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NEIGHBOURHOOD EVANGELISM

Your Opportunity



O. W. LANGE

“THOSE who should have been the light of the world have shed forth but feeble and sickly beams. What is light? It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of His beloved Son that every soul may be thoroughly furnished unto every good work.”—*Welfare Ministry*, p. 36.

Light is piety, goodness and love revealed in the character. Is light being revealed by each member of the Remnant Church today? True believers must recognize that they are representatives of God, they must reveal light.

To reveal light it is necessary to come in contact with those in need of light. Jesus set this forth in the parable of the lighted candle, and Jesus set an example to the church of successful light-bearing.

“Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them,

ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”—*Welfare Ministry*, p. 60. Mingling with people, allowing piety, goodness, mercy, and love to radiate, we let the light of God shine. Christians in contact with others give opportunity for light to shine into darkened hearts.

Today the world needs Jesus. “Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.”—*The Desire of Ages*, pp. 633, 634. The thing then that is keeping back that great day is

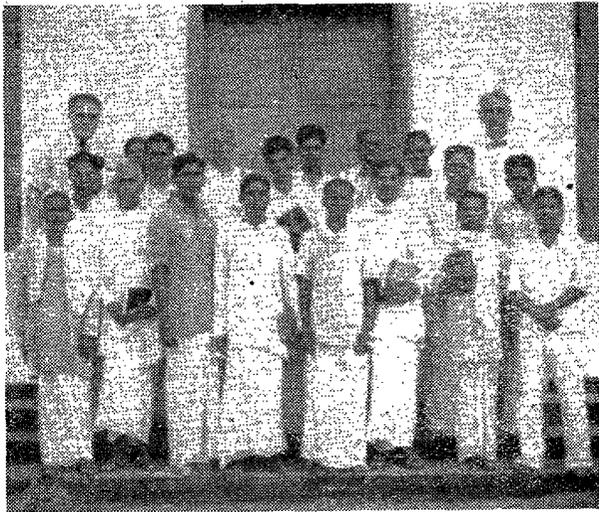
darkness which light from the church could expel. “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—*Gospel Workers*, p. 352.

This late hour demands good men who will let Christ work through them to show His love. The only way the world will see Jesus is through His followers. As Jesus came in contact with men He gave them light, so His representatives must also reflect light today.

“Jesus came in personal contact with men. He did not stand aloof and apart from those who needed His help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as He did. We must give men the same kind of help that He gave.”—*Welfare Ministry*, p. 60. Fittingly Pastor A. A. Esteb declares, “Christianity is love at work.”

“God will move upon men in humble positions to declare the message of present truth. . . . The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the Word of the Lord.”

—*Testimonies*, Vol. 7, pp. 26, 27.



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Pastors O. W. Lange
and R. H. Broderson
with some of the lay
preachers from the
Kerala Section.
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Jesus set the example in seeking the lost that He desired His people to follow. "The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them."—*Welfare Ministry*, pp. 64, 65.

The Lord expects those who believe in Him to let their light shine. "Wherever a church is established, all the members should engage actively in a missionary work. They should visit every family in the neighbourhood and know their spiritual condition. If professed Christians had engaged in this work from the time when their names were first placed on the church books, there would not now be such widespread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people."—*Welfare Ministry*, pp. 71, 72.

It is a sad, sad fact that thousands are now walking in darkness and sin, dying without hope because *we*, who claim to be Christ's disciples, are not co-operating with Him to let the light shine. How will the millions of our dear land see the light unless they see piety, goodness, and love revealed in us? Will you *mingle with the people* to let the light shine?

Millions of impressionable souls are waiting for light. "When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to

discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God."—*Review and Herald*, Dec. 15, 1885.

God expects every one to do his duty. Visualize what it would mean and what results it would bring if every member of the church would kneel reverently before God and yield his talents to Him to be used—consecrating hands, feet, heart and tongue to God for service.

Another opportunity is open

WHAT WOULD IT MEAN?

What would it mean to the heart of God

If we who walk earth's sin-soaked sod
Would view the work through the
Saviour's eyes
And show His spirit of sacrifice?

What would it mean?

What would it mean to our fellowmen
If Christ were to live in each heart
again,

And the church were ablaze with a
holy flame

And fired with a zeal to exalt His
name?

What would it mean?

What would it mean to the church
today

If ev'ry member would work and pray
And say from the depths of a willing
heart,

"You can count on me to do my
part"?

What would it mean?

What would it mean in this crisis
hour

If all were filled with the Spirit's
power?

The church like an army would shine
as the sun

And Christ would return, for the
work would be done!

That's what it would mean!

—ADLAI A. ESTEB.

before every believer. October 6 has been set aside as "Neighbourhood Evangelism Day" for Southern Asia. Let every willing-hearted one join forces with Divine power that the final warning may be given. When the great outpouring of God's Spirit is experienced, thousands of souls will be won and Jesus' speedy coming made possible.

HOME VISITATION DAY IN COLOMBO

FRANCIS R. SCOTT

HOME Visitation is a programme in which the members of the Colombo churches engage heartily. It is a source of great blessing, not only to those who receive the visits of our people, but also to those who participate in the endeavour.

In one Home Visitation Day which our people especially enjoyed, we divided the entire active list of church members and attendants into seventeen bands, each organised under a leader. When the hour came, seventy participating workers fanned out over the definite territories assigned to them. Many interesting experiences were gained, and the gospel seed was sown in many hearts. It was expected that each member was to visit six homes. We felt it was better to have many members visiting a few homes each, rather than to have a few members working who would be willing to do much more. The complaints which came in by the workers were heartening: "We ran out of territory too soon!" "We didn't have enough to do!" It is always better to have our people feeling thus, rather than to have them feel, "I walked my legs off today. Next time there is a home visitation programme, I'm going to stay at home."

Our groups made 217 contacts, and enrolled 99 persons in the Voice of Prophecy Correspondence Course. There were 368 pieces of literature given out that day, and prayer was offered in ten different homes. Altogether, our people put in a total of 88¼ hours of work that Sabbath afternoon.

Such a programme waters the souls of those who have a part in it, and proves a blessing to the church as well as to the community.

NEIGHBOURHOOD EVANGELISM

N. O. DAHLSTEN

IT WAS Sabbath afternoon. A group of people were making their way down a busy street giving out tracts. On the side walk a young man had spread out an array of wares and was looking for customers. No one in the group paid much attention to the hawker as they went by. But one of the last in the group stopped long enough to give him a gospel tract and with a nod and a word of greeting hastened to catch up with the others.

The tract was accepted and the man looked at it. Something in it caught his attention. It looked interesting. On the front page was a picture of a huge city gate and the title read, "The gate was closed." Business was brisk and he was too busy to read it just then, so he tucked it away in his coat pocket to read when the day was over. Weeks went by and the whole incident was forgotten. After all, he was only one of the many to whom they had given reading matter that afternoon.

One day the pastor of the church received a visitor, who had many questions to ask about Christianity. When he left he took with him more literature covering the most important points in Bible doctrines. Later, regular Bible studies were arranged which eventually resulted in the conversion and baptism of the street hawker.

In time this man became a leader in the work and president of a large mission. All this was the result of just a tract. He would probably have been still selling his wares on the sidewalk of that city if someone had not taken enough interest to give him a piece of literature.

The story of Hezekiah's failure to prove true to his trust at the time of the visit of the Babylonian ambassadors is an important lesson for us all. We need to speak of the precious chapters in our Christian experience far more than we do now. When the mind and heart are filled with the love of God, it will not be difficult to impart that love to others.

"Those with whom we associate

day by day need our help, our guidance. They may be in such a condition that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again."—*Prophets and Kings*, p. 347.

Almost every day we come in contact with people and have the opportunity to introduce them to Christ. A kind word or deed will go farther in winning a person for Christ than a lot of "talking about doctrine." The Christian's daily life is a most powerful testimony and speaks louder than many arguments.

When a person is on fire for Christ, he will not only improve every opportunity that comes his way to witness for Christ, but will create opportunities to witness. I am thinking of a man I knew some years ago. He was a fine Christian and longed to do something for God, but he was very timid and found it difficult to speak to people, so he invented a very unique way of getting people to give themselves a Bible study. Since he found it difficult to read himself he would ask his prospect most politely

if he would be kind enough to read a few Bible texts for him. Of course, very few refused such a request, and before the person who was reading it realized it, he had given himself a Bible study.

A gardener I knew used to put a tract into every basket of flowers or garden produce that he sold. It was only a small thing, but he did it day after day and week after week and had the joy of seeing a number of persons accept Christ and join the church as a result of his quiet, unassuming work.

There are so many things that we can do to help the people in our vicinity know Christ. We can talk to them, we can give them literature to read, we can invite them to go with us to church, we can put their names on our prayer list and remember them in our prayers morning and evening, and we can hand out Voice of Prophecy enrolment cards. Let us not neglect to sow the precious gospel seed "by all waters" "in season and out of season." The ground may look hard and unpromising at times, but remember, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

If you are timid begin now to plan ways by which you may contact your neighbours for Jesus on "Neighbourhood Evangelism Day," October 6.

AS I GO ON MY WAY

My life shall touch a dozen lives before
this day is done—

Leave countless marks for good or ill
ere sets this evening's sun.

Shall fair or foul its imprint prove, on
those my life shall hail?

Shall benison my impress be, or shall a
blight prevail?

When to the last great reckoning the
lives I meet must go,

Shall this one fleeting touch of mine have
added joy or woe?

Shall he who looks his records o'er—of
name and time and place—

Say, "Here a blessed influence came," or,
"Here is evil's trace"?

From out each point of contact of my
life with other lives

Flows ever that which helps the one
who for the summit strives!

The troubled souls encountered, does it

sweeten with its touch,
Or does it embitter those embittered
overmuch?

Does love through every handclasp flow
in sympathy's caress?

Do those that I have greeted know a new-
born hopefulness?

Are tolerance and charity the keynote of
my song,

As I go plodding onward with earth's
eager, anxious throng?

My life must touch a million lives in
some way ere I go

From this dear world of struggle to the
land I do not know.

So this the wish I always wish, the
prayer I ever pray:

Let my life help the other lives it
touches by the way!

—*Strickland Gillilan.*

HE WAS HUNGRY— DID YOU GIVE?

W. F. STORZ

A GREAT religious awakening is taking place in this world today such as you and I have never seen before. This is true both in the Christian and non-Christian world. This presents to us an opportunity that we cannot afford to miss. That such opportunities are about us at all times and in all places is illustrated by the following experience.

Pastor C. B. Guild and I were travelling in the same compartment from Bombay to Calcutta and with us were two young men who were not known to each other or to us. One of them, a Hindu, had just returned from England after five years of study there and he was going to Calcutta to seek employment. It was very soon evident that he was a heavy smoker and that we would endure plenty of smoke *en route*. Since we left Bombay in the evening we all soon went to bed.

In the morning he asked who we were so we told him that we were Seventh-day Adventists returning home from meetings in Poona. We had baby chicks with us which we explained we had taken from Spicer College. He was reading a novel and evidently had become absorbed in it and we thought he had forgotten all about us. Soon he raised his head and asked in what outstanding beliefs Seventh-day Adventists were different from other Christians. That led to an enumeration of some of our main doctrinal beliefs. He was evidently impressed with the thought of the soon-return of Jesus and the end of the world. His next question was why we thought he was coming soon instead of in the distant future as other Christians believe. This led to a Bible study on the signs of Jesus' coming and of the judgment time in which we are living. In the course of this study some points were brought out regarding the unconscious state of the dead. It then became known to us that he had been a student at St. Xavier's College in Calcutta and thus knew something about Christianity.

At the mention of the unconscious state of the dead the other young man in the compartment who had been listening to the study became interested enough to ask questions. This led to further study along that line with him. In the course of the study he mentioned that the Hindus also have the tradition that all things were created in six days. After this statement we asked if he was also a Hindu, but he said he was a Moslem but had made some study of the Hindu religion. He went further to state that he was the son of one of the big merchants in Poona and that they supplied many things to Spicer College.

We then introduced the young men to our Voice of Prophecy Bible Course of which neither of them had heard before. They both said that they were interested in a simple, systematic course of Bible Study and both enthusiastically signed up for the Voice of Prophecy Course.

There are many about us who are just as eager to learn of the Bible and are perhaps hungering for a better way of life. Are we always faithful in feeding the hungry ones the bread and water of life which have been so freely and abundantly given to us? "Neighbourhood Evangelism Day" on Sabbath, October 6, is an opportunity that none of us can afford to miss.

SEVENTH-DAY ADVENTIST CHURCH BOMBAY STATE SECTION

President: A. R. Appel

Secretary-Treasurer: C. N. John

Office Address: 16 Club Road, Byculla, Bombay

SHUT IN WITH THE LORD

O. O. MATTISON

ON August 1 the workers throughout the Bombay field, with the exception of the staffs from the Lasalgaon and Hatkanagle schools and Surat hospital, gathered at Lonavala for a five-day workers' meeting. Our brethren had made excellent provision by obtaining a very spacious bungalow on the banks of the large reservoir at Lonavala. It very conveniently housed all of the workers, and gave them a good place for classroom work and for catering. The final preparation for the meetings had to be made in pouring rain, and thus the elements did a very good job in keeping us shut out from the world and in with the Lord during the entire time that we were together.

Brother and Sister C. N. John, with the assistance of other workers, did a splendid job in catering to the thirty workers in attendance. Pastor A. R. Appel had arranged a full programme from eight in the morning until nine-thirty at night. The day was started with a devotional hour, then we went into workshop sessions and Bible studies. After pictures each evening the day was ended with an inspiring preaching service and prayer bands.

Throughout the day we very definitely felt the Spirit of the Lord drawing the hearts of the workers into a closer fellowship and oneness in the great programme that is before us. As we came to the end of the meetings on Sunday evening, August 5, with an inspiring sermon given by Brother Appel, all felt that it had been a wonderful occasion and that it had been good to be together. Comprehensive study into our various departments and policies, evangelism, and every phase of our work proved a real refresher course for the workers who seldom have the opportunity of meeting together in such a capacity.

I personally enjoyed this privilege of becoming better acquainted with the workers of the Bombay field. They have their problems, the same as all other fields; and what a mighty challenge this great territory presents to these consecrated workers. They have accepted this challenge in the fear of the Lord, and have gone back to their fields with new courage and a determination to live closer to the Lord and to press on and be more efficient in their work, so that He can bless their ministry more definitely than ever before. We would ask that you pray for the workers in the Bombay field as they carry on until the work is finished.

STUDENT COLPORTEUR CELEBRATION

J. W. NIXON

SUNDAY evening, August 26 will live long in the memory of the students of Spicer Memorial College who went out during vacation time and shared their faith through the literature ministry.

Around the tables decorated with flowers and colourful books, a suitable emblem of the evening, some 65 students and 25 staff members and Southern Asia Division personnel gathered to enjoy the tasty international supper prepared by the ladies of the college staff. It was the student colporteurs' evening and was given by the Division Publishing Department—the first of its kind to be held in the Southern Asia Division.

After partaking of a happy meal everybody relaxed to enjoy the programme of speeches, special items, and the presentation of trophies to the most successful students. After a few remarks by the chairman, a student colporteur, Madhukar Ohol, in true colporteur style, expressed the appreciation of the student body for the happy occasion. Pastor O. O. Mattison, the Division president, then delighted everyone with reminiscences of his colporteur days. His story of the colporteur with "Mondayitis" was enjoyed by all and we share it with you.

Walking down the street one Monday morning a colporteur, unable to make up his mind where to start, paused on the street corner. While he stood there a lad came running around the corner pretending that he was a motor car. The colporteur enquired, "What are you, my boy?" and the little fellow said, "I am a Rolls Royce, Sir." He had hardly gone when another boy came roaring round the corner and the colporteur enquired again, "What are you, my boy?" He replied, "I am a Cadillac." A few seconds later the third lad came racing round the corner and was asked the same question to which he proudly replied, "I am a Ford." Then buzzing and popping round the corner came a little street urchin. In reply to the question who are you? he piped, "I am the dust and the smoke!" The colporteur was encouraged by the high ideals of the

boys and the courage of the little lad who was satisfied to be the dust and the smoke, and it gave him the inspiration he needed to get going.

Pastor L. C. Shepard, the Publishing House manager turned back the pages of his personal history and revealed that he began canvassing 47 years ago! His first canvass he declared was a real gem of negativity. Attempting to begin without any training he was too nervous to knock on the door of any house in the little village where he hoped to start. After walking the streets for some time he eventually plucked up enough courage to go to a house. He was stopped by a man in the garden who enquired what he was doing. "I am selling a book, you wouldn't want one, would you?" "No," was the man's answer. "I thought you wouldn't," replied the budding colporteur. But he learned better and later became the Division Publishing secretary.

Pastor R. E. Rice, principal of the Spicer Memorial College remarked that in the room that evening was the cream of the student body and that he was proud of the work that they

had accomplished during the vacation. Other speakers were Brother C. O. Frederick, business manager of the College and Brother J. A. Soule, Publishing Department secretary for South India. Each speaker emphasized the great educational, character building, and soul-saving value of the canvassing work.

The guests were welcomed by the college registrar, Brother A. M. Job. Four vocal items were capably rendered by the student colporteurs during the evening, demonstrating that they possessed talents beyond their ability to sell books.

The trophies were won by Liankhawama, Madhukar Ohol, Balku Kamble, C. I. George and Samuel Crussiah. During the vacation period the students delivered literature to the value of almost Rs. 76,000.

While the evening's entertainment was a small measure of reward for the students' faithful self-sacrificing work, the greatest reward of all will come in souls won for the kingdom of God. May God bless our student colporteurs and give them courage to go out and do even better in 1957.

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

WE PRAYED THEY WOULD NOT COME!

ALLAN MABERLY

IT SOUNDS strange I know, to say we prayed they would not come, but it is true. For a long time Brother B. L. Albert, the V. O. P. secretary for the Himalayan Mission, had been fostering a very good interest in Nuxsalbari in the Darjeeling Terai. All the Terai is given to tea gardening and thousands of labourers have been imported from Bihar for work in these gardens. It was mainly among these Santals and Mundas that the interest in the truth had developed.

The Voice of Prophecy asked Brother Albert to conduct an effort in this area to try and establish a church among these people. Many obstacles stood in the way of accomplishing this but God showed in

many wonderful ways that His hand was over the work and that it would prosper. Some time ago a large school had been planned for Nuxsalbari and the building was started. It was found to be too big for the school so one wing was never completed. It had the rough frame up and an iron roof. The school principal very willingly gave permission for us to use this building for our meetings, so all we had to do was to oust a family of pigs and put up six feet hessian walls, and a nice pandal was complete.

Nuxsalbari is predominantly a Bengali town, and the local people showed great interest in the preparations. We had printed 1,000 announcements which we began to distribute to those who came to watch. Seating capacity in the pandal was only 300 and we hoped it would be adequately filled on the first night.

As we built, the people—and especially the children—came to stare and ponder over the interesting strangers in their midst. Interest mounted fast and by the end of the first day we knew that our pandal could never cope with the crowd that was determined to come. By real squeezing we could increase seating to 500 but that was the maximum capacity. (We soon learnt that we were wrong!) There were good reasons why we could not hold the meetings outside, yet if all who said they were coming did come we would have the making of a first class riot. It was then that the small group of workers gathered in prayer and asked God only to send those who were genuinely interested and somehow hold back the others. It is the only time we have prayed the people would not come. Although 800 announcements remained to be distributed we dare not put out another one.

And then the night arrived! Our welcoming committee consisted of two burly policemen armed with ugly looking batons standing at the door. Inside we were frantically trying to crowd the people in but finally gave up in despair before the human flood and left them to do the best they could. 300, 500, 800, 1,000 and still they came. The back wall of the pandal had long since been torn down and the crowd merged away into the darkness outside. Except for a few front rows, sitting was impossible as they were packed in as tight as they could stand. It was Brother Albert's first effort and he was feeling nervous as he faced the biggest crowd to which he had ever preached, but God gave him confidence to preach a most arresting sermon. Operating the little battery projector with people crowding in from every side was a real experience. I fear that that night most of the sermon was illustrated with shapely heads projected on the screen.

On the second night we tried to do something about the problem of people who persisted in smoking right through the meeting. When we suggested they must not smoke inside the result was a riot. People shouted and cursed while outside the pandal a fight was in progress. We could feel the presence of the evil one that night in a way I never experienced before and we were praying hard

that God would overrule. Stones began to shower on the roof and the meeting seemed to be completely broken up. Quickly we threw another picture on the screen and Brother Albert began to preach as loud as he could. With the preacher preaching as loud as he could and the rioters rioting as loud as they could the result was bedlam. Slowly the people began to drift back into the pandal—it was completely empty by now—to take their places. The noisy element moved away and we felt again the presence of God with us. From that night on there was no more opposition to the meetings.

Brother Albert and his wife carried the whole programme alone with

only an occasional visit from the workers at Kalimpong. He presented the message in a very clear convicting way which the Spirit of God richly blessed. Before he left for his new work in Assam, ten saints were born into the Kingdom of God by baptism in a quiet stream. A strong interest was awakened with many others that will ripen for a later harvest.

Brother Paullas Suren is now fostering this work in this new district and soon we hope to have our own church which will shine as a light to those who walk in darkness. God's truth is fast reaching to every corner of this old world and soon Jesus will come.

NORTHWESTERN UNION

President: T. R. Torkelson

Secretary-Treasurer: L. E. Allen

Office Address: 27 Barakhamba Road, New Delhi

MILLS STREAMS WITNESS OF THE SABBATH

WELDON H. MATTISON

TUCKED away in the deep valleys of the Himalayas are many old fashioned flour mills operated by mountain streams. They grind the wheat and corn into flour for the hill people who are scattered over the slopes of the mountains. In one such valley, at a place called Ani, there are about six such mills. Recently Mr. Balwant Masih, who owns three of the six mills in this place, accepted the third angel's message. Although he had smoked almost all of his sixty years of life, he was miraculously delivered from this evil habit which had bound itself so strongly to him.

When Mr. Masih first heard the truth of temperance he said that he could give up eating, but not smoking. However he started keeping the Sabbath and his three mills were closed faithfully at sundown Friday until sundown Saturday. The people were surprised and asked the reason for all this. Now, as the mills grind the people's wheat, Brother Masih, with his Bible in hand, gives the reasons for his faith, and the mills witness for the Sabbath by their stillness on that day. Thus the message spreads up and down the valleys by means of the still mills of this far-off region

witnessing to the fact that Jesus is coming soon and we must get ready to meet Him.

Brother Masih recently was baptized in the same old mill stream where his mills are. With him also were his wife, and son, and daughter-in-law. His family is safely in the fold. Is yours?

AFTER MANY DAYS

BROTHER S. Chand and I were ushered into the large living room of Pratap Singh Kairon, Chief Minister to the Punjab. We had sent our visiting cards in with the hope of interviewing him in the interest of our Uplift work. The room was crowded with about twenty individuals, also waiting to see the Chief Minister. Our hearts dispaired of seeing him that day. However, within a couple of minutes the secretary came in and called us, ahead of all the others, to see this man.

I gave only a brief canvass, then asked for an Uplift contribution. The Chief Minister asked what mission body we represented, and when told that it was the Seventh-day Adventist, he said, "You are a very small body. I used to know of your work in Battle Creek when I visited the United States as a young man some forty

(Continued on p. 15.)

SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

Office Address: 9 Cunningham Road, Bangalore

REPORT FROM THE SOUTH TAMIL SECTIOND. DAVID, *President*V. BENJAMIN, *Secretary-Treasurer*

TWO years have elapsed since we last gathered together at Prakasapuram as representatives of the various churches in the South Tamil Section. We are two years nearer the end of the journey. We are nearing home, brethren and sisters. During these two years "the Lord hath done great things for us, whereof we are glad." Neither our workers nor our believers suffered any loss of life by the cyclone that a part of the South Tamil Section experienced toward the end of last year except that one or two of our buildings were slightly affected and one of our believers had a loss of his crops. God has brought us again to take part in this biennial meeting that we may get our empty containers filled with the oil of His Spirit and that we may "Arise and Shine."

We extend a hearty welcome to all the delegates seated here. We are happy that you could be present. Some of you have come at your own expense because you have felt an inward desire to attend this important convention of the church. Let us earnestly pray that this may be the most spiritual meeting the church has ever held in the South Tamil Section.

The South Tamil Section with a population of 1,01,07,302 challenges her 1,615 Advent believers, forty workers inclusive, to herald to her the last warning message. What a colossal challenge!

BAPTISMS AND MEMBERSHIP

We recognize that we are now living in the time of the Holy Spirit's power when the Lord is doing a quick work through His servants, both workers and lay members, and we have no other bliss than seeing souls saved from sin and degradation. The following list shows the number of

churches, baptisms, and the membership for four biennial periods:

	1948 1949	1950 1951	1952 1953	1954 1955
Number of Churches	28	29	31	33
Baptisms	134	155	282	268
Membership	933	1,076	1,354	1,615

During the last biennial period 268 souls were won. 1957 is going to be our jubilee year for the work in Tamil Nad and how thrilling it will be if the report that shall be rendered at the next biennial meeting should indicate that we have won 350 souls during the biennial period ending 1957!

It is interesting to note the number of souls won in our various circles during 1954 and 1955:

Prakasapuram	57	Tanjore	39
Madurai	52	Nagercoil	35
Palamcottah	50	Tuticorin	35

PUBLIC EVANGELISM AND NEW WORK

Evangelism, the life blood of the church, occupies a place of importance in the programme of the South Tamil Section.

	1952-53	1954-55
Spearheads and Rallies	5	6
Village and Town Efforts	18	21
City Efforts	3	5

During the period under review city efforts were conducted at:

Nazareth	by Pastor	V. D. Koilpillai
Nagercoil	" "	R. H. Brodersen
Nagapatam	" "	C. Moses
Pudukottai	" "	" "
Madura	" "	A. H. Farthing

We express our heart-felt appreciation to these brethren for helping us in these efforts. As a result eighty-four souls were won to the Master. In some of these places the attendance ranged from 1,000 to 1,500.

The Ministerial Institute conducted by Pastors E. L. Sorensen and R. H. Brodersen at Kudikadu last year was of much benefit to our evangelists. That was the first Ministerial Institute ever conducted in the South Tamil Section.

During the last biennial period God helped us open up work in five new places, and we thank the Division

for making funds available for this purpose. Pudukottai with its population of 4,38,348 was an unentered territory all these years, but in 1954, Pastor S. Thomas' spearhead effort, which was followed by Pastor C. Moses' major effort in 1955 has given a start to the work there. Now Pastor N. Vinayagam is fostering the interest. Pastor C. Moses has also helped us open up new work at Nagapatam, and Brother Muller Isaac at Arrupukottai. This year we are starting new work at Mayavaram, and Brother S. Anbiah has been located there.

DEPARTMENTAL PROGRESS AND FINANCE

The greatest supporter of our mission programme in a financial sense is the Sabbath school with its weekly offerings. The recent biennial period saw an increase in Sabbath school offerings of Rs. 1,297/1/- over the previous biennial period. Out of the large total received of Rs. 6,022/1/-, Kudikadu gave Rs. 1,149/4/- and Prakasapuram Rs. 1,127/13/- with Tuticorin in third place with Rs. 328/6/-.

The South Tamil section exceeds the other sections of South India in lay tithe receipts. During 1955 the sum of Rs. 13,362/3/- was received in lay tithe. This is a substantial increase over the amount of Rs. 11,093/- received in 1953 the next highest year. It is distressing, however, to note the per capita rate reduced from Rs. 11/1/- in 1951 to Rs. 9/4/- in 1955. Attention is being given to this.

The uplift work has grown by leaps and bounds from receipts of Rs. 2,283/13/- in 1952 to Rs. 6,277/- in 1955. Thanks are due to each of our workers and to God for this fine increase. These funds have greatly strengthened our financial position and the work as a whole.

There are twenty-one church buildings in our field with a seating capacity of 3,000. Fourteen workers' quarters are owned by the organization. During 1954-1955 two churches were constructed, at Avadaipuram and Parapatty. In addition to the above, two excellent properties were purchased at Nagercoil and Madurai. These will be a great blessing to our people and our work in these important areas.

We rejoice together in the progress during the past biennial period. We want to thank each one who had a part in making this report possible. As we face the future let us press on with undaunted courage and tireless service for the Master resolving to increase our membership, tithe income, and offerings during the days ahead.

MEN OF FAITH

D. S. JOHNSON

WHILE attending the constituency meetings at the Kottarakara school, Brother P. T. Thomas, one of the teachers, told Pastor E. L. Sorensen that his father-in-law, Mr. Korathu of Ayroor village, had been sick for many months. This village is about fifteen miles from Kottarakara, and though we were very busy at the meetings, Pastors S. Nathaniel, E. L. Sorensen, and I felt we must visit Brother Korathu as Brother Thomas indicated he did not have long to live.

The roads were rough, due to the recent monsoon, but the paddy fields, hills, and valleys were covered with fresh green paddy, tapioca plants, palm trees, and very beautiful scenery. We arrived at Ayroor village late in the afternoon and found that many friends of Brother Korathu and his family had gathered about the house. They expected that the end would come soon for he was very low. For years Brother Korathu has suffered from diabetes, and fifteen years earlier he had undergone surgery for an abnormal growth in his abdomen. He had visited several doctors who have diagnosed his case as cancer, but an operation at this stage seemed hopeless.

Brother Korathu had requested an anointing service, and more than one hundred people, mostly from the Jacobite, Roman Catholic, and Hindu religious faiths, pressed into the large centre room of the house where he lay. Pastor Sorensen opened the Bible to first John and in the presence of the many guests who had gathered around the bedside of Brother Korathu, he outlined our faith in Jesus to forgive sin and to prepare

THE SEARCH

Eugene Lincoln

For what are you looking? Wealth and fame?

The soul is not fed with gold. A name That's now great and mighty in other men's eyes

Is forgotten soon after its owner dies.

These things bring no peace to a troubled breast,

Or buoy up a soul that's badly depressed; Nor pass they the greatest test of all— Standing unchanged when other things fall.

For what are you looking? Something to last

When everything else is forgotten and past?

Don't search on earth, but look above; What you are seeking, friend, is love.

His children for life or for death. This was followed by words from the book of James, admonishing those who are sick to call the elders of the church and with prayer and anointing claim the promises of God. Brother Korathu indicated in a whisper his faith in Jesus to forgive his sins and his readiness to submit himself to the will of God.

The brethren then requested the large group who stood respectfully watching the service to withdraw to the verandah and quietly pray as the ministers knelt together for the service of prayer and anointing. God's presence came very near as we placed Brother Korathu's case in His hands. After we arose following the prayer our brother was visibly relieved, though very weak and frail. Just as we turned to go he began to sing in a clear, steady voice a Malayalam hymn. Pastor Nathaniel and the relatives, and friends who stood near joined in singing this hymn of praise and thankfulness to Jesus, who had forgiven our brother's sins and given him joy instead of sadness as he passed through this difficult experience.

In the evening we returned to the meetings at Kottarakara and a few days later Brother Thomas, who had remained with his father-in-law, brought us a report of his condition. He was feeling stronger and happier than he had been for many weeks, and was sitting up taking nourishment and communicating with the family.

As we thought about these men of faith, we were reminded of the words found in 2 Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." There are many in the churches in the Kerala field who are faithfully witnessing to this truth. They need our prayers and our support as they represent this message to those about them.

KERALA VOICE OF PROPHECY INSTITUTE

N. G. MOOKERJEE

KOTTARAKARA, in the Kerala field, was recently the scene of a two-day Voice of Prophecy Institute. The date set for this Institute was July 31-August 1. By July 31 delegates from all sections of the field had converged on Kottarakara to benefit by the Voice of Prophecy Institute, the first of its kind to be held in that field.

In all 175 people were in attendance at the VOP Institute on account of the close proximity of the Biennial meetings which were scheduled to begin on August 1. Quite a number of lay members were also present. Mr. J. Parobek, his staff, and members of the school board acted as hosts to the delegates, and the arrangements were all that could be desired.

Kerala is one of the few states in India that boasts a high percentage of literacy. The Kerala field comprises 14,890 square miles and has a population of 136 lakhs of people. Our Kottarakara school itself is situated on top of a hill amid beautiful surroundings. This ideal location chosen for the VOP Institute was most conducive to the maximum effort on the part of all to make the meetings a success.

As the time for the Institute to open drew near, hearts were filled with keen anticipation. Each one of the 175 delegates lent their whole-hearted co-operation and support by contributing personal experiences in the field and suggestions for making the Voice of Prophecy field work more productive.

Each day of the Institute began with the early morning devotional

hour from eight to nine o'clock which provided a source of inspiration for the hours ahead. At the VOP Institute a thorough survey was made of the Voice of Prophecy work, and Voice of Prophecy field men were coached on Bible School procedure. Another interesting high-light of the meetings was the daily Round Table discussions when suggestions were given close consideration, and new ways and means of furthering the Voice of Prophecy discussed.

The meetings got off to a good start and remained at the same high level throughout the Institute.

Pastor S. Thomas with his two assistants led out very ably and presented some very helpful material. Some of the items discussed and presented were as follows:

1. The importance of the Voice of Prophecy work.
2. Definite and adequate follow-up work essential.
3. The responsibility of the VOP secretary.
4. How to promote the VOP work.
5. How to maintain local files.
6. Suggestive approach on VOP visits.
7. Radio broadcasts.

On the evening of July 31, by kind courtesy of Pastor J. W. Nixon and Mr. J. Soule, still pictures were shown to the assembled delegates—pictures which conveyed an idea of the immensity of the work throughout the Southern Asia Division. And then on the evening of August 1; all in attendance at the Institute viewed with keen interest and appreciation the two VOP sound films titled: "The Voice of Prophecy in Action," and "The Birth of a New World." Many requests were made that these films be taken to other places in the field where they had not previously been shown.

The two-day Institute ended on a very enthusiastic note as all who were present and represented churches pledged to enrol one hundred new students each month, so that in both the North and South Kerala sections the entire number of enrolments pledged for the remaining five months of the year totalled 4,500. We were happy to note that forty-five ladies were present and the majority of this number expressed their willingness to go back and work among the ladies in their respective

homes and thus help them to better understand God's Word also.

It is our prayer that the entire Kerala field will rally to the work of

the Voice of Prophecy and be a means of bringing many who sit in darkness to the light of this glorious message for our times.

PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

PAKISTAN UNION HIGH SCHOOL NEWS NOTES

ROBERT K. HAMILTON, *Principal.*

CLASSES officially closed and students returned to their homes on June 17 for the summer recess, but this did not terminate the busy round of activities which has continued unceasingly at Pakistan Union High School throughout the long summer months. A visit to the campus provides ample evidence that the twenty-five students and faculty members who remained during the summer holidays have combined their efforts in an outstanding way in order to effect some much needed changes on the buildings and grounds.

Pastor M. R. Justin and K. A. Dweltz have effectively managed their painting crews so that every building on the campus has been completely re-decorated. Outstanding in this respect is the chapel which currently has been re-decorated with soft shades of green and yellow. Students and church members have been quick to express their whole-hearted approval of the new appearance of the only



"House of Worship" which they have at Chuharkana. The re-decoration job has been complimented by a new pastel grey drape which forms a back-drop for the speaker's platform. Besides the chapel, the administration building and both dormitories have received a much needed white-washing. Almost all work projects including the painting, have been

successfully engineered with student labour.

Mr. Samuel Rai and his garden crew have been hard at work cultivating what will probably be one of the largest vegetable gardens ever grown at Chuharkana. Present plans call for the early marketing of vegetables at the highest possible prices as well as for providing the student family with a better balanced diet. Seedlings for the winter garden are starting to make a good growth. The citrus orchard is laden with an exceptionally heavy crop and with most trees, props have had to be placed under the limbs in order to keep them from breaking. Barring an exceptionally large invasion by the parrots and crows, the school should realize a good income from this important department.

Over in the puffed wheat building, "Big Bertha" the puffing cannon has been booming away from 5 a.m. until after dark in the evening producing puffed wheat and corn. Orders keep rolling in and all indications point to an outstanding year for the puffing industry. Mr. and Mrs. Francis Gill have worked long and hard with the young there and deserve a hearty vote of thanks. Mrs. M. R. Justin has also worked untiringly in the packaging of the cereal, supervising the girls at their work during the early part of the summer while Mrs. Gill was attending summer school. Study is being given to the advisability of resuming the peanut butter industry. A number of retail merchants have already expressed a desire to purchase all the peanut butter that could be produced at the school. A good wholesale supply of peanuts at a moderate price will have to be secured before this plan will become a reality.

Summer work accomplishments would not be complete without mentioning two other staff members

and their contributions. Mr. D. C. Hunter has been hard at work the entire summer handling school business in the absence of the principal and in organizing the school library which has recently been established. Students, when they return to school, will find what is probably the best equipped high school library in this part of Pakistan. Mr. S. Pin has also assisted in the organization of the library.

Mr. R. Peter is the other staff member who deserves special mention. Upon completing a term of summer school, he returned to the campus and immediately organized his meagre crew of students into a very efficient campus custodial group. They have worked untiringly to make the campus a neater and more attractive place in which to live. Working closely with Mr. Peter and Mr. Rai have been the farm workers. Almost all the fall ploughing has been completed many months ahead of schedule and now much of the school land is sown to leguminous fodder. Part of this will be used as fertilizer and part will be sold as fodder, providing additional farm income.

Truly life has been a busy routine at Pakistan Union High School this summer but these objectives which have been accomplished will all blend together to make the school a happier and better place for our young people to find the training and preparation they need for the Lord's Service.

THE LORD'S DOING IN WEST PAKISTAN

A. M. AKBAR

IF WAS in earnest faith that we started work in a new place called Ghakhar, about ten miles from Gujranwala on the way to Rawalpindi. Here we had a little interest but due to lack of personnel we had been unable to open up any public work.

Eventually Mr. I. J. David was asked to open up work in this place, and I said to him, "Be not afraid, the Lord is with you, and I shall be coming there very often to help you if need be." I kept my word and the Lord also kept His.

Upon our arrival in Ghakhar we found that a big tent was pitched, and the ministers of another denomination were holding meetings.

The loud speaker was in full blast. Some people came to me and said, "Why don't you start meetings like that?" I said the time will come and we shall. David settled down peacefully and began to work and in spite of opposition and many temptations God found some faithful ones in this place.

June 30 was a high day for the church at Ghakhar, when it was announced that we were going to the canal to baptize these faithful ones. The news went around the place like wild-fire and everyone, not only those who were with us, but opposers too, went to the bank of the canal to see

what we were going to do.

One by one the candidates went into the water, and we thank the Lord that twenty-two took their stand for the Master that day. Their hearts were glad and thrilled. All were happy. The Lord was with us and now we have twenty-seven baptized members in Ghakhar and plan to organize a church there in the near future. Kindly remember the work and the workers here who labour for the Master. Similar victories are being won in other places and we praise the Lord for all that He has done for His work in this part of the field.

TEMPERANCE A "MUST" FOR EVERY CHURCH MEMBER

I. KANAGARAYAN MOSES

IN RECENT issues of the *Illustrated Weekly*, a series of articles appeared regarding Alcoholic Drinks and Prohibition. While people have freely expressed themselves either in favour of, or against the drink problem, the matter still remains a problem. Of course if such an opportunity was offered to Seventh-day Adventists, I am sure every one would speak against intoxicating drinks. The reason is that we are completely satisfied alcohol is a menace to human living when it is used as a beverage. Our problem is how to convince those who speak in favour of it, that it is a menace to society.

The Institute of Scientific Studies for the Prevention of Alcoholism held in Bombay was one step in this direction. But it does not end there. Every member of the church should aggressively engage himself in fighting this evil and should endeavour to advise his neighbours and friends who are victims of this evil. Safety from its degrading influence comes only from total abstinence. What we should first do as church members is, enrol ourselves in the National Temperance Society, this will give tangible proof of our support. Just imagine if all our people would enrol themselves and then each one get two of his or her friends to enrol as members in this society we would have in South India alone 24,000

members who would stand as a united group fighting this evil of alcoholism.

India needs to have clean men who will think soberly in these days of confusion and uncertainty. Abstaining from evil will in a very substantial way contribute to this expectation. If India would do this we would win a great victory over the poverty, sickness, and suffering that prevails so much in our land.

During the biennial meetings held in Kottarakara, Kudikadu and Nuzvid for the Kerala, Tamil, Kanada, and Telugu sections, an hour was given to the promotion of the Temperance work. Brother M. S. Prasada Rao, our newly appointed Associate Temperance secretary of the Division led out in the meetings. Almost every one who attended the meetings enrolled himself as a member of the society. Several told us they wanted to have a Temperance Society organized in their stations. Let us go forward in this matter and fulfil our purpose in preparing a clean people for the Lord's kingdom.

We have been given some excellent counsel from the pen of Inspiration, and I would like to pass this on to you. In the book *Counsels on Health* we are told "The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly

needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath-keeper should study and practise the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbours."—Page 462.

On page 386 of *Gospel Workers* we read: "There is no class guilty of greater perversion and abuse of His precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousands of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave."

In bringing this article to a close I would like to leave this challenge with you. That not only should we live and preach temperance, but it is our duty to put forth super-human efforts to bring the evils of drink and of all intemperance before, not only our church members but all with whom we come in contact. Sister White in *Testimonies*, Vol. 6, p. 111 counsels us that "As we see men going where the liquid poison is dealt out to destroy their reason, as we see their souls imperiled, what are we doing to rescue them? Our work for the tempted and fallen will achieve real success only as the grace of Christ re-shapes the character, and the man is brought into living connection with the infinite God. This is the purpose of all true temperance effort. We are called upon to work with more than human energy, to labour with the power that is in Jesus Christ." May God bless and direct each member of our Southern Asia family as we lead out in this "God appointed work" of warning this part of the world of the evils of intemperance.

WRONG LOOKING

(No. 3 in the series of 6 studies by)

R. L. ROWE

"Do ye look on things after the outward appearance?" 2 Cor. 10:7. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

IN DESERT regions a traveller may see in the distance a shining lake of shimmering water, with trees and homes along its shore. Sometimes these mirages are crystal clear reflections of places a hundred miles or more away. Many a thirsty wanderer has followed their delusive appeal, only to find himself in the midst of empty desolation, miles from the water he sought. A writer once commented that sin is often found in the most attractive packages. The scripture warns us by many examples of the dangers that befall us when we turn our eyes away from Jesus. David allowed his eyes to look on the lovely Bathsheba, wife of Uriah the Hittite, and adultery and murder followed. He reaped a bitter harvest in his own day and caused sinners to become emboldened ever since.



GOD'S HOLY WORD

James Marchman Hammond

*God's Holy Word, ah, priceless born,
Through which one can with God commune!*

*Its sacred writings stir my heart
As they eternal truth impart.
They put to flight all inward strife,
Bring peace and quietness in my life,
Set all worldly pride at nought,
Inspire to heights of bliss my thought,
Relate how Christ my soul has sought,
How I with precious blood was bought,
And thereby my redemption wrought.
Ah, priceless boon!*



Judas looked for a place at the right hand of an earthly Messiah. In his rash determination to have the highest place he sold his Lord, secretly hoping that his act would force Christ to declare Himself king. He realized too late that he had sold to death the Lord of glory.

Lot's wife looked to the ease and splendour of Sodom, so Lot "pitched his tent toward Sodom." Gen. 13:12. Soon nearness was not enough, for the Record states: "And they took Lot, Abram's brother's son, *who dwelt in Sodom*, and his goods, and departed." Gen. 14:12. When finally God could no longer endure the wickedness of the cities of the plain, and determined their destruction, he sent angels to save the family of Lot. Even Lot lingered, reluctant to leave the labour of a lifetime and the sons-in-law who would not believe his warning. When they were warned to flee and not look back, Lot's wife "looked back from behind him, and she became a pillar of salt." Gen. 19:26. Her heart was still in the ease and luxury of that sinful city, and she perished with its wicked citizens.

In a few brief verses the Scripture traces the history of Demas, companion and helper of Paul. In Colossians 4:14 he joins with "Luke, the beloved physician," in sending greetings to the church. Philemon 24 lists his name with other fellow-labourers, Mark, Aristarchus, and Luke. He must have been talented and helpful, but unfortunately he grew weary in adversity and gave up before he reached the end of the way. How sad is the final statement of Paul: "Demas has forsaken me, having loved this present world." 2 Tim. 4:10. Is it possible that we who have rejoiced in the service of the Lord may be led to look to this present world with its deceitful riches and pleasure? The messenger of the Lord tells us that this experience is

often repeated, not by a few, but by many even in the Remnant Church.

"As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame."—*Testimonies*, Vol. 1, p. 133.

Many, by their desire for the things that this world offers are exchanging their hope of a home in heaven for a fine home in this world. Instead of the "Puritan plainness and simplicity" that "should mark the dwellings and apparel of all who believe the solemn truths for this time," (*Testimonies*, Vol. 5, p. 189) are not many of our homes "so many monuments of your unbelief of the doctrines which we profess to hold."?—*Ibid.*, p. 188. When the work of God is calling in every land urgently and insistently for means to finish the task, how can the people of God be led astray by the "delight of riches," that as thorns spring up to choke the Word? (Matt. 13:22, R.S.V.) We do well to remember the counsel of the Lord: "There are only two places in the world where we can deposit our treasures—in God's storehouse or in Satan's, and all that is not devoted to Christ's service is counted on Satan's side and goes to strengthen his cause."—*Testimonies*, Vol. 6, p. 448.

The experience of Gehazi, servant of Elisha, recorded in 2 Kings 5:20-27 furnishes a valuable lesson. When Naaman the Syrian had been healed of leprosy, Gehazi could not resist the temptation to share in the wealth so freely offered in gratitude. Secretly he managed to obtain a portion for himself, professing to need it for the Lord's work. How can God's messengers make merchandise of the truth of God? We do well to ponder the words addressed by Elisha to Gehazi, as we consider our own position in the closing work of God. Where are we looking? To a kingdom soon to come, or to a life of ease in a world of peace and prosperity? The prophet searchingly inquired: "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-

(Continued on p. 15.)

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

FROM DEFEAT TO VICTORY

Lesson 3 for Sabbath, October 20, 1956

THE words of Isaiah 52 provide us with arresting paragraph headings in our devotional treatment of these fifteen beautiful verses this week.

"Shake thyself from the dust." Verse 2. The greatest of all anomalies is that the church of God should be grovelling in the dust heaps when she could be sitting on a throne. It is like the story of a poor miser who was left a fortune but went on living like a pauper because he lacked vision to live like a king.

A church living in the dust is not merely a pitiful object bereft of virility; it also demeans God before the world and deprives the world of its right to know the love and power of God. There are some modern applications in *Testimonies*, volume 6, page 434: "Souls are perishing out of Christ, and those who profess to be Christ's disciples are letting them die. . . . How much do such idlers resemble the angel who is represented as flying in the midst of heaven, pro-

righteousness?" Rom. 6:16. [Italics supplied]

Israel sold herself "for nought." She exchanged her freedom, happiness, divine favour, world influence, for bitter, merciless captivity to the king of Babylon. Morally and spiritually she made this descent into slavery herself. It was a descent just as verily as the geographical one from the highlands of Jerusalem, nearly three thousand feet above sea level, to the vast, almost flat plains of Chaldea. "I will lift up mine eyes unto the hills" (Ps. 121:1) had a plaintive tone of prophetic, almost sacramental significance to these slaves whose God had come to them so often on the hills of their homeland. (Compare Ex. 19:17-20; 1 Kings 18:18-39; Eze. 20:40.)

Every time we see a drunkard, a chain smoker, a criminal, a prostitute, a drug addict, a racketeer, a sophisticated bacchanalian reveller, etc., we are looking into a pantheon of the gods to which men sell themselves, and across the sorry scene is written: "Ye have sold yourselves for nought." These legions of regal tyrants—alcohol, nicotine, revelry, mammon, war, sex, pride, fame, power, position—buy men for nothing and feed them on dust. See the note to question 4 in the *Lesson Quarterly*.

Redeemed without Money

When Cyrus gratuitously liberated the Hebrews from Babylon, his action was in one sense typical of the freedom from sin wrought by Christ: "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24.

Redemption is not the action of a slave buying himself, as the ancient world knew so well, but rather the entrance of a third person into the slave market with the price requisite for the freeing of the slave: "In whom we have redemption through His blood, the forgiveness of sins, accord-

REMEMBER—

the needs of Inter America on Sabbath, September 29. Let every Sabbath school member bring an offering three times his regular offering. God's blessings are promised to those who are liberal. —O. W. Lange.

claiming the commandments of God and the faith of Jesus? . . . Oh, that Zion would arise and put on her beautiful garments! Oh, that she would shine!"

Sold for Nought

The cause of Israel's pauperism is given in the phrase: "Ye have sold yourselves for nought." Verse 3. The initiative in the descent into sin is man's: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are . . . ; whether of sin unto death, or of obedience unto

ing to the riches of His grace." Eph. 1:7. (See Col. 1:14).

With this freedom comes introduction into a "newness of life" (Rom. 6:4), so that the old gods lose their slaves, who henceforth do not serve Satan but are "alive unto God through Jesus Christ our Lord." Rom. 6:11.

When these freely redeemed Israelites went forth from Babylonian serfdom they were told: "For ye shall not go out *with haste*" (Isa. 52:12), whereas in Exodus 12:11 the same expression is used of the Passover in an opposite sense: "Ye shall eat it *in haste*." This exodus from Babylon, like the deliverance from sin, was to be with no disorderly haste, but with dignity and holy bearing. Not even a souvenir of their sojourn in Babylon was to be taken: "Depart ye . . . , touch no unclean thing." Isa. 52:11.

With what tremendous joy the news of freedom was received we can only imagine. Having awakened from the dust and put on her beautiful garments (Isa. 52:1), the "captive daughter of Zion" (verse 2) is to "break forth into joy." Verse 9.

Victory through Christ

Concerning Isaiah's vision of earth's darkness being dispelled by the "Sun of Righteousness . . . with healing in His wings," we read in *Prophets and Kings*, page 373: "The prophet was permitted to look down the centuries to the time of the advent of the promised Messiah."

When we are bought from the slavery of sin and brought into the kingdom of God's grace, we know the meaning of rejoicing. But the victory over sin introduces the Man of Sorrows (verses 13-15), who, paradoxically, is to "deal prudently ('prosper,' margin)" and accomplish His redeeming purposes through suffering for man's sin. "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow." Phil. 2:8-10.

There are two phases of human experience in this lesson, and we cannot live in both at the same time. We are "sold . . . for nought," or we are "redeemed without money." The first

we accomplish ourselves, the second is accomplished by "the precious blood of Christ" (1 Peter 1:19) if we will accept that fact by faith.

The personal application is compelling: Are we sitting in the dust, defeated, captive to "the weak and beggarly elements" of the world (Gal. 4:9); or have we allowed Christ to raise us up together, and make us "sit together in heavenly

places in Christ Jesus." Eph. 2:6.

Are we, by thought, word, and life, proclaiming in the church: "Thy God reigneth"? Are we, like God's watchmen, looking out over a stormy world, lifting up harmonious voices telling of the coming redemption? It was God's devout watchmen looking for "the consolation of Israel" who eventually saw "the Lord's Christ." Luke 2:25-30.

Sabbath School Lesson Help

THE MAN OF SORROWS

Lesson 4 for Sabbath, October 27, 1956

WHEN Martin Luther said that every Christian should be able to repeat Isaiah 53 by heart, he paid tribute to what Polycarp, the disciple of John, called "the Golden Passional of the Old Testament." It has been called by some "the fifth gospel," and "the heart of Hebrew prophetic writings."

"With this chapter all Hebrew prophecy as a Divine thing stands or falls," wrote James Culross in *The Man of Sorrows*. David Barron said it was "the prophetic Messianic epic of the Old Testament."—*The Servant of Jehovah*, p. 5. William Colman, in a recent book, wrote: "The chapter before us is one of the clearest and fullest prophecies of the vicarious suffering of our Saviour. It therefore preaches the evangel of redeeming grace as no other chapter in the Old Testament Scriptures."—*Musings in Isaiah*, p. 120. George Adam Smith called it "so classic a passage" and asserted "what none but prejudiced Jews have ever denied, that this great prophecy . . . was fulfilled in One Person, Jesus of Nazareth, and achieved in all its details by Him alone."—*The Expositor's Bible, Isaiah*, Vol. 2, p. 267.

The Key to Exposition

In interpreting Isaiah 53 we have the example of the disciple who made an Ethiopian convert by his exposition: "Then Philip opened his mouth, and began at the same scripture [Isaiah 53:7], and preached unto him Jesus." Acts 8:35.

A study of Isaiah 53 should begin

at chapter 52:13: "Behold, My Servant." Nearly seventy times Isaiah employs the word "behold" to fix the reader's attention on a new object. Compare Isaiah 7:14: "Behold, a virgin shall conceive"; and Isaiah 42:1: "Behold My Servant, whom I uphold."

He "shall deal prudently," so that His cause shall succeed. The same verb is used in 1 Samuel 18:14, where David behaved "*wisely* . . . ; and the Lord was with him." Despite Messiah's sufferings, "the pleasure of the Lord shall prosper in His hand." Isaiah 53:10.

"He shall be exalted and extolled, and be very high." "There is an ancient Rabbinic Midrash on this sentence, which says, 'He shall be exalted above Abraham; He shall be lifted up above Moses, and be higher than the ministering angels.'"—David Barron, *The Servant of Jehovah*, p. 56. Compare Hebrews 3:3: "For this man was counted worthy of *more glory than Moses*"; Hebrews 1:4: "So much *better than the angels*"; Philippians 2:9: "God also

NOTICE

WE wish to draw your attention to the fact that the "Helps" on the Sabbath School Lessons in the September 1 issue of the "TIDINGS" carry the wrong dates. "Thy Saviour and Thy Redeemer" is the lesson help for *October 6* instead of September 29 and "The Righteousness and Power of God" should be dated *October 13*. The Lesson Help for September 29 was omitted.

hath highly exalted Him, and given Him a name which is *above every name.*" [Italics supplied.]

Conquest through Suffering

All this exaltation came via a descent into unparalleled vicarious suffering. We note a series of key words and phrases forming a composite portrayal of the exquisite soul anguish of the Redeemer: Despised, rejected, man of sorrows, grief, scorn (chapter 53:3): bearing our griefs and our sorrows, stricken, smitten of God, afflicted, (verse 4); wounded for our transgressions, bruised for our iniquities, the chastisement (punishment) which secured our peace was upon Him, His stripes healed us (verse 5); our iniquities laid on Him (verse 6); oppression borne in silence (verse 7). There are others also.

"Christ suffered keenly under abuse and insult. . . . And He suffered in proportion to the perfection of His holiness and His hatred of sin. His trial by men who acted as fiends was to Him a perpetual sacrifice."—*The Desire of Ages*, p. 700. "With amazement the angels beheld the infinite love of Jesus, who suffering the most intense agony of mind and body, thought only of others."—*Ibid.* p. 752.

"It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath that broke His heart. . . . Bodily pain was only a small part of the agony of God's dear Son. The sins of the world were upon Him. . . . It was these that crushed His divine soul."—Ellen G. White, *The Sufferings of Christ*, pp. 35, 44.

A private meditation of Matthew 27:26-50, history's fulfilment of these prophecies, should seal home to our sin-sick hearts the precious truth: "With His stripes we are healed." "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. To which the disciple of love would add: "Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:21.

There are divine contrasts in this lesson regarding our Lord's life and death, so that men could scarcely believe such reports. (Verse 1.)

Messiah was to "grow up before

Him (God) as a tender plant, and as a root out of a dry ground." Yet Jesus came from lowliness in barren Jewry as a tender plant, which flourished like the psalmist's "tree planted by the rivers of water." Ps. 1:3.

He would be speechless before false accusers (verse 7) "in order that doomed sinners might be saved" (*The SDA Bible Commentary*); "taken" by death through unjudicial trial (verse 8), "and among His contemporaries, who was concerned" with what happened to Him?—Orelli, *Prophecies of Isaiah*, p. 289.

Only God could provide a Messiah from among earth's lowliest, prematurely "cut off out of the land of the living," buried with the rich (verses 8, 9; cf. Matt. 27:57-60), prolonging His days by resurrection (verse 10), observing the subsequent results of His soul travail with lasting satisfaction (verse 11), and still making "intercession for the transgressors."

"Therefore" (verse 12)—ie. because of all that My Servant has done for helpless sinners—"will I divide Him a portion with the great." "When the Christian heart faces these remarkable words (53:12), it bows in solemn and silent assent. He of whom the prophet speaks is worthy of all honour and dominion and power, for He is the great Deliverer and Captain of our salvation."—E. J. Young, *Isaiah 53*, p. 77.

When Handel began the second part of *The Messiah* with the words "He was despised and rejected of men," it is said that the great composer was found bent over the table weeping. When the penitent soul ponders on this profound chapter, "the incarnation, preaching, humiliation, rejection, suffering, death, atonement, resurrection, and mediation of Jesus Christ" [Adam Clarke], he can, with Handel look into the heavens and cry: "Hallelujah! For the Lord God Omnipotent reigneth!"

For the Youth

TRAPPED!

D. A. DELAFIELD

ACCORDING to Eugene T. Du Pont, there are seventy-five species in the interesting but deadly family of the Pitcher plants, and woe be to the poor insect that stumbles into these death traps!

The common pitcher plant grows in bogs from the Gulf Coast to Labrador. It is also called the huntsman's horn or the sidesaddle flower. The leaves form the front porch covered with slippery, directional hairs, and any hapless fly or bee or ant or gnat that strikes the leaf goes tobogganing down into "the pitcher's mortal juices." When he tries to get out, his path is blocked by the points of hair, so he slips back into the deadly soup, which contains nature's own anæsthetic. There he is preserved until he is digested.

The California pitcher plant is shaped like a cobra's head, so it is called the cobra orchid. Another pitcher plant grows in the South Pacific Islands. It is known as the Oriental nepenthes. Some of these are

quart-sized, others as small as a thimble. The naturalist Dr. Pont says that these dangerous plants have "lips with the sweet kiss of death. The curled, sugary lips act as a trap to prevent the escape of victims. The inside walls are covered with an invisible wax powder that is both slippery and entangling. It further ensures the doom of trapped victims."

All the pitcher plants are mimics; they look like flowers, and have nice colours, nectar, and odours. They are the top deceivers of the plant family—as deadly and carnivorous as a lion.

Where did these degenerate creatures of the plant world come from? Said Mrs. White, "The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by Him among the precious things."—*Testimonies*, Vol. 6, p. 186.

APPRECIATION

PASTOR N. G. Mookerjee wishes, on behalf of himself, his wife and Mrs. L. G. Mookerjee, to render sincere thanks to all kind friends who conveyed condolences to them on the demise, on August 7, at Calcutta, of Dr. H. C. Mookerjee, Governor of West Bengal, who was the revered uncle of Pastor Mookerjee.

It is impossible for him to write to all individually so would all dear friends please accept this appreciation as an acknowledgement of their sympathy and thoughtfulness.

There is in process a revolt against God not only among men but in the natural world too. This revolt is represented by thorns and thistles and weeds. And the beautiful pitcher plants are a perfect symbol of the attractive but sinful world of pleasure about us. Satan paints a bright picture of sin, but having deceived his victims he seems to paralyze them. Those who attend the theatre and the liquor party and the night club and the gay vaudeville are trapped before they know it. When they try to free themselves, they find that it is nearly impossible to do so. Only God can save them.

So be careful, young people. Stay away from the pitcher plants of sin. The pleasures of sin are only for a season, then, after that comes death and separation from God. But God's pleasures are eternal. Wrote the psalmist: "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." (Ps. 16:11. Jesus is a wellspring of joy to every young person who makes Christ first and last and best in his life. How thankful we should be for Christian homes and schools, where we are taught the true and good pleasures of life! Try to help others to choose this better way.—*Review and Herald*.

AFTER MANY DAYS

(Continued from p. 6.)

years ago. All right, write me a letter telling me what you are doing in the Punjab, and I will send you a small contribution for your work." We thanked him and left. We also wrote the letter and mailed it the same day.

Four months passed and we thought we had been forgotten, as is usually the case when letters are asked for. Then one morning a

registered letter came to our office from the Government of India. On opening it I could hardly believe my eyes for it contained a cheque from the Chief Minister for Rs. 1,000/-. "Cast thy bread upon the waters, for thou shalt find it after many days." Ecclesiastes 11:1.

WRONG LOOKING

(Continued from p. 12.)

servants?" 2 Kings 5:26. Just as the judgment of God fell then upon Gehazi, so those deceived today by riches are in danger of losing eternal reward and sharing the fate of the transgressor. Dare we in such an hour, when this world is so soon to end, make this our home?

In the parable of the unfaithful servant Jesus warns the church of those who look afar off for the coming of the Lord. Secure in their belief that Christ will not soon come; they turn to eating and drinking and worldly things.

"That evil servant who said in his heart, 'My Lord delayeth His coming,' professed to be waiting for Christ. He was a 'servant,' outwardly devoted to the service of God, while at heart he had yielded to Satan. He does not, like the scoffer, openly deny the truth, but reveals in his life the sentiment of the heart—that the Lord's coming is delayed. Presumption renders him careless of eternal interests. He accepts the world's maxims, and conforms to its customs and practices. Selfishness, worldly pride and ambitions predominate. Fearing that his brethren may stand higher than himself, he begins to disparage their efforts and impugn their motives. Thus he smites his fellow servants. As he alienates himself from the people of God he unites more and more with the ungodly. He is found 'eating and drinking with the drunken'—joining with worldlings, and partaking of their spirit. Thus he is lulled into a carnal security and overcome by forgetfulness, indifference, and sloth."—*Testimonies*, Vol. 5, p. 102.

May God give us grace to "look not at the things which are seen, but at the things which are unseen; for the things which are seen are transient, but the things which are unseen are eternal." 2 Cor. 4:18, R. S. V.

THINK ON THESE

Sometimes the best gain is to lose—*Herbert*.

* * *

Some wish they did, but no man disbelieves.—*Young*.

* * *

It is the will, and not the gift that makes the giver.—*Lessing*.

* * *

The more men have multiplied the forms of religion, the more vital godliness has declined.—*Emmons*.

* * *

Kings and their subjects, masters and slaves, find a common level in two places—at the foot of the cross and in the grave.—*Colton*.

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If someone were to pay you 10 cents for every kind word you said about people and collect 5 cents for every unkind word, would you be rich or poor?—*William Feather Magazine*.

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Miscellany

on a hill behind the school buildings. When this is completed they will have a steady and adequate supply of water for the school needs.

The school is also maintaining a good spiritual atmosphere. During the Week of Prayer which was conducted by Pastor O. W. Lange all the students gave their hearts to the Lord. The school is planning to have an MV Investiture service—the first to be conducted in four years at Jowai. There are 12 in the Friend class, 8 in the Companion class and a number in each of the lower classes. There are also some working toward their Master Guide honour.

● DURING the time of Elder A. A. Esteb's visit to South India five workers were ordained to the Gospel Ministry. N. Y. Chelliah of the North Tamil Section, John Gabriel of the South Kerala; W. Muller Isaac and G. A. Yesudian of the South Tamil Section, and O. B. Jonathan of the South Telugu Section. May the blessing of God rest on these men as they continue to serve the Lord in Southern Asia.

● ELDER Esteb was able to re-arrange his programme in order to include a short stop at Poona and Spicer Memorial College on August 29 and 30. The workers here were very happy to be able to meet with him during these two days.

● PASTOR D. K. Down has now left Shillong and will be locating in Patna for evangelistic work. He reports several baptisms from the Shillong effort, and attendance is still high at the Sunday night meetings—approximately 200 coming out each week. Let us remember the work in both of these cities.

● FROM Assam Training School, where seventy-five students are now attending, we receive a report of progress. The barn and industrial shop will soon be completed and in the near future they plan to construct a 7,000 to 8,000 gallon water tank

● PASTOR R. W. Shorter reports a very profitable MV Camp in Ceylon where 100 young people were in attendance. Pastor Shorter will arrive in Burma on September 14 to conduct the Week of Prayer in Rangoon, and following this there will be one or more MV Camps held in Burma.

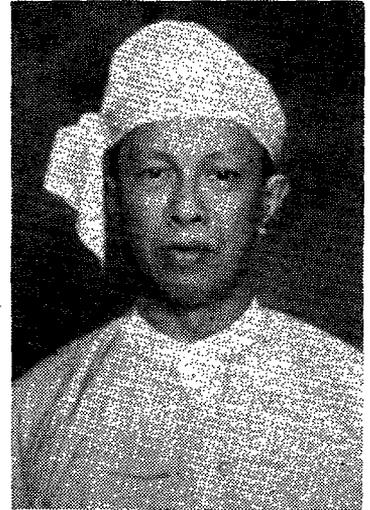
● BROTHER S. Daniel of the Andaman Islands has written a very encouraging report of the work in that small and isolated field. Although their membership is very small, the members are so faithful in tithe-paying that our work there is practically self-supporting. In 1954 a mother and daughter were baptized, and now the daughter's husband is taking Bible studies. Let us pray for the work there.

● PASTOR and Mrs. E. R. Streeter left Poona on September 9 for a short furlough in Australia. *En route* they will stop in Colombo where Pastor Streeter will check again on the construction of the new headquarters building under construction in Colombo.

● PASTOR L. C. Shepard underwent surgery on September 3 at the Vellore Medical College Hospital. We expect him back in Poona in a few weeks much improved in health. He was accompanied to Vellore by Mrs. Shepard.

● THE tithe figures from the South India Union show that this year there has been a gain of Rs. 8,595-13-0 in the tithe received for the first six

MEET OUR WORKERS



U Saw U whom we are introducing to the readers of the "Tidings" today has given 30 years of service to the cause of God in Burma. He accepted the light of Present Truth while a student in the University and was baptized in 1926. Later he was called to teach in the Technical Training School at Meiktila when R. A. Beckner was principal there. He was also doing translation work. In 1933 our brother connected with the Kinsaug Publishing House as assistant editor. He became editor in 1940, and also taught mathematics and Bible in the High School.

During the Japanese occupation U Saw U engaged in self-supporting missionary work. Today he is pastoring the church in Thonze besides being editor of the Kinsaug Press. He is also translating the "S. S. Lessons," "Week of Prayer Readings," the "Baptismal Manual," "Guide to Better Living," and other miscellaneous literature. U Saw U is interested in village medical work and would like to run a dispensary in Thonze. Meantime he does what he can to help those in need and we are sure the Lord is blessing his efforts.

months of 1956 over that received during the first six months of 1955. The Northwestern India Union also shows a good tithe gain, having received Rs. 3,334-12-0 more during the first half of 1956 than during the same period in 1955.

● BROTHER George Thomas has closed his effort at Arruppukottai, and word has reached us that six souls have taken their stand for the truth. More people are interested and we believe that our work will be established in a more sure way there very soon.

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