing before meals. Thus one day when the brother-in-law had set food before the children, one of them asked, "Who is going to bless this food?"

The man said, "I will."

But the child replied, "You cannot bless the food, because you are a heathen, and God cannot listen to such people." The little five-year-old refused to eat all day long until the mother arrived.

The brother-in-law's bitterness continued, and he made every attempt to prevent Nyanzala from coming to Sabbath services. One day during meeting he forced her to leave, beat her, and tore her Sabbath clothes. Each week from that time on he watched on Sabbath morning to keep her from attending services. But she was determined to find some way, so now she leaves on Friday night and walks twenty miles to the mission. When this trip becomes too exhausting, she attends a branch Sabbath school closer to her village.

This branch Sabbath school meets outdoors under a tree. Nyanzala hides behind a nearby tree in the tall grass so that she can hear the service without being seen by her

brother-in-law, who often comes to search for her. She secretly pays her tithe and gives her offerings. Now she is in the second-year baptismal class, and there is no doubt that she will be ready for the next baptism. The brother-in-law has threatened that if she takes this step he will kill her. She has replied, "I know my Saviour will have a way of escape for me, for I am determined to follow Jesus and be baptized."—*Review and Herald*.

WHEN I OPENED THE CHURCH DOOR

(Continued from p. 6.)

Through the years that have followed he has been faithful to God and the church. He married one of the charming and devoted girls of the Temple congregation. They have four delightful children, one following in his father's steps as a physician, one a physician's wife, one a minister's wife, the fourth in college, all in the faith, all devoted to God and the church, while the doctor and his wife continue faithfully to hold Bible studies in homes and in the church.

I have related this story, true in every part, to emphasize the important point that no person should be encouraged to join, or be taken into, a Seventh-day Adventist church until and unless he is a thoroughgoing Seventh-day Adventist, fully acquainted with *all* the truth for this end time of human history, and living a life that carries out the principles and observances of the truth.

In my previous article I related the story of another professional man, in order to make the point that no person ought to be encouraged to join our church until and unless he is a Christian, saved by the grace of Christ. That standard I still maintain and emphasize. I now add to it this second consideration—one must know the truth, all the truth. Then, and not until then, will persons baptized know all that is involved in the step they are taking. Then church members will be true Seventh-day Adventists and not alone Seventh-day Adventists, but Seventh-day Adventist Christians. Not Christians alone, but *Seventh-day Adventist* Christians, knowledgeable

Christians, understanding Christians, intelligent Christians.

When such candidates for baptism are taken into the church, the church will be strong, not weak; vigorous, not faltering; active, not indolent. The statistics covering apostasies will be greatly diminished, and the church will be making definite and positive preparation to meet the Lord.—*Review and Herald*.

AT REST

SANTHANAM—Brother G. Santhanam, one of our pioneer evangelists was laid to rest on June 29, 1956 at Prakasapuram. He was one of the first fruits of the labours of Elder J. S. James and was baptized on October 1909. Immediately he began to help Elder James in his medical work. After a few months, he was sent out as a pioneer colporteur.

Brother Santhanam worked as an evangelist in several villages and towns in Tamil Nad for twenty-five years. Owing to failing health he went on sustentation but he continued to care for some churches for another twenty years. So for forty-five years he worked in the mission using all the talents God had given him. I know he has been a very faithful worker in the Lord's vineyard. Loyalty to the truth and to mission principles was seen in him in all that he did all these years.

For the past two years he was not well. He fell asleep in Jesus at the age of seventy-four. The writer conducted the funeral service on Sabbath afternoon. His wife, two sons, two daughters and their families, his relatives and friends take comfort in the hope of seeing him soon on the great resurrection morning.

—V. D. KOILPILLAI.

LOOKING UNTO JESUS

(Continued from p. 7.)

declaring, 'It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life—offers Himself upon the cross as

a sacrifice, and this from love to thee. He, the Sin-Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*Desire of Ages*, pp. 755, 756.

O friend, look to Jesus now. The witness of His Spirit declares in us, "I nailed the Saviour there." As Charles Wesley so beautifully wrote:

O love divine, what hast thou done?

The Incarnate God hath died for me!

The Father's well-beloved Son,
Bore all my sins upon the tree.
The Son of God for me hath died;
My Lord, my love, is crucified!

In the light of His amazing sacrifice, can we longer keep the sins that nailed Him to the tree? Will you not see in Him the Lamb of God taking your sins away? Will you not so live now that soon in joy and gladness we may behold the Lamb of God and forever be with Him?

Southern Asia Tidings

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Miscellany

● Miss Linda Buhler of Canadian Union College arrived in Bombay on July 24. After spending two days in Poona she proceeded to Vincent Hill School where she is taking charge of the elementary school programme. It is planned that she will teach the Salisbury Park Grammar School when a permanent replacement has arrived for Vincent Hill. We welcome her to Southern Asia and hope that she will enjoy her work in this Division.

● ON July 31 Miss Edna York flew from Boston returning for her third term of service in India. After landing in Calcutta she travelled to Nuzvid where she is the Director of the School of Nursing at Giffard Memorial Hospital.

● DR. and Mrs. H. H. Dupper, accompanied by Lynnetta Jeanne arrived in Rangoon on August 11 to join the staff of the Rangoon Seventh-day Adventist Hospital. Dr. Dupper has been located in Merced, California, where he was connected with the Merced General Hospital. His arrival will help to ease the burden on the overworked hospital staff in Rangoon.

● THE Northwestern India Union Worker's Camp will be held from August 28 to September 3. This is the first time that a Worker's Camp has been conducted in Southern Asia.

● PASTOR T. R. Torkelson reports that there are 110 students enrolled at the Roorkee High School this year, with a strong 10th standard group. Eight students from Jammu are attending the school this year, also one from the Simla Hills, and one from the new group of believers in Dehra Dun.

● IN Dehra Dun Pastor S. P. Vitrano has recently baptized seven persons. From among the group of believers there a church school has been started. At the present time thirty-two students are enrolled in this school.

● PASTOR I. K. Moses writes that the meetings which Elder Esteb has conducted at the Kottarakara School

have been an inspiration to both the workers and the laity. Let us all remember Elder Esteb and his meetings in our prayers that the laymen throughout our Southern Asia field may be greatly blessed.

● MR. C. H. Tidwell, principal of our high school at Roorkee, U. P. writes that the M. V. Week of Prayer just held in Jammu, Kashmir was unique in several respects. It was the first week of prayer ever held in Jammu. It was the first week of prayer Brother Tidwell had conducted. A new group of believers attended—none had been members for more than one year.

● PASTOR A. H. Farthing visited Poona from July 20-28. During this week he conducted the M. V. Week of Prayer in the Salisbury Park English church and took the combined worship period of the OWP, VOP, and Division office workers, and other meetings with the school children. His services were much appreciated by all, as were the meetings held in the Marathi church by Pastor V. P. Muthiah during this same week.

● DR. Carrie Robbins has just transferred from the Karachi Hospital to Chuharkana where she will carry on the work in the Chuharkana Seventh-day Adventist Hospital Dispensary. No doctor has been located in Chuharkana since Dr. Shrewsbury left on furlough in 1955. Dr. Carrie will remain there until next spring when she also will leave for a furlough after giving some relief in Karachi, another of our hospitals where the staff are kept so busy that a leave is most difficult to obtain.

● AFTER several days of heavy rain in Western India, flood conditions prevailed in many sections of the country—and on August 2 the waters rose suddenly at Spicer College. The boys dormitory was not affected as it was last year, for it was the main river that rose this time and the backwaters pushed into the compound to the area where the livestock are kept. All the buffaloes and fowls had to be moved, and the equipment taken out of the incubator room which had quickly filled with water. The orchards were also standing in water, and in the afternoon the water was hip deep in Miss Baird's bungalow.



URGENTLY REQUIRED

The Publishing House and Literature Committee are urgently in need of certain old publications that are now out of print.

Between 1920 and 1924 the late Elder G. F. Enoch wrote a series of small tracts in English—titles—*Only One God* and *How to Get Rid of Sin*. There were two others the names of which do not come to mind at the moment. If any reader of the "TIDINGS" possesses a copy of any or all of these will he please loan them to us so that copies can be made?

Please send by registered post. We will return them to you in a few days and will be happy to pay the postage.

L. C. Shepard.

All the floors were covered in the R. L. Rowe bungalow although only a few inches deep. Fortunately by 6:00 p.m. the flood began to recede, and the other families did not have to move from their homes.

● ALL who are acquainted with Vincent Hill School will be saddened to hear of the sudden death of Bela, who has been connected with the school as cook since it was opened in 1922. On Sabbath, July 28 he worked as usual and made no complaint, but that evening as he stood in front of the large kitchen range he suddenly fell. Later in the evening he suffered another attack on the way to the Community Hospital and all efforts to revive him failed.—D. S. J.