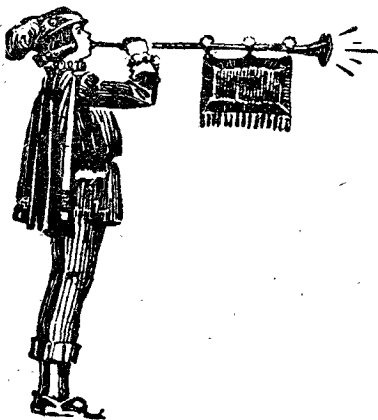




VOLUME 51

POONA, INDIA, SEPTEMBER 1, 1956

NUMBER 17



THE TEMPERANCE CALL

CHAD B. ISRAEL

Temperance secretary, Southern Asia Division

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 16:17.

FULLY believing in this we Seventh-day Adventists have health standards that are higher than those of most other people. Unfortunately the teeming millions of this great Division do not know about it. It behoves us to remove the prejudice against Christianity in Oriental countries due to several practices and customs that have seeped-in in the name of Christian civilization.

I was once told by a friend (placed high in an office of trust in Government service) that Christianity is more acceptable among tribal people because it does not constitute a great deal of change in their much cherished imbibing habits. "Tribal people drink when a child is born, especially a male one; they drink at marriages and they drink during funerals. After becoming

Christians the birth of Christ is celebrated with lots of drinking. During weddings alcoholic drinks are served freely because Christ performed his first miracle in Cana at a wedding party. Funeral drinks bear sanction because even the death of Christ is commemorated by the drinking of liquor at the communion service." I confess that never have I heard anything so anti-scriptural. In fact certain governments have made provision, in their prohibition implementation procedure, for Christian communities to procure liquor to celebrate communion. To me it is the height of sacrilege. As Seventh-day Adventists we have to place before the peoples of Asia the scriptural truth that *we are living temples of God* and that no drunkard will enter into the kingdom of Heaven; and that as Seventh-day Adventists we are total abstainers, irrespective of colour, clime or country.

"The war against alcohol has been won, so far as the scientific findings are concerned. The chemist defines it as a poison. The biologist defines it as a hazard. The pathologist calls it a narcotic. The sociologist calls it a waste. The economist calls it a

parasite. The psychologist calls it a deceiver. The embryologist calls it a menace. The criminologist calls it an accessory after the fact in crime."

"We have a definite stewardship in this matter—a stewardship involving the most serious obligations. Let us then concentrate upon the scientific evidence in the case. The church has not struck its most effective blow against the liquor traffic until it has thoroughly informed its membership of the simple facts concerning the chemical character of alcohol and its effects on mind and body."

The magazines *Alert* and *Listen* furnish scientific facts in an attractive and simple manner. Every English knowing member of the church should become a subscribing member of the Temperance society. In the recent Division council definite goals were set for each union. Brother M. S. Prasada Rao, one of our experienced workers, is to serve as the associate secretary to promote temperance, particularly among our own people in our churches and institutions. I am confident that the lead Brother Prasada Rao will give will greatly strengthen the temperance work in Southern Asia. *Listen*

and *Alert* are also to be introduced into the homes of neighbours and friends through the efforts of our workers and laymen. In doing this we have to be positive about the temperance activities of our own people. Mrs. White has plainly stated that when those who do not have as much light as we have on this subject organize themselves into associations and societies, we, as a people, have lagged behind in forming societies among our own. She called the subject of temperance, one of her most favourite subjects and she treated it from a Christian standpoint; The fall of Adam, the promise of Eden, the coming of Christ to our world, His baptism, His temptation in the wilderness, and His victory; the first victory of Daniel, the days of Noah, the days of Lot, the ex-

perience of Nadab and Abihu, the Divine instruction given to the wife of Manoah and to Zachariah and other such experiences provided her with ample scriptural examples to stir our churches with the appeal to be centres of light from where the truth of temperance will radiate to the people round about so that they may know what we are; not just nominal Christians but a clean people dedicated to the service of God to uplift humanity for a better life here and in the imminent hereafter.

Dear fellow believers, in carrying out temperance work let us remember what Paul said, "*I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away.*" 1 Cor. 9:27. [Italics supplied.]

REMEMBER TEMPERANCE DAY

September 22

1956

casionaly, for we know they are harmful to the body. Also, we go further than this. While very few people in the world would classify tea and coffee as intemperate articles, when we become Adventists we leave off these items, together with any other beverage that is habit-forming. We realize that these things just do not fit in with our conception of keeping the house of the Holy Spirit clean and ready for His habitation at all times. As we continue to grow in grace and the knowledge of our Lord we recognize there are many other things that could and do harm these bodies of ours, such as strong spices and condiments. Even though these and other non-essentials are tasty and tickle our appetites, we willingly discard them as soon as we learn they are harmful to these temples of ours which the Lord says are His and not ours.

Now you may think that certainly we would not go beyond the above mentioned harmful items, but we do for we teach that narcotics, often prescribed by doctors, perhaps in all good faith, should be done away with since they may form in us habits that would enslave us for life. And again we go still further. We acquire habits of eating and of living which should be overcome if our bodies are to be fit residences for the abiding presence of the Spirit of God. If we are not careful we can become intemperate in eating only that article of food which we especially like, leaving out of our diet many essentials. Did you ever stop to think that we can be intemperate in eating rice or chappaties exclusively and leaving out of our diet other essentials necessary for a well-balanced programme? If our eating, no matter what it is, does not keep us in good health, then we are intemperate in our dietary habits, no matter how good that article of food is.

Also we may be intemperate in

(Continued on p. 5.)

What Does Temperance Mean to Seventh-day Adventists?

O. O. MATTISON

President, National Temperance Society of India

TEMPERANCE to a true Seventh-day Adventist means far more than it does to the average man of the world. We believe our bodies have been bought and are owned by the One who paid the supreme sacrifice that we might be saved, and also that they are the dwelling place of the Holy Spirit. This gives the subject of temperance a far deeper meaning and a wider significance to us than to anyone else.

To the man of the world, moderation can mean temperance. He desires to be in good health. He does not want to be a nuisance to his home or to society, nor does he want to make a fool of himself, so he is moderate in his drinking of alcoholic beverages, and thus he feels he is a temperate man. It may be he will decide to become temperate by giving up liquor altogether and declare before the world that he is a teetotaler. If you told him he was not a temperate man, he would be highly offended.

But, "Total abstinence is abstaining from all that is harmful and using moderately that which is good."

That definition encompasses a lot of territory. We use the term lightly, little realizing its scope. We do not stop to ask ourselves the question whether we as individuals are temperate or not. The world knows us as a temperate people because there are certain habits in which we do not indulge. But are we truly temperate as the Lord would have us to be, rightly preserving our body-temple so that they can be a fit dwelling place for the Holy Spirit at all times?

We acknowledge and teach that no Adventist would touch intoxicating drinks in any form. This includes whisky, rum, gin, beer and alcohol in all of its forms, also the native liquors of bhang, arrack, toddy and their various forms which would cause intoxication. We abstain from them even in the smallest of doses because we do not wish to defile these bodies God has given us. But temperance goes much farther than that. It takes in every form of tobacco, smoking, chewing, dipping of snuff, pan and all in this class. We just do not use these things, even oc-



LET US BE UP AND DOING

M. S. PRASADA RAO

I HAVE just returned from South India where it was my privilege to attend the biennial meetings in the Malayalam, Tamil and Telugu sections. Most of our workers were in attendance along with representative church members. We have, at these meetings, had opportunity to review the benefits accruing to Seventh-day Adventists through the Temperance message. Some of our church members still need help along this line. We must impress upon them the fact that by becoming members of the National Temperance Society of India we take our stand on the side of right, and set a worthy example to others. At the meetings in South India most of our workers and members present enrolled as members and pledged to enrol others in their neighbourhood when they returned home.

In our evangelistic endeavour we are looking for opportunity to tell somebody else about the good news of salvation from sin through Jesus Christ. On every hand there are people who can be helped along temperance lines, and what better opportunity to do this can we wish for than to avail ourselves of these temperance privileges and thus reveal to others what we believe!

In Villupuram, in connection with an evangelistic effort that is being conducted in that city, a temperance meeting was arranged for Sunday evening, August 12, under the chairmanship of the District Collector. The hall was full to overflowing with people who came to attend that meeting. We cannot tell what good may come from the seed sown that night. In every section of this country this is one platform on which we can stand to present the message without any prejudice. Let us be up and doing our work.

The following is the schedule of membership recently voted by the Division Committee:

A. Ordinary Membership:

- | | |
|--------------------------------------------------|-------|
| 1. Member (with no literature privilege) | 0-4-0 |
| 2. Society Member (with no literature privilege) | 1-0-0 |

B. Subscribing Members:

- | | |
|------------------------|---------|
| 1. Student Member | 3-0-0 |
| 2. Regular Member | 5-0-0 |
| 3. Contributing Member | 15-0-0 |
| 4. Sustaining Member | 100-0-0 |
| 5. Patron | 200-0-0 |

It being understood that student members, which membership is limited strictly to *bona fide* students, and regular members will receive the *Alert* for one year and contributing members will receive both the *Alert* and the *Listen* for one year. It is suggested that those of our members who cannot financially become society members be enrolled as members, Rs. 0-4-0, workers as society members, local officers and departmental secretaries as regular members, Union officers and departmental secretaries as contributing members.

We've Never Had It So Good

S. P. VITRANO

FOR many years Seventh-day Adventists legislated against the use of tobacco because it introduces into the body poisons that, to say the least, weaken the physical powers and therefore impair the spiritual. Then came the discovery that the use of tobacco causes lung and throat cancer, and now people everywhere are turning away from the "pleasures" of smoking because the

price is too high—it may well be a matter of suicide.

It is no longer a question of not using tobacco because, "I am a Seventh-day Adventist," it is a question of how long do we want to live? Once again time and truth have vindicated the high standards of God's people. What once seemed to be fanatical is now considered most reasonable.

Such is also the case concerning the stand the church has taken against the use of alcohol and intoxicating beverages. We interpret Temperance to mean Total Abstinence which to many (including seemingly sincere Christians) is going a little too far. No one denies that drunkenness is to be deplored, but "moderate" drinking is considered to be an integral part of our modern culture.

For this reason, I was rather surprised the other day while scanning the fare of a modern magazine counter to note in bold type on the cover of the February issue of *Pageant* magazine these words, "The Big Lie About Moderate Drinking." I must say there are many features about the magazine that are not desirable which gives all the more point to the striking headline. When the people who edit this journal begin talking about the lies of moderate drinking almost any thinking person would sit up and take notice. It is impossible to reproduce the whole article but here are a few excerpts:

"Don't worry about the alcoholics. You are the one in danger—whether you drink three times a day, once a week or only to celebrate a wedding once a year. Alcohol damage can't be repaired.

"There is only one kind of person who does not have to worry about the facts in this article. He is the man who has never drunk alcohol in any form at all—beer, wine or hard liquor—and the man who never intends to drink alcohol.

"You have something to worry about if you drink as little as one cocktail at lunch, two before dinner and several on Saturday night. You have something to worry about if you drink even so little as one cocktail before dinner and only three or four at a party once a week. You have something to worry about if

you drink only to be sociable on week-ends. You have, in short, something to worry about every time you take a drink.

"Why? Because every time you drink you die a little. [Italics theirs.]

"Up to now you have thought of yourself as a moderate drinker, and, therefore, safe. But, for one thing, the idea that you are safe is a flat lie; and, for another, there is no real standard by which moderation in drinking can be measured. There is no real definition of the 'moderate' drinker."

Under a section devoted to questions and answers captioned, "What Do You Know About It?" the author is so bold as to say:

"Can a girl drink and still remain virtuous? *No.*

"Is moderate drinking dangerous? *Yes.*

"What is regarded as the greatest single cause of insanity in the U. S.? *Alcohol.*"

The introduction to the article attempts a rational application of the facts, but as usual partakes of the folly of today's foolish double talk. Of the article it says, "It shows you exactly what happens to you when you drink even a little. It is not designed to make you stop drinking or to scare you. The editors of *Pagant* drink as much as you do, and enjoy it every bit as much. But we learned a great deal from this report, and we hope you will. We also hope you will think more deeply in the future when you lift your glass and say, 'To your health.'"

Thank God we are not all so naive! This is typical of the way modern minds handle the facts, yet the facts speak for themselves and the stand the church has taken against alcohol is the only stand that can be taken.

Great is the joy of vindication! Gone are the days when we might have felt apologetic for condemning the use of tobacco and alcohol. Gone are the days when we might have preached total abstinence from the defensive, it is now the moderates who must search for a logical defence (a hopeless search). "Truth will come to light. Murder cannot be hid long." We've never had it so good!

The question is: What are we doing about it? This is our hour, let's make the minutes count!

LET TEMPERANCE TRIUMPH

THROUGH EVANGELISM

BERNARD PINGHE

SUCCESS in a soul-winning programme cannot be achieved by separating these two phases of God's work. Intemperance has enslaved men and nations and the evil one has most subtly manoeuvred to class this evil as something definitely good and necessary in the most select social circles. In this present age there are few indeed who are not heavily bound under the yoke of liquor. Few are the homes that have not been ensnared by this death-dealing device.

The evangelist is confronted with this most active foe in almost every home. The menace is taking a heavy toll of souls. What method can we use to gain the victory? How shall we assist fallen humanity to rise triumphantly from their abject state of misery? What weapon can we wield to make the final assaults on the well-entrenched enemy? In answer we read, "We do not need to take an axe and break into their saloons. We have a stronger weapon than this—the word of the living God. This will cleave its way through the hellish shadow which Satan seeks to cast athwart their pathway. God is mighty and powerful. He will speak to their hearts. We have seen him doing this. We have seen souls brought to the truth."—*Evangelism*, p. 587, 588.

Tame messages will not be sufficient to make men realize the danger-ground on which they stand. "Present this so clearly that its force cannot be but seen," said Mrs. E. G. White. Vital statistics of diseased bodies and minds and the wretchedness of a soul under the liquor habit should be presented in contrast to the wholesome joy and unadulterated pleasure of a life liberated from the defiling habit.

The Blueprint of heaven in our Temperance work is plain. "Not by outward display, not by worldly

patronage, is the kingdom of Christ established but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. As many as receive Him, to them gave He power to become the sons of God. Here is the only power that can work for the uplifting of humanity. And the human agency for the accomplishment of this work is the teaching and preaching of the Word of God."—*Evangelism*, p. 531.

Let us then forge the Temperance cause with Evangelism. And may the triumphs of Temperance be all the more glorious as thus unitedly we crusade for Christ.

A MODERN-DAY MENACE

N. G. MOOKERJEE

ALL too true is the assertion of the wisest man who ever lived that "wine is a mocker." Proverbs 20:1. One version reads "an undisciplinable thing." It makes people act in a way which is detrimental to their own safety and that of others.

Listen to this mother's anxiety with regard to the safety of her child on the public thoroughfare which today is made dangerous by drivers under the influence of liquor: "I hope you don't mind my writing you, but I hate cars now. I think of them as a cross between a leopard and an elephant. They sneak up quietly but with great speed, like a leopard, but suddenly they become as huge and as impossible to stop as an elephant. You see, I'm a mother and I have a daughter. If she's a bit late getting home from school, I become so horribly frightened. Yes, an addiction to liquor is not only dangerous but it brings much pain and torture to individuals.

In 1 Corinthians chapter 9 and verse 25 we read, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

We as a people have set ourselves the task of winning back the world to its original place where God intended it should be. It is for each

one of us to strive to obtain the mastery because we must be temperate in all things before we can perform this task. We must present the Temperance cause regularly to the congregation in our churches. Not only should this subject be given emphasis within our churches, but our church members should make the Temperance programme an evangelistic feature and work to save others from the toils of the demon alcohol.

While it is a fact that alcohol was being distilled by people thousands of years ago, it is unfortunately true that its power to destroy is greater today than ever before. We need merely to look at the statistics of traffic accidents to obtain an idea of the terrible results of drinking intoxicating liquors.

If a man stood by and idly watched his neighbour's house burn to the ground without doing anything about it, or if a group of miners stood by with folded arms while their mates were trapped underground as the result of an explosion, it would seem incredible. Is it not even more incredible that while the citizens of this fair land of ours are giving themselves up to this horrible evil, the Church of God stands idly by? Yes, folks, now is the time for us to arise, and do our share towards stamping out this dreadful evil of strong drink.—this modern-day menace.

OUR HIGH STANDARDS

M. AMIRTHAM

THE ideal that is set forth for the child of God is vividly presented in the writings of the Spirit of prophecy which reads as follows: "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, p. 18. Yes, God has set a high standard for His people in which an uncompromising attitude towards the real meaning of temperance is included. We, as a people, stand on the broad platform of total abstinence, and the only safe course is to "touch not, taste not, handle not," intoxicating beverages

CHUNKS OF COAL

Diamonds are only chunks of coal
That stuck to their jobs, you see;
If they'd petered out, as most of us
do,

Where would the diamonds be?

It isn't the fact of making a start,
It's the sticking that counts, I'll say;
It's the fellow that knows not the
meaning of fail,

But hammers and hammers away.

Whenever you think you've come to
the end,

And you're beaten as bad as can be,
Remember that diamonds are chunks
of coal,

That stuck to their jobs, you see.

—*Author Unknown.*

or any other stimulating drink. If such a course is carefully followed by our believers, the world today will find in the Seventh-day Adventist Church a living witness of the Gospel of Christ, and such an influence will be the means of bringing many a sinner to the foot of the cross.

A timely admonition comes from the writings of the apostle Paul, he says: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. 4:1. Have we failed in the past to live up to our beliefs and standards? Let us now come up to a higher platform in our Christian experience and demonstrate in our daily life what we preach and thus glorify God and convince the world that Seventh-day Adventists are people of high standards.

"The apostle understood the importance of healthful conditions of the body for the successful perfection of Christian character. He says 'I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.'"—*The Temptation of Christ*, p. 57.

"The world should be no criterion for us. It is fashionable to indulge the appetite in luxurious food and unnatural stimulants, thus strengthening the animal propensities and crippling the growth and development of

the moral faculties. There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practise temperance in all things. If they do this, they will not fight as one that beateth the air."—*Signs of the Times*, Oct. 2, 1907.

Shall we not pledge ourselves to live up to this high standard and thus be examples to those who live around us?

What Does Temperance Mean to Seventh-day Adventists?

(Continued from p. 2.)

our programme of sleeping, working, or playing. If we do too much or too little of these we are intemperate. We are admonished to be temperate in all things, and that again takes in a lot of territory. More often than not we do not work enough to keep in good health, and that is just as intemperate as working so hard we have a break in health. We may be intemperate in our reading habits or in cramming for examinations. It is just as serious to be intemperate in good things as in bad ones. If we would be true Adventists, preparing to meet our Saviour, we must learn to so control our thoughts that we will be temperate in our thinking and not think impure thoughts. When that source is temperate, then we will be masters of our tongues. Our words will be few and well chosen, and we will not indulge in hasty or foolish remarks.

So during this week when our thoughts are turned especially toward temperance, let us search our own hearts to make sure we are temperate in all things. Let us determine whether individually and as a church we are living up to our high profession of a people who long to live temperate lives in all matters of diet, dress and deportment. We want others to say of us, "There goes an Adventist; he is temperate in all things." What a true witness we will then be before the world, not merely going around proclaiming that we are a temperate people, but a spectacle and a living witness before all men. It will bring joy, happiness and satisfaction to our own souls, and others will be drawn to the Master because of our temperate lives.

BIENNIAL MEETING—NORTH AND SOUTH KERALA SECTIONS

D. S. JOHNSON

A JOINT biennial meeting of the North and South Kerala sections of the South India Union was held from August 1-5, 1956. Visitors from the Division, South India Union, and Elder A. A. Esteb of the General Conference Home Missionary Department, were present to help with this meeting.

The North Kerala section is composed of three districts, namely, Cochin, Malabar, and South Kanara, with a total population of 3,707,000. Brother A. Joseph is the director of this section, and the officers of the Union are caring for the secretarial and treasury work at the present time. Tradition has it that the ships of King Solomon used to touch at Calicut to pick up gold, sandal wood, and spices, and this area carried on extensive trade with many other countries to the West. The knowledge of the God of heaven was early disseminated in this area, and the people here have a long tradition of Christian background.

At the present time nine stations in the north section at Ernakulam, Trichur, Chellakara, Pattikad, Challengampadam, Palghat, Calicut, and Cannanore are the main centres in which our work is carried on.

At the end of 1955 the church membership in the north and south sections combined stood at 1,892 and we have 3,307 Sabbath school members. During the past two years 520 souls have been baptized. There was great rejoicing as this report of progress was presented by Pastor L. C. Charles. The excellent work that some of our evangelists have done under God's blessing during these past two years was clearly evident.

Brother N. K. Samuel is the publishing department secretary for both of these sections. Thirty-five student colporteurs have worked in these two fields during the past two years, and two assistants have helped during the busy season when the student colporteurs were in the field.

Pastor J. W. Nixon and Brother J. A. Soule had just conducted a short institute at Kottarakara, and study was given at this time to further develop the literature work.

Pastor P. C. Mathew is the Voice of Prophecy secretary in the northern section and Brother Ahimaz carries this department in the south. From the time of the inauguration of the Malayalam Voice of Prophecy in 1954, 8,861 regular students have enrolled and 1,253 have graduated. A strong programme of follow-up work is being carried on by these brethren, together with the workers in the field. One in the group baptized at Kottarakara on August 4 was a Voice of Prophecy student.

The Kerala sections boast an excellent system of schools, and the representative group of young people at Kottarakara indicates what can be done through careful promotion of Christian education. Eleven of these fine young people were baptized on August 4.

Committee meetings held during this session planned a careful programme of evangelism for the last quarter of 1956. Teams to lead out in these meetings were arranged and every worker is to participate in the programme.

Sabbath, August 4, was the high day of the meeting. Elder A. A. Esteb of the General Conference brought the special message during the morning service. Pastor E. L. Sorensen led out in the afternoon service at which time Brother J. Gabriel was ordained to the gospel ministry. Following this meeting Pastor I. K. Moses baptized the candidates who had been so carefully prepared by the school and the workers in the field. During the last meeting of the day, sixteen laymen who had attended the special Home Missionary meetings were commissioned for lay-evangelistic work. Pastor O. W. Lange, acting secretary of the Home Missionary Department of the Division, gave the "120" insignia at this service.

During the church service on August 4 an offering of Rs. 1,500 was taken up for the Church Building Fund.

God is abundantly blessing the work in this area of North and South Kerala and we thank Him for the evidences of His leadership.

CHURCH COMPOSED OF WOMEN

ERNEST LLOYD

"THE church is composed mostly of women," a businessman remarked, and he meant it as a criticism. But the criticism lacks force when we face the facts. We recall at once that a considerable number of women were among the earliest *founders* of Christianity. Many of them followed Jesus through His earthly ministry, and they helped to supply His material needs. The apostle Paul gladly acknowledged the excellent help that women gave him in building up the church. Why should it be regarded as a sign of weakness that a majority of the members in the church are women? It is only so regarded by those who are unacquainted with church history.

The large majority of the world's school-teachers are women, but this is no reflection on the worth of education. True, the women greatly out-number the men in most churches, but the men far out-number the women in the penitentiaries! Seriously, however, it is part of God's great plan that women carry much of the burden of the work of the church on earth. How thankful we are for their faithful service!—*Review and Herald*.

SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

Office Address: 9 Cunningham Road, Bangalore

THOUSANDS ATTEND VOP RALLIES—HUNDREDS ENROLLED

PASTOR S. THOMAS

Kannada Section

Tumkur—We had a two-day rally in a drama theatre in this place. On the first night the attendance was over 600 and on the second night it ranged from 1,000 to 1,200. A good many stood outside the theatre and listened to the lecture as loud speakers were fixed in the theatre and outside as well. The first meeting was presided over by a leading lawyer who has visited many places in Europe. Over 600 people were enrolled for the Kannada and English Bible Courses.

Hassan—Inasmuch as the town hall is not large enough to accommodate a large audience, one of the Christian organizations there kindly gave us the use of both their hall and compound. The meeting was held in the open space and more than 300 people attended the rally. A good number of the audience enrolled for the Kannada Bible Course, and fine contacts were made in a number of homes. There is a good interest here.

Mercara—We conducted the rally in the town hall. Among the audience were planters, government officials, and other leading men. Here also we were able to enrol several hundred in the Kannada Bible Course. The prospects are very good. Brother V. Navarathnam did all the translating for me and Brethren K. M. John and J. Daniel helped in the rallies in the Kannada section.

Telugu Section

Masulipatam—Pastor I. Subushanam and his associates are conducting a full-fledged effort in this city. We had our one-day rally in the effort pandal. Here also many were enrolled for the VOP course. We were able to show the films on "Daniel 2" and "The VOP in action."

Rajahmundry—This was the second place we touched in the North Telugu

section. We had planned for four lectures in the town hall. However, when we had completed two lectures, the committee members of another Christian organization requested us to have the other two lectures in their large church. The church was thrown open for the public. However, since the church could not accommodate the huge crowd, we were forced to have it in the church compound. We had very fine meetings. The pastor and members of this particular church co-operated in a very good way. Many were enrolled for the VOP course here also. The local newspaper printed two of our lectures without any cost to us. We also showed the two films there.

Tenali—Pastor Isaiah and his associates are holding a full-fledged effort in this place. When we had our rally, the pandal was overcrowded. We enrolled many hundreds of students. I believe, brethren, that wherever we conduct an effort it is good to have a rally and enrol people for the VOP course so that when we bind the interest, we will have a good

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Temptation is the fire that brings up the scum of the heart.—*Boston.*

* * *

We judge ourselves by what we are capable of doing; others judge us by what we have done.—*Longfellow.*

.....

many VOP students who will take their stand for the message.

Brother R. I. Mathew, the North Telugu Section VOP secretary, was with us for these rallies and VOP visitations. His help was greatly appreciated. The local workers and workers from the adjacent churches in the Telugu fields rendered to us great assistance in carrying out these meetings to a successful end. The co-operation of these brethren, both in the Kannada and Telugu fields, has been of immense help. Pastor B. S. Moses, the South Telugu VOP secretary, was present for the rally at Tenali and helped us a good deal,

I am personally indebted to these brethren and the officers of the local sections for their co-operation. I am sure the seed sown in these places will mean much in the strengthening of our work in these areas.

M.V. WEEK OF PRAYER AT LOWRY MEMORIAL HIGH SCHOOL

JUANITA JESSEN

THE M. V. Week of Prayer came at a very busy season for Lowry Memorial High School. We had been praying for rain for many a day. The land had been ploughed, and we were anxiously waiting for rain, so that the precious seed could be sown. And the Lord opened the windows of heaven and sent us showers of blessing to make the seeds sprout and grow. At the same time, spiritual showers of blessing softened the ground of our hearts, and the seed sown by the speaker fell on good ground, and brought forth much fruit.

Pastor E. L. Sorensen conducted our Week of Prayer meetings and his timely messages were greatly appreciated by all, teachers as well as students. Not one on the campus wanted to miss a single meeting. The "counsel hour" was taken advantage of by a number of students, and we know that valuable instruction was given to these young folk regarding their problems. One thing we greatly enjoyed was the special musical items rendered by Pastor and Mrs. Sorensen.

It was inspiring indeed to see all respond to the altar call, and to a renewal of their consecration for service. Some of the students surrendered their hearts to the Lord for the first time, and made their decision to join the Remnant Church by baptism.

The final meeting was one that will linger in our memories for a long time. It was a very solemn and happy occasion on Sabbath morning to see all present, from the oldest eighty-year-old member, to the youngest six-year-old child, come forward at the close of an appealing sermon, to testify to the Lord's goodness, and to his or her desire to serve Him better. If it stirred our hearts so deeply, surely, the heavenly family also rejoiced with us!

FOR THE YOUTH

"AND THE BOOKS WERE OPENED"

SPENCER W. BURROWS

I SAT in the courtroom watching as a frightened teen-age boy cringed under the solemn stare of the black-robed judge.

A tall, crisply uniformed patrolman handed a set of legal papers to the jurist, who read the indictment slowly, deliberately. His brow wrinkled into a frown. Courtroom nerves tensed as he read off the charge of petty larcenies and automobile theft.

Slowly removing an imposing pair of heavy-rimmed glasses, the magistrate focused his gaze so sharply upon the youthful culprit that the boy first looked away, then fixed his eyes on the floor.

"You are just a common, ordinary thief, aren't you?" The words were distinct and measured. The youth looked up, met the withering stare, looked down again.

"You are just a common thief, are you not?" persisted the questioner.

An almost imperceptible nod gave assent to the indictment.

"People aren't safe with you around, are they?" the judge continued. "I am going to put a stop to this thing! I just sent up two young fellows this morning!"

The lad was visibly scared. Never had he faced an ordeal like this. His mother's muffled sobs punctuated the strained silence while the jurist re-read the papers.

Finally the man in the robe lifted his eyes. The stone-like face seemed a little softer. He spoke:

"Son, you don't want a record, do you?" The tone was almost kind.

Puzzled but encouraged, the youth glanced up quickly and shook his head.

"I'll tell you what I'm going to do," the magistrate offered. "I'm going to assign you to the custody of your parents for six months. You are to stay away from the movies. If you behave yourself during those six months, I'm going to tear up

these papers; there'll be no record against you! Is that fair?"

"Yes, sir!" The words were heavy with both relief and gratitude.

"But," and the judge's voice turned steely once more, "if I have you back in this court again, I'm going to give you everything in the book!" And he meant it.

A father, a mother, a boy in his teens, strode from that courtroom—three very thankful people. The arm of mercy had encircled them—and it was sweet! It could have been so different!

"You don't want a record, do you?" Like some haunting melody that question kept recurring to me as I travelled homeward. Of course he didn't! The very thought of having his juvenile crimes inscribed on permanent police records was repulsive even to his blunted conscience. What had already happened was distasteful enough. The youth had committed his thievish acts in secrecy. No one saw. Yet here was the whole unsavoury story laid before the court in every embarrassing detail!

This was just an earthly court, and a small one at that. But there is a much larger one, which handles cases of far greater consequence. Have you read about it? It is described like this: "I beheld till the thrones were cast down, and the

Ancient of days did sit, whose garment was white as snow. . . : His throne was like the fiery flame. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

There is a courtroom scene to consider! The books are open, the record says—open before thousands and thousands of witnesses! A disturbing prospect, to say the least!

"You don't want a record, do you?" Most certainly not! But there you have it, right in those books—wide open too! And on those pages in heaven's court everything is recorded with disconcerting accuracy and in detail. The apostle Paul challenges: "And thinkest thou this, O man, . . . that thou shalt escape the judgment of God? . . . But after thy hardness and impenitent heart treasured up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:3-6.

"Deeds." That takes in every human action. Some acts are committed in secret, but secrecy affords no protection "in the day when God shall judge the secrets of men." It is all in those open books!

The words we speak are in there too. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. Here on earth hidden microphones have at times picked up conversations that have revealed the guilt of wicked men. Heaven recorded the words also. The psalmist was not pleading lightly when he implored, "Let the words of my mouth, and the medita-



tion of my heart, be acceptable in Thy sight, O Lord." Ps. 19:14. He was conscious that every spoken syllable was being faithfully recorded!

His prayer includes a concern also for "the meditation" of his heart—his thoughts. The recording angel even chronicles every thought that touches the mind—thoughts that may never be put into words.

How many the deeds, the words, the thoughts, that go into those books day after day!

"You don't want a record, do you?" the Great Judge is asking.

"No! No, indeed!" we respond.

Would you like the soiled pages deleted from those open books? The

Great Judge is full of compassion. He is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

The result? With greater love and mercy than any earthly magistrate, He offers, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. 43:25.

Young man, young woman, we too can walk forth from that great courtroom scene very, very thankful. The arm of mercy will encircle us—and it is sweet! But remember, too, we must want it that way, and want it badly; for if we are unconcerned about those open books, the end will be so different.—*Review and Herald*.

Perils of the Preacher, discusses the danger of the deadening familiarity to the sublime. The great truths we love and believe, when preached over and over in the same words, and phrases may become less real to us. God is made to appear common; we may lose the sense of His infinite holiness and His great power. Even ministers should ask themselves the searching questions: "Am I solid gold—or only a hollow shell, a thin veneer of glitter or gilt? Who has control of my life? The Lord's messenger warns us that "soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal."—*Testimonies to the Church*, Vol. 5, p. 136. "As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.

... Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls."—*Great Controversy*, p. 608. How important then that every member seriously examine his own life for flaws and weaknesses, that he might strengthen the weak places and prepare for the time of test and trial. "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

Satan is determined to win back the followers of Christ. "Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul."—*Christ's Object Lessons*, p. 55.

"At the devils booth all things are sold;
Each ounce of dross costs its ounce of gold.

For a cap and a bell our lives we pay;
Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away
'Tis only God may be had for the asking."

—*Tennyson*.

The devil camouflages sin to make it appear attractive. How many realize too late that they have traded a home in heaven for the fleeting pleasures of this world! "Whatever attracts the mind from God, whatever draws the affections away from Christ, is an enemy to the soul."—*Christ's Object Lessons*, p. 53. Our
(Continued on p. 12.)

LOOK TO YOURSELVES

(No. 2)

R. L. ROWE

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8.

THE great conflict of the ages is nearing its last battle. As a soldier of Jesus Christ we must carefully examine our individual preparation, lest we be found wanting in the day of trial. Especially must we be careful that we do not become snared by the devices of the enemy. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4.

An army that is over-confident may fail to make sufficient preparation, and be overcome by the enemy. In our spiritual warfare there is danger that we think that our condition is better than it actually is, and we be found unprepared.

"No man can of himself understand His errors, 'the heart is deceitful above all things, and desperately wicked; who can know it?' Jer. 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can

a true knowledge of self be obtained. We must behold Christ. . . . When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace."—*Christ's Object Lessons*, p. 159.

Can it be possible that we are yet far from being citizens of the kingdom of grace? Are we trusting in ourselves or in Jesus? Those who allow their lives to be controlled by love for worldly things and by ambitious desire for position and honour are not controlled by the Spirit of Christ. "Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost." "We do not belong to Christ unless we are His wholly." "He who lives to himself is not a Christian."—*Christ's Object Lessons*, pp. 118, 50, 49.

The minister of the gospel is in as great danger as the church member. Jowett, in his book, *The*

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Sabbath, September 29, 1956

THY SAVIOUR AND THY REDEEMER

Isaiah likens the heathen nations to ravenous beasts in their attitude toward Israel, who, in turn, are the prey. How often the pathetic bands of Hebrew captives must have wondered if their sufferings would ever come to an end!

When tragedy is complete and is known to be a judgment upon disloyalty then it looks permanently gloomy. God anticipated the doubts of these captives: "Shall the prey be taken from the mighty, or the lawful captive delivered?" Isa. 49:24. He gives assurance that what looks impossible, He will do.

The answer to the question is given by the Lord, "Even the captives of the mighty shall be taken away." Every nation that has oppressed God's people must reckon with God: "I will contend with him that contendeth with thee." Verse 25. Of all the contenders against God's people, Satan is the master mind. All these national oppressions of God's people are facets of the great "controversy of Zion," the universal contest between Christ and Satan.

THE ASSURANCE OF THE FATHER

In chapter 50:1-3 God answers the terrible charge that He has divorced, sold, or cast away His people. How prone we are in the dark day to think that God has left us, whereas the real reason is: "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59:1, 2.

"Sin is a separator. It never fails to put moral distance between man and God. The sins of Israel were not momentary or trivial, but persistent and chronic, and of the most vicious character. (See chapter 1.)" WILLIAM G. COLTMAN, *Musings in Isaiah*, p. 95.

This long struggle of Israel against God came to a head when Jesus

uttered His lament over Jerusalem, "Divine pity marked the countenance of the Son of God;" His voice was "choked by a deep anguish of heart and bitter tears. . . This is the separation struggle. . . It is the mysterious farewell of the long-suffering love of the Deity."—*The Desire of Ages*, p. 620.

When God appeared to His people in Isaiah's day there were "none to answer." Even though His hand was ready and able to redeem, the response was negligible. How obdurate can men become in their indifference to God's proffered salvation?

THE ANTICIPATION OF THE SON

Isaiah 50:4-9 deals with the devotion of the Son of God to the cause of man's salvation through His incarnation. As God's Servant (cf. ch. 41:8) He will have the tongue of "the learned" (learners, or disciples) in order to speak the seasonable word to the weary (cf. Matt. 11:28: "Come unto Me, all ye that labour and are heavy laden"); His ear will be alert both to man and to God.

It is the picture of genuine, fleshly incarnation—the tongue, the ear, the back, the hair, the face, the help and justification of God, the conflict with His great adversary—not a phantom form.

"He knew 'how to speak a word in season to him that is weary' (Isa. 50:4); for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth."—*Ibid.*, p. 254.

"It was to bring the bread of life to His enemies that our Saviour left His home in heaven. Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love. Through the prophet Isaiah He says:

'I gave My back to the smiters, and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting.' Isa. 50:6."—*Thoughts from the Mount of Blessing*, pp. 109, 110.

This whole passage reveals the Son of God anticipating His mysterious incarnation, and revealing a gracious Saviour. (Read 1 Peter 5:7).

THE COUNSEL OF THE SPIRIT

God's Spirit asks in Isaiah 50:10: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light?" Every believer must at times walk through darkness. "Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and He still pities and loves."—*Prophets and Kings*, p. 174. It is then that we are "to wait patiently, to trust when everything looks dark."—*Ibid.* (Compare Psalm 23:4, on walking "through the valley of the shadow of death.") In the later years of Hezekiah the darkness was gathering, and this counsel to obey the voice and follow the example of God's ideal servant was needed. In the grim days of Isaiah things were even worse. In the days of Jesus there came times of darkness. Jesus was in the shadows in a double sense on that moonlight night in the shady garden: "Now He seemed to be shut out from the light of God's sustaining presence."—*The Desire of Ages*, p. 685.

When, on the other hand, men do not trust God "amid the encircling gloom," but seek their own way, while retaining a formal faith, then they live in the sparks of their own kindling (Isa. 50:11). See *Testimonies*, Volume 8, p. 70, for an illustration. We see believers in verse 10, unbelievers in verse 11, and we may pass from one to the other. The margin between the two is often narrow, and is easily crossed.

When we see how deliberately the Son planned and underwent the amazing contradictions of His incarnation for us, we can only cry:

"Love so amazing, so divine,
Demands my life, my soul, my all."

—Isaac Watts.

Sabbath School Lesson Help

For Sabbath, October 6, 1956

THE RIGHTEOUSNESS AND POWER OF GOD

A few of the key phrases make clear the comforting assurances of salvation to God's people: "The Lord shall comfort Zion" (verse 3); "a law shall proceed from Me" (verse 4); "My righteousness is near" (verse 5); "My salvation shall be for ever" (verse 6); "fear ye not the reproach of men" (verse 7); "My righteousness shall be for ever" (verse 8); "put on strength" (verse 9); "The redeemed of the Lord shall return" (verse 11).

The first six verses are an earnest exhortation for those who desire salvation to believe. One of the most difficult things is to get some Christians "to believe what they believe," someone has said. We have seen how hypocrisy cuts men off from God. Now we see how tribulation may leave believers in need of comforting reassurance of God's righteousness and power. When Jesus was in a hostile world, He learned the meaning of God's presence. "The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us."—*The Ministry of Healing* (CHL), pp. 488, 489.

SOME REASONS FOR FAITH

"Look unto the rock whence ye are hewn." Verse 5. To Israelites that would imply divine creation. Noah's salvation through righteousness, the call of Abraham and the preservation of the seed of faith, the victory of Jacob, et cetera. It would also remind them that their origins were humble, for God choose them "when they were but a few men in number; yea, very few." Ps. 105:12. A blue-blooded ancestry gives no title to God's blessing unless we "follow after righteousness." Verse 1.

"My righteousness is near; My salvation is gone forth." Verse 5. "The essence of all righteousness is loyalty to our Redeemer" (*Christ's Object Lessons*, pp. 97, 98), and these captive Hebrews must learn the lesson

of loyalty to Him who at least a dozen times through Isaiah's writings presents Himself as their Redeemer. They must live like exiles prepared for imminent repatriation, the symbol of every believer's heavenly home-going. We must live as possessing the substance of our hopes. (Heb. 11:1.)

"Lift up your eyes to the heavens." Verse 6. The design of the universe around us proves a divine Creator and leaves no excuse for unbelief (Rom. 1:20). He who made them will cause them to "vanish away like smoke" in the day when He arises in judgment, and "will shake all nations, and the desire of all nations shall come." Haggai 2:7.

THE POWER OF THE COMFORTER

"I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die. . . ?" Verse 12.

"Comfort" is a fine word, from *con* ("with") and *fortis* ("strong"), hence, "with strength." This is not merely the soothing influence of a woman with a child, but the fortifying of the soul with the strength of God. A few lessons ago we learned that "they that wait upon the Lord shall renew [margin, "change"] their strength" (Isa. 40:31); and also read, "Fear thou not; for I am with thee: . . . I will strengthen thee." Isa. 41:10.

It is the strength or power of God in the heart that strengthens the believer, however untoward his circumstances may be. "Often the gospel labourer carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth all the pain it costs. Thus God brings His children near to Him, that He may show them their weakness and His strength."—*The Acts of the Apostles*, p. 574.

When Jesus promised "another Comforter" (John 14:16) He used a

word meaning another of the same sort as Himself, not a different kind; and when He called the Holy Spirit the "Comforter" or "Consoler," these words implied the strong one who would strengthen and lead His people out of all their troubles. When God promises this kind of strength and comfort, we can understand why the church must not be afraid "of a man that shall die." Isa. 51:12. "If God be for us, who can be against us?" Rom. 8:31.

From Isaiah 51:17-23 three thoughts are clear: first, the cup of stupefaction of which Israel had partaken is to be removed; second, it is to be given to her overweening conquerors; third, Israel is to rise in her new-found strength.

Jerusalem is figured pathetically as a woman prostrate in drunkenness, forsaken of her sons (verse 18). The God of comfort sees her and asks, "Who shall comfort thee?" as though reminding them of the words in verse 12: "I even I, am He," The "God that pleadeth the cause of His people" has "taken out of thine hand the cup of trembling." Verse 22. "I will put it into the hand of them that afflict thee"—those Oriental despots who used their captives like footstools.

The psalmist expressed not only what happened to Israel as a nation but what comes to every child of God at times: "If it had not been the Lord who was on our side, when men rose up against us: when they had swallowed us up quick, when their wrath was kindled against us." Ps. 124:2, 3.

"Those who had been the object of His tender love were not forever set aside; before all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy."—*Prophets and Kings*, p. 475.

The church today can be assured of the same victory over trial. "The precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear He has borne before us. The Lord permits conflicts, to prepare the soul for peace."—*The Great Controversy*, p. 633.

HOW TO ACCOMPLISH MORE

O. W. LANGE

HAVE you ever noticed that some people have the knack of getting people to do things? Other people are always so burdened down that they get little done. They work so very hard, they tax their bodies with over-work and loss of sleep and yet get little done.

Did you ever feel that the work you were doing was so important that no one else could do it just as it ought to be done? That you must do it yourself. For this reason our ministers and leaders are over-burdened with little details, insignificant duties, as compared with the mighty tasks to be accomplished.

"It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities."—*Christian Service*, p. 68.

"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. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail. The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found six idle, and you doing the work of but one. Your work could have been done just as

well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.'

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become labourers together with God."—*Testimonies*, Vol. 9, p. 82.

I was recently talking with one of our leaders, a former graduate of S. M. C. when it was at Krishna-rajapuram. He said, "Brother Lange, we must develop leaders." And then he expressed a profound thought on how leaders are developed which I wish to recommend to every worker around the field.

He said, "I have found that if we select a brother and give him a work to do and make it clear that that particular job is his—"This is your work, you must do it. If you don't do it the work will suffer."—somehow that man will feel the responsibility and do it."

I believe this is true. We have not done this enough in the past. Sometimes we are too cautious, sometimes we fail to recognize ability, sometimes we are jealous of our ability or prestige.

I remember the first responsibility I was ever given in the church. I was just a timid youth at college. One of the college professors felt I needed to take responsibility, and recommended my name as third as-



AFLAME FOR GOD

Give me a heart aflame with the love
That burns in the Master's own—
A love first His, then mine then catching
fire

In a thousand hearts unknown.

Give me a voice aflame with a power
That listening hearts can feel—
A power that, reaching first my need,
Seeks out each heart appeal.

Give me a life aflame with the fire
That burns by the throne of God—
A fire first His, then mine, and then the
world's—

A life aflame for God!

—Marjorie Lewis Lloyd.



sistant leader in the Sabbath school. My chief responsibility was to co-ordinate the closing of the Children's divisions and get them all into the church auditorium on time. A very particular elderly sister had been doing this special work for a number of years. She was sure no one else could do it as well and was certain that I would fail at the job, so she took me aside after the church election and said something like this, "Mr. Lange, I'm so sorry that you are elected, I know you can't do that work correctly. I'll be watching every Sabbath and I know you just will not do it right."

How often we act just like that poor sister although we may not say it out.

Brethren, let us heed the good counsel of our brother now and get our laymen to work. Choose laymen, train them carefully, outline the plan for lay evangelism in our churches and lay definite responsibility upon individuals. Let the brethren know that if they do not do the job the work will suffer. And *they will do it.*

LOOK TO YOURSELVES

(Continued from p. 9.)

religious duties can be so pressing that they may crowd out Bible study and prayer. How much more easily then can our habits of reading, looking, listening, or our recreations occupy the central place in our lives!

Some may feel that they have already reached the goal of the sanctified life. Such do well to consider this counsel: "The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine character and requirements, the more righteous he appears in his own eyes."—*Great Controversy*, p. 473. While life shall last, there will be no stopping place in Christian growth in grace, no point where we are wholly sanctified. Let none be deceived into believing that he has gained now complete victory over sin. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

Some have played with sin, believing that they can overcome the little besetting sins when they wish. They under-estimate the hold that sin has in the life. An otherwise good life may be ruined by one small sin. "If

they do not gain the victory over sin, then sin is gaining the victory over them."—*Christ's Object Lessons*, p. 51. "Even one wrong trait of character, one sinful desire, persistently cherished will eventually neutralize all the power of the gospel."—*Steps to Christ*, p. 38.

Seventh-day Adventists above all others should be separate from the world, moulding the world, rather than conforming to it. Our zeal will

be proportionate to our value of the truth, our belief in its importance. In such a time as this we "should earnestly contend for the faith which was once delivered to the saints." Jude 3. If we were the only Seventh-day Adventists that our friends and neighbours knew, what gospel would they read in our lives? Let us look to ourselves, lest we lose our own reward, and worse still, cause other feet to miss the way to heaven.

saying something good about the one whose character is being maligned. "How much more pleasing to God it would be for them to act the part of Aaron and Hur and help hold up the hands of those who are bearing the great and heavy burdens of the work in connection with the cause of God. Murmurers and complainers should remain at home, where they will be out of the way of temptation, where they cannot find food for their jealousies, evil surmisings, and fault-finders; for the presence of such is only a burden to the meetings; they are clouds without water."—*Testimonies*, Vol. 1, p. 527.

ARE YOU A CANNIBAL ?

G. GLENN DAVENPORT

THE cannibal chief yawned lazily and patted his expansive midriff. "Some days," he complained to his medicine man, "I get so fed up on people!"

Are you like this old chief? Do you feast upon people, maybe not on their flesh but on their characters? "We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?"—*Education*, p. 235.

Perhaps the motto of Socrates, "Know thyself," may challenge us into a thorough inspection of our carnivorous activities. In diagnosing ourselves, we should first check the taste buds of the tongue for their like or dislike of bits of gossip. Has a weakness in someone's life been ours to sample and pass on to the next character cannibal?

Slander travels fast. Someone has said that if a bit of gossip was heard and repeated to two persons within fifteen minutes; if they each repeated it to two others within fifteen minutes—and so on and on—it would take only seven hours and forty-five minutes for everybody in the world to hear of the scandal. Weymouth's translation of James tells us that "the tongue is a fire. The tongue . . . is that one of our organs which soils our whole nature, and sets the whole course of our lives on fire, being

itself set on fire by Gehenna. . . . Out of the same mouth there proceed blessing and cursing. My brethren, this ought not to be." James 3:6, 10.

When you become "fed up on people," the gastric pains will become sharp and will cause you to become depressed, for criticizing others is a depressing activity. It is often prompted by jealousy and only momentarily relieves one's carnivorous desires. Afterward one feels worse than before the character repast.

So look into your heart's mirror to determine the colour of your face. Check closely for green spots of jealousy here and there upon the features. Remember that you cannot whitewash yourself by blackening others.

Have you ever thought that perhaps you yourself might some day be in the same circumstances as the one upon whom you are feasting? This fact is evident in a gem taken from *Thoughts From the Mount of Blessing*, page 194, which reads, "Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness." Doesn't it behoove each one of us to guard our lips carefully?

And we should do more than merely refrain from personal participation in character cannibalism. We should discourage it in others by

DO NOT JUDGE

Paul challenges us in 1 Corinthians 11:1, Weymouth's version, to "be imitators" of him as he was an imitator of Christ. No matter how wretched may be the condition of some fellow human being, God sees in him a soul in whom the image of God can be restored. That apparently worthless grain of sand may become a beautiful pearl, or that ugly caterpillar may someday flit around your head as a gorgeous butterfly. That reddish brown, unattractive lump of clay may soon be a beautiful vessel in the transforming hands of God. God's power can change the most hopeless outlook. He is the Judge, so why should we assume this role?

If you must prepare a feast of character, try this borrowed recipe:

"Select a young and pleasing personality, trim off all mannerisms of voice, dress, and bad habits. Pour over it a mixture of equal parts of the wisdom of Solomon, the courage of young Daniel, the strength of Samson, and the patience of Job. Season with the salt of experience, the pepper of animation, the oil of sympathy, and a dash of humour. Stew for about four to eight years in a hot academy or college classroom. Be careful with the fork of criticism with which you occasionally test the character. When done to a turn, allow the conference to garnish with a meagre salary and serve hot to the community."

This type of feast can be a great blessing to your neighbours and friends. It will build up, not tear down. It will be life giving, not soul destroying.—*Review and Herald*.

NEWS FROM

THE WORLD FIELD

STUDENTS IN MEXICO FACE
SABBATH TEST

GEORGE C. NICKLE

“NO, there is no use going over after those boys,” said the professor. “They wouldn’t take an examination on Saturday if we paid them for it.”

A group of medical students in the state university of Monterrey, Mexico, had just taken their final examinations in an important subject, but the two Adventist students were not present. The examination had been set for Sabbath afternoon. The boys had explained their position to the doctor in charge of the examination and had requested a change of time or, since the examinations are given orally before a jury of doctors, that their names be put at the end of the list so that they could come in after the Sabbath in case the examination lasted into the night. The answer had been a flat refusal. If they were not there when their names were called, they would be denied the privilege of taking any examinations on the past year’s work, and a whole year of study would be a total loss.

The situation was serious, and the doctor was puzzled. “Why do you have to be so strict? Couldn’t you just go ahead and sin a little on Saturday and get the priest to forgive you on Sunday?” he queried. Another suggested, “Why don’t you go and see the priest and get permission in advance?” But the boys informed them that nobody, not even a priest, could give a man permission to disobey a command of God and that they were responsible to God alone.

Now the other men in the class had all taken the examination and passed, and teachers and students alike felt concerned about the two who had absented themselves. One of the doctors on the jury finally exclaimed, “This is just a lot of foolishness. We should take our cars

and just go over and get them!” But a fellow member of the jury convinced him that it would be futile to try to persuade them.

The week-end passed, and on Monday the two students, Clarence Coombs and Ruben Castillo, presented their problem to certain officials of the university, with the result that they were granted permission to take their regular examinations and, at a later date, to take the examination they missed because of the Sabbath.

This concession on the part of the university is greatly appreciated by all our students, and they rejoice that God has so signally answered the many prayers that have been ascending on behalf of these two men who took such a firm stand, regardless of consequences.

Last September, Rolando Drachenberg arrived to begin the study of dentistry. At that time we had no other Adventist dental students, and



TALK FAITH

OLIVE G. SHREWSBURY

Talk faith—the world is full enough
of doubt and fear

And things to make afraid.

Talk faith—and praise thy precious
Lord for all the wondrous
Beauties He has made.

Talk faith—the stars do in their
trackless course through space
Go their appointed ways.

Talk faith—the birds make melody,
with joyous notes,
Their songs of grateful praise.

Talk faith—the lofty trees against
the skies of blue

Proclaim their Maker’s power.

Talk faith, and trust thy loving Lord
for grace

Sustaining thee each day and
hour.



Rolando was finding his way alone. One of his classes was scheduled to meet every Sabbath, so he called on the teacher of this class to inform him that he could not be present on that day. Each student is allowed a certain number of absences, but there would be too many if he were absent every Sabbath, and he was trying to find an answer to his problem.

DOCTOR GROWS IMPATIENT

The doctor questioned him quite closely as to just why he could not attend on at least some of the Saturdays. Upon learning that his objections were entirely of a religious nature, the doctor became a bit impatient.

“You have no religion; that is only a superstition of the Jews,” he said. “We are Christians here in Mexico, and we can’t tolerate any such foolishness in this university.” When he had finished, Rolando calmly replied that he was sorry that their views on religious matters did not coincide but that he would have to obey his conscience.

At that the doctor said, “Well, young man, just make up your mind. Are you going to give up your religious ideas of the Sabbath, or will you give up your career? It must be one or the other. Think it over well and then give me your answer.”

“Sir,” replied Rolando with a smile, “I do not have to think it over; that has already been decided. If I have to give up one or the other, I will give up my career, for my religion means much more to me than does any profession.”

The doctor looked at him earnestly for a moment, then said: “You have a real religion; it is I who have none. Come to school, and if you study well I guarantee you will get your grades from my classes. I don’t like to have class on Saturday, anyway, and doubt that I shall be there often myself, so you will not have many absences against you.” Rolando is now finishing his first year and is in very good favour with his teachers.

These cases are not unique, for each student has to stand on his own feet in this university. There are no over-all Sabbath arrangements for the forty-eight Adventist students enrolled here, most of whom are

from North America. Each man has to work out his own programme individually with his teachers, who are, for the most part, very sympathetic and reasonable. It is not uncommon, however, for boys to be put to the test just like those mentioned. On an average they stand the test well.—*Review and Herald*.

Miscellany

● THE tithe income throughout the Southern Asia Division for the first five months of 1956 increased Rs. 12,919-4-0 over the same period in 1955. Approximately half of this was due to increased lay tithe.

● THE S. P. Vitranos are back in Delhi after a long absence while carrying on the effort at Dehra Dun. Mrs. Vitrano served at Vincent Hill School in Mussoorie till other teaching help could arrive. Seven persons were baptized from the Dehra Dun effort on July 28.

● ON August 26 a special evening of entertainment had been arranged by the Publishing Department of the Southern Asia Division under the direction of J. W. Nixon for Spicer Memorial College and High School students who had participated in the colporteur work during the past summer. Student colporteurs worked more than 20,000 hours during the summer of 1956. During 1955 student colporteur retail sales amounted to Rs. 37,000/- while during 1956 the total amounted to Rs. 76,000/-. Four of these students earned full scholarships while canvassing in Bombay State. The student with the highest retail sales was Liankhawka with a total of Rs. 2,996.

● TITHE receipts for the Bombay Section for the first half of 1956 total Rs. 23,617-13-0 as compared to Rs. 15,960-5-0 for the same period in 1955. Included in this increase is Rs. 2,476-1-0 lay tithe. This should be an inspiration and encouragement to other sections of the field.

● PASTOR L. C. Charles, the president of the South Kerala Section reports a lively Big Week and Kerala Deepam Literature Sales campaign which was held from August 19-31. Prizes are being offered to top salesmen during these two weeks. Follow-

ing this campaign the field will engage in active literature evangelism till the end of 1956.

● U. PEIN GYI, treasurer of the Burma Union reports a tithe increase of just under Rs. 10,000/- during the first six months of 1956.

● GREAT blessings were received on August 29 and 30 at Poona and Spicer Memorial College through the messages from Elder A. A. Esteb, Associate Secretary of the Home Missionary Department of the General Conference who is now visiting in Southern Asia.

● PASTOR and Mrs. J. I. Crawford of the Canadian Union College arrived in Bombay on Wednesday, August 22. They are accompanied by Judy and Donna, their two daughters. Brother Crawford spoke at the Spicer Memorial College church on Friday evening, August 24 and at the Division office worship on Sunday morning, August 26. They will proceed to Bangalore after clearing their goods in Bombay. Brother Crawford will be the Missionary Volunteer and Education Department Secretary of the South India Union. We welcome these fine workers to our midst.

● PASTORS E. R. Streeter and O. A. Skau attended a meeting of the Christian Medical College Council held at Vellore on August 31, 1956. The construction of the bungalow for one of our staff members at Vellore is under way.

● THE manuscript for the abridgement of *Testimony Treasures* has now been prepared in the English language and after careful consideration by the Reading Committee will be ready for translation into the ver-

naculars. It is planned to print adequate editions to take care of the needs of our members in Tamil, Telugu, Malayalam, Hindi, Urdu, and Burmese, just as soon as possible.

● PASTOR O. O. Mattison left Calcutta on August 31 en route to the General Conference Autumn Council Session. He will be visiting Rangoon, Bangkok, Singapore, and church centres in Australia before proceeding to San Francisco. We wish him God's blessing as he visits the churches, and institutions in different parts of the world and participates in this important meeting of our world leaders.

● PASTOR C. B. Israel, Secretary of the International Temperance Society left Bombay by air for Istanbul where he is attending the 25th International Congress Against Alcoholism, to be held from September 10-15. We wish Brother Israel a safe journey and a speedy return to Southern Asia.—D.S.J.

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald," are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D.C.

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Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by L. C. Shepard at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 1950—1953-56.

WEDDING IN SIMLA SANITARIUM

A marriage was celebrated in the Simla church on July 2 at 4 p.m. Kemuel Hivale was the bridegroom, and Violian Dekhar, the bride.

In the absence of Violian's father, Dr. Bazziel gave the bride away. Pastor and Mrs. Hivale of the Central India field were also able to be present.

We wish this couple God's richest blessing as they serve Him in the Simla Sanitarium, where both are working. Kemuel is the X-Ray technician and Violian a nurse in the hospital. Both are graduates of Nuzvid.—W. H. MATTISON.

DR. ESTEB CHALLENGES SOUTH INDIA—

IMPROVE YOUR MESSENGERS !

DR. ADLAI ESTEB, World Home Missionary leader and editor of *Go*, counseled with Adventist leaders of the South India section, local leaders, ministers and laymen of the Tamil Nad and Kanarese fields. Meetings were held at the E. D. Thomas Memorial High School, Tanjore, August 7-11. These meetings are typical of those Pastor Esteb will conduct throughout Southern Asia.

Presenting a series of studies to the assembled delegates—two hundred and fifty in number, he outlined his subjects as the three "M's" of Adventist work. The *message*, the *messenger* and the *methods*.

"You can't improve the message," asserted Elder Esteb at one of the evening meetings. The message is God-given. During devotional meetings and evangelistic workshops Dr. Esteb constantly drew attention to these three principles—the message, the messenger, and the methods.

Dwelling at length on the facts of improving the messengers, the Adventist leader re-emphasized the fact that we can't improve the message. "But," said he, "we must improve the messengers!" In a challenge to the field, Pastor Esteb poignantly asked: "Brethren are you helping the church or hurting the church?" The messenger, he suggested, should, like Isaiah, first get a revelation—"I saw the Lord." Then a reformation—"thine iniquity is taken away, and thy sin purged." Finally a dedication—"Here am I; send me." Religion, he continued, consists of two things—"experience and expression."

Referring to Nehemiah's experience with Sanballat, Pastor Esteb drew the delegates' attention to Nehemiah's answer: "I'm doing a great work, so that I cannot come down." Elder Esteb endeavoured to show that Nehemiah had the right appreciation of the work, he concentrated upon the work and was dedicated to his work. Nehemiah said, "I am doing a great work I

can't come down." With a challenge Elder Esteb's words rang through the hall: "Brethren, Nehemiah concentrated on his work—when are we going to concentrate on our work?"

Friday evening, Elder Esteb spoke on methods, which, as he stated, we must improve with kindness—"Be ye kind." At a morning meeting he drew attention to Isaiah 58. "I hope," said he, "you will go back to your churches and preach Isaiah 58. Only then can we bring spiritual light to the world and spiritual health to the church!" At the vesper service he said that God furnishes the power—all power. Jesus says "Go, I have all power for you to go." "Pastors," Elder Esteb challenged, "your job is to get every servant of Christ to do the work of God. Go into all the world, to every home, street, and city. Go to the last house, go to a fearful world, a dark world. Go!"—REGINALD SHIRES.

THE NEED FOR HONESTY

K. H. WOOD

STANDARDS of conduct held by Christians should in every respect be far above those of the world. Certainly this is true in the matter of honesty. Yet this is one of the most difficult traits of character for many to acquire.

Satan seldom urges Christians to bluntly lie. Instead he influences them toward more subtle misrepresentation—to withhold certain facts, to colour them just a bit, to tell only half the story. But is not a half truth often a big lie?

We may endeavour to clear our conscience by falling back on technicalities, but "an intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. . . . Even the statement of facts in such a manner as to mislead, is false-

hood."—*Patriarchs and Prophets*, p. 309.

Certainly it is difficult enough to ascertain in the first place what the truth may be in some situations. But if, we have our facts straight, and must pass them on, let us do so without bias.—*Review and Herald*.

MEET OUR WORKERS



PADRI A. GARDNER is one of that host of believers who first came in contact with the Truth through literature sold to him by a faithful colporteur named Amar Nath. After studying and accepting the message during a summer school conducted by Brother L. J. Burgess in Mussoorie he joined our organized work as a helper to Dr. Mann in our Nejababad station in 1908. Later, when Pastor F. H. Loasby and Dr. Mann pioneered the work in the Punjab and established our first Mission Station in Chuharkana in 1914, Brother Gardner accompanied them and carried on there until and during the riots of 1919. In 1920 he joined Brother R. P. Morris in his medical work back in Nejababad again, later joining up with Dr. Menkel in our Mar Lodge medical work in Mussoorie.

Brother Gardner was ordained to the Gospel ministry in 1927 and served in many places developing the work in and around Moradabad, Amroha, Hapur, Roorkee. In 1939 he was elected as a member of the N. W. Union committee, and served as the local president of the United Province local mission from 1941-43. He was called back to Roorkee as boarding master and house father to our young men in 1948 in the school. From 1951 to 1953 he laboured in Ajmere even though he went on sustentation in 1949. Brother Gardner retired to Roorkee again in 1953 and has been assisting in the school there ever since.