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The Influence of Your Church in the Community

O. O. MATTISON

HAVE you a church building? If so, how fortunate you are, as there are thousands of Seventh-day Adventists in this world, and many hundreds of them in our own Division field, who do not have a church in which to worship. A house of worship is a monument built to the glory of God. All of the great religions of the world throughout the ages have taken great interest in the construction of temples, mosques, pagodas, or churches to express their mood and spirit of worship in a tangible way. Since this is true, how very careful we as Seventh-day Adventists should be to see that our places of worship radiate the right influence and demonstrate our belief in a soon-coming Saviour.

So if you have a church in your city, town, or village, I would ask you to have a close look at it. Is it a place that you would be proud to point out to your friends as the place where you worship your God? Look at the doors, the windows, and the walls, as well as the roof and the surrounding grounds. Are they clear and in good repair? Does your church bear witness to a people whose heart is overflowing with love for God? Does it tell the passer-by that the people who meet to worship their God, are an orderly, neat, and tidy people who

take pride in their place of worship?

As a good loyal Seventh-day Adventist member, what is your own personal attitude towards your church or to your place of worship? Do you sense a keen personal responsibility for its up-keep? Have you truly sacrificed for its construction and its maintenance? Is your life wrapped up in the church in which you worship? If so, then your worship, just because of that sacrifice, is much sweeter. If, up to the present time, you have not made a sacrifice, look around your church and see what you

can do. It may be that you can give it a coat of paint, or whitewash it. Does the roof need repairing, or a door or a window need fixing? Perhaps the grounds need smoothing down. Flowers and hedges could be planted. There are so many things church members can do around a church to show their love for their place of worship, and for the God that they worship in that place.

Now that you are looking at your church, go inside and look around. What do you see there? Does it have chairs or benches, and are they in a good state of repair? Are the walls clean? If a friend from a distant place should come and visit you, could you take him into your church with pride and tell him that you want him to see the lovely little sanctuary in which you worship the Lord? It may be that you do not have benches. Perhaps you worship the Lord while sitting or kneeling on the floor as the people of the Orient are wont to do. If so, are your floors smooth and neat and tidy? Do you have nice mats on which to sit or is the floor full of holes, dirty, and uninviting. Here is an opportunity for you to either sacrifice your own funds, or if you do not have funds, to go out and ask your friends to give liberally or whatever they are able



to give so that you might improve your place of worship.

There is nothing more conducive to worship than a neat, tidy church, both inside and out; a simple, well-polished desk and a lovely Bible on it. It seems to beckon people to come in and worship God. Some churches are so drab and untidy that we wonder if the people who worship there sense that they are truly worshipping a holy God.

There are many in this Division who are not fortunate enough to have a place of worship. Are *you* content to carry on year by year, worshipping under the shade of a tree or in some little shed that does not cost you anything, or in a private house that does not lend itself to public worship? I wish I could stir those of you who do not have a church to a firm determination to form yourselves into a committee to lay plans whereby you can right now collect funds and begin building. Do not rest until you have a place that you can truly be proud of and where your friends will enjoy visiting and worshipping with you.

I would like to make an appeal to those who *do* have churches. Maybe there is a group of Adventists in the town or village near you who do not have a church. Wouldn't you like to help them to get one? There are many ways in which you could do this. It is my desire, brethren, that wherever we have a group of Adventists in this Division, that they have a nice, clean place in which to worship God. It need not be elaborate but it should bear the imprint of the indwelling Christ.

We should see that the children, as well as the older ones, give the house of God due respect. Let nothing be done within the walls of your church that would bring dishonour to the name of our Lord, and may it truly be a place where the Lord delights to meet with His people. You remember the command of the Lord was, "Let them build Me a sanctuary, that I may dwell among them." He wants you to build a little sanctuary that will radiate your love and your sacrifice for Him. True, He can meet with His children anywhere, but how much nicer it is to have a little church that you can point to with pride and say, "This is our little Seventh-day

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SOUTH INDIA UNION

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OASES IN THE DESERT

J. I. CRAWFORD

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IT MIGHT make interesting reading should I portray in words my first impressions of the beauty of India's landscape, of the varied greens of the paddy fields, of the long lines of bullock carts *en route* to morning market in Madras, or of the many strange sights and sounds that come to the ear of an occidental.

However, I rather choose to say a few words about oases in the desert, for such I consider our schools, churches and hospitals to be.

In Mayavaram, on the bulletin corner, and in the most favoured spot was placarded our "Voice of Prophecy" sign. Farther up the street was a large arch above an alley. On the arch were the words "The Voice of Prophecy." We arrived at Brother Anbiah's hand-made auditorium one Sunday night just in time to say a few words and sing a song to the fine audience gathered there. The services are conducted in the Tamil language. Several ministers from other Christian denominations were at the meeting. One had advised his people to attend. On every hand are evidences that this little auditorium, one wall of which is the wall of a Catholic compound, is an oasis in a spiritual desert.

Down near Trichinopoly, not far from Tanjore is our Tamil High School which is often called Kudi Kadu. "Kudi" means "drink," and "Kadu" means "forest." The school was so named because it is like an oasis in the desert.

As we neared Kudi Kadu we saw the imposing form of Mr. I. R. Thomas on the paddy bank. Many students were at work planting rice. Irrigation water was freely flowing; but more than this, our students were

finding spiritual drink in this oasis. As we partook of the fine meal prepared for us by Sister Thomas we could not but note that God has provided a true Kudi Kadu for our Tamil brethren and sisters.

Just a word about the Christian Medical College in Vellore, and especially about our own doctors and medical students there. Truly it was like finding an oasis to associate with Drs. Patt, Hadley and Barnes who have left their homes in America to train men and women to alleviate the suffering seen here on every hand. Dr. Patt has both a church and a church school in his house. It was a grand experience to join heart and voice with our little corps of Missionary Volunteers on Friday night and to share in the spiritual Kudi Kadu at Vellore.

I know there are many more such oases in Southern India, and it will be my pleasure to visit our dear believers in these places in the months and years to come.

VOICE OF PROPHECY INSTITUTES

S. THOMAS

IN TAMIL NAD:—The Tamil Bible School has been functioning for three years very successfully, nevertheless we felt the need of a Voice of Prophecy institute in order to inspire the workers, lay preachers, colporteurs, teachers, and lay members to greater efforts for successful V.O.P. follow-up work which is very essential to the success of the work.

Prior to the recent biennial meetings of the North and South Tamil sections, one full day was given for a V.O.P. institute which was conducted by the writer with the assistance of the local V. O. P. secretaries, presidents, and V. O. P. representatives. Various topics dealing with the many aspects of the Voice of Prophecy work were discussed. It was the first time we had such a

large gathering for an institute of this kind. Workers, lay members, and workers' wives were present and took a lively interest in the topics presented and discussed. Many expressed that they received a new vision of the potentialities wrapped up in this new agency for the quick finishing of God's cause in this land. We were very glad to note that some V. O. P. students were also present.

The Voice of Prophecy is penetrating into the villages, towns and cities of this land and doing good ground work for our evangelists who can then go in and reap the harvest.

Wonderful reports were given of souls saved as the result of the V. O. P. work. All who were present have gone back to their fields with new determination to boost the V. O. P. follow-up work more strongly and vigorously than ever before.

IN ANDHRA:—Prior to the recent biennial meetings in the Telugu field one full day was set apart for a V. O. P. institute. Many interesting topics were discussed, such as, "The Importance of V. O. P. Work," "The Survey of World-wide V. O. P. Schools," "The Best Method of Contacting Students," "The Importance of Reporting the Contacts," "Securing the Names of V. O. P. Students," "How to Co-ordinate the Voice of Prophecy with Evangelism," "The Holding of V. O. P. Rallies and Spearheads," "How to Maintain the Local V. O. P. Files," and "How to Promote V. O. P. Work in the Church."

It was interesting to note how enthusiastically and efficiently the workers handled the subjects assigned to them. After the presentation of each subject time was given for discussion. The workers and lay men exhibited a lively interest in the topics presented. This was the largest V. O. P. Institute ever held in the Telugu field because all the workers from the two Telugu sections, their wives, and lay members were present.

Inasmuch as we are in need of more enrolments for the Telugu Bible School all those who were present set a goal of securing hundreds of applications during the remainder of this year.

We were glad to see a few of the V. O. P. students, who have taken

their stand for the truth, attend the institute. There was a retired Sub-Registrar present and a lady teacher who was recently baptized as the result of studying the V. O. P. lessons. She told us of the thrilling experience of her conversion.

One of the good resolutions that the workers made was to increase the V. O. P. baptisms in the field. The brethren have resolved to push the Voice of Prophecy work in our field and thus finish the cause of God in the Andhra Desha—"Telugu Land."



BECAUSE YOU PRAYED

Because you prayed God touched
Our weary bodies with His power,
And gave us strength for many a
trying hour
In which we might have faltered had
not you
Our intercessor, faithful been and
true.

Because you prayed God touched
Our lips with coals of altar fire,
Gave Spirit fullness and did us
inspire
That when we spoke, sin-blinded souls
did see;
Sin's chains were broken, captives
were made free.

Because you prayed the dwellers in
the dark have found the Light.
The glad good news has banished
heathen night,
The message of the cross so long
delayed
Has brought the Light at last because
you prayed.

—Author Unknown.

ANNIVERSARY CELEBRATED IN MADRAS ENGLISH CHURCH

REGINALD N. SHIRES

THIRTY-NINE years ago first believers in the Advent message from the city of Madras were baptized by Pastor P. C. Poley. Four months later, September 15, 1917, Pastor G. G. Lowry organized the Madras English church. To celebrate the thirty-ninth anniversary, members of the Madras English church held a memorial service at their red-bricked church on Ritherdon Road, Vepery, on Sabbath, September 15. The church pastor, R. L. Watts, preached the memorial sermon.

Present at the service was T. Holroyd one of the first charter members of 1917.

Membership now stands at sixty-nine. One hundred and eleven students attend the English church school which is self-supporting and employs six teachers. In June, the South India Union purchased a plot, 16,000 sq. ft., that lies adjacent to the present school. Plans are now on the drawing board for six class rooms, principal's office, and an auditorium. Foundations will be laid in a few days and it is hoped that the buildings will be well on the way to completion by December.

Pioneer work in the city was carried on by Pastor V. E. Peugh. His labours were fruitful and Pastor Poley was called as first pastor of the young Adventist believers. Members held Sabbath school and services in rented quarters and had to move to eight different places before they got their own place of worship.

Among the early workers Brother Holroyd remembers Pastors Asprey, Claessen, Koilpillai, S. Thomas, Meleen, Dean, Skau, C. A. W. Ritchie, Hill and Austin. During the past few years R. H. Brodersen pastored the church and Mrs. Brodersen organized the church school. The school started with seventeen Adventist children. Following the Brodersens came Brother E. H. J. Scott and then Pastor A. Farthing.

Interns at the Madras English church during the past ten years include Lyman Ritchie (VHC), John Moment (VHC), Owen D'Costa (SMC) and Reginald Shires (SMC).

THE DANGER OF PROSPERITY IN THE CHURCH

FREDERICK LEE

HOW little we realize the danger there is in prosperity. Is it not prosperity that we seek? We pray for increase of church membership, of tithes and offerings. We seek to advance the cause of God in every way possible. We are glad for the measure of repute that has come to us as a people because of the successful work that we have performed along medical and educational lines. We are happy when we hear commendation of our zeal for foreign missions and of our high per-capita giving to church enterprises.

No, we would not return to the days when our membership was known only by the hundreds and our income was counted only in the thousands. It seems good to us that where once we talked of thousands of dollars, we now speak of millions. Our investment in institutions now runs into a hundred million dollars.

Our publishing work in North America alone is big business with its \$14 million yearly sales. Our schools are filled with students. Fine new buildings are being constructed on many campuses, and our educational institutions are being credited with excellent work by those not of our faith. To our sanitariums all over the world come leaders of every activity, who are most favourably impressed by our medical services. Tens of thousands are being added to our membership every year.

Is there a danger in all this? Yes, most certainly there is. The Bible tells us that there is. Church history supports the statement. Take the history of the apostolic church itself. While it struggled to establish itself and often had to hide away from publicity, it lived close to God and cherished its faith. As soon as prosperity came, its faith became tarnished, and it soon lost its identity.

So it was with the churches that rose out of the Reformation. At that time people met in cottages and fields for spiritual fellowship one with another and with God. Now in religious prosperity they sit in massive temples and wonder why they are there, for they feel little brotherly fellowship and seldom hear the voice of God. Time has tempered early zeal, and formal worship has taken the place of sincere approach unto God.

"RICH AND INCREASED WITH GOODS"

The prophetic Word testifies of this condition in the last days, concerning the Remnant Church, when it declares: "Thou sayest, I am rich, and increased with goods, and have



GOD'S LOVE

AMOS R. WELLS

God's love is like a mountain
That lifts us to the sky.
God's love is like a fountain
Where all the world is dry.

God's love is like the power
Of ocean's rushing tide.
God's love is like a flower,
Sweetened and glorified.

God's love is like an organ tone
With maidens' voices clear.
God's love is like our dearest own
When no one else is near.

Of all most fair, of all most blest,
Between the sky and sod,
The dearest and the holiest—
That is the love of God.



need of nothing." Rev. 3:17. How easy it is to feel this way when the treasury is full, and statistics of church activity show an upward trend. How much easier it must be for us to feel this way today than it was for the pioneers of the Advent Movement, who, in the midst of poverty and with few facilities struggled with great faith and supreme sacrifice to get the work started. They had to give their all. Are we prepared to give as much to see the work finished? Is the same zeal, the same willingness, the same sacrifice now generally being manifested in our midst? Are we as anxious to hasten on with the task and thus hasten the day of the Lord's coming as were they? If not, why not? Is it not that we are resting in our apparent security, and because success has dulled the sense of urgency?

To be a Seventh-day Adventist now does not carry the stigma that it once did. No doubt thousands today are saying within their hearts, "If it were not for that peculiar Sabbath doctrine, I would become a Seventh-day Adventist." Our name has been given favourable publicity in great national journals. We are looked upon as an acceptable member of the family of Christian churches. Even our Sabbath would be overlooked if we did not insist on preaching it everywhere, and we would be received with open arms by the leading Christian denominations. Could it be that for the sake of general favour we might some day be willing to lay aside our identity and become just another popular denomination?

God will not permit this. We know that He will have a faithful and distinctive people when He comes. He is calling to us in no uncertain tone, as witnessed in the Laodicean message, to trust not in outward prosperity, but gird about us the robe of righteousness. He desires us to know that success in His sight is measured in spiritual terms, not in material ones.

So let us not forget that there is grave danger in prosperity. Hosea long ago recorded concerning Israel the sad words, "As they were increased, so they sinned against Me: therefore will I change their glory into shame." Hosea 4:7.

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PAKISTAN UNION

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**GOD'S WORK IS ONWARD
IN PAKISTAN**

A. M. AKBAR

A FEW months ago the Union committee took an action to hold at least eight village efforts and one town effort this year in Pakistan. Rustampur was chosen as the place to start the first meetings, although we had worked there before with little response. Our preparations were soon completed and the work set in motion.

Mr. Faqir Masih, Mr. Jalal Masih, and the writer, with a drum beater, began the meetings in faith on August 15 hoping to win some souls for the Master. In spite of very bad weather and much rain the people kept coming. We prayed hard and the Lord helped us.

Three meetings were conducted in a day: Morning devotional, a lecture at noon, and a lecture in the evening. Eighty-four meetings in all were held.

After three weeks Mr. R. M. Khan joined us and the writer was relieved to do other important work in the field. All during the meetings the appeal to surrender to the Lord and be saved was kept before the people, and they began to realize that we were earnest and desirous to see them saved in the kingdom of the Master. Slowly they began to respond. But the men had a hard struggle to give up the "hukka" and the women their jewellery. Some of them asked: "Why do you tell us not to smoke. Other Christian missions do not stop us?" The women said, "It is a hard thing for us to give up our jewellery. This is the only treasure we have. The other missions do not stop us from wearing jewellery so why do you?" We answered to the best of our ability and finally the people were satisfied with our explanations and were ready to walk with their Lord into the watery grave.

Then came the day when I went back to question them concerning our

faith. I was pleasantly surprised to find twelve ready for baptism in that place.

Many of the people were interested regarding the baptism which we had planned and a large number of them came to see the service at the canal bank. About 11 a.m. on September 11, we gathered near the dak bungalow near Tapiala. Here we found "much water" and one by one the candidates

FOR THE YOUTH

EXPECTING A MIRACLE!

“AND so I've decided what I'll do—I'll drop out of school this year and work and save every cent and next year I'll *really* buckle down to business—” My young friend's voice ran on and on, but I tuned out for I had heard it too many times before—every time his grade card came out with a long string of F's. Strangely enough he didn't even look embarrassed, but I glanced away so as not to betray my inner feelings.

Well, the expecting-a-miracle type really means all his high-sounding philosophies. I have come to believe that he is not at all insincere. His face lights up with animation, his eyes sparkle, and all his mountainous problems fall right off his shoulders as he expounds his plans to solve them—tomorrow. I've noticed that the wonderful, thrilling solutions to the problems always entail a future settlement.

It's all too bad, for the miracle type has qualities of optimism that make life a happy and pleasant business. His trouble is that he just carries his optimism too far. In his thinking, another school will have books with material that will leap right off the pages into his head;

came into the water and were baptized by the writer. The hearts of the workers who associated in this effort were thrilled to see so many souls take their stand for the Lord. We give glory to our heavenly Master for this wonderful victory.

This baptism brings us to a total of eighty-three since taking over the work in this field. Certainly the Lord is working with us and for us.

Please remember the work and the workers in this part of the vineyard. The field is hard and we have many problems but we must bring the last warning message to the people here and we know the Lord is with us and will bless our efforts. We request your earnest prayers.

money can and will stretch to lengths rivalling the coaral cable; clothes will always be immaculate without ever being washed and ironed; he will be the most popular person in his group. When? Oh, when the expected miracle takes place.

The miracle type has to be unusually optimistic, for he meets with many rebuffs in his encounters with life. And he gets a very bewildered, hurt-dog expression when teachers expect him to learn his assignments, when he can't spend his money for luxuries and still pay for necessities, or when people get irked with his never meeting appointments.

And he's so sincere about living up to his philosophy. It's really a shame that he wastes so many valuable years before it dawns on him that sincerity isn't enough. Hard work—steady, gruelling work—must go along with his optimism in order to make his dreams come true.

I suppose we should feel most sorry for the expecting-a-miracle type who never does see the light, and who at threescore and ten years of age is still hoping!—*Review and Herald.*

NORTHWESTERN UNION*President:* T. R. Torkelson*Secretary-Treasurer:* L. E. Allen*Office Address:* 27 Barakhamba Road, New Delhi**"EVERY MEMBER MAKE A MEMBER BY SEPTEMBER '57"**

C. R. HOLFORD

THE two recent institutes, the Workers' Institute from August 28 to September 4 and the Laymen's Institute from September 5 to 8, seemed symbolic. For seven days the workers of the Northwestern India Union met to study ways, means, and methods of presenting this old, old story of salvation to lost humanity. Then, as if in fulfilment of prophecy this praying, studying group expanded. The laymen began to arrive one by one on the scene of action. What a power for the finishing of God's work! Workers and laymen unitedly pledged to hasten the coming of Jesus!

Is not this the plan, programme, and prophecy of God to His people in these last moments of probation? Too long the ministry has tried to finish the work of God. It is now time to put into operation the methods Jesus preached and practised. It is now that we must realize that "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. After so long a time we are beginning to awaken to this fact.

At the Workers' Institute we were blessed with the timely administrative counsel of Pastors O. O. Mattison and D. S. Johnson. Pastor H. H. Mattison was on hand to give us much needed theological counsel which led into interesting discussion. Pastors S. P. Vitrano and M. D. Moses, two leading evangelists of the Northwestern India Union, supplied the institute with effective, up-to-date methods of soul-winning. Pastors T. R. Torkelson and L. E. Allen furnished the studious workers with practical administrative and financial help on the Union and Section levels. Pastors Chandre Sen, Dal Chand, and

others arranged the camp sight and the delicious food which was eagerly attended to by all present.

Time was given to special problems of presenting the message. Questions were raised and answered. Of course not all questions could be answered. Some will have to wait for Jesus' explanation. Sermon preparation, voice, diction, etc., were discussed and time was given for study and practice.

As if all this feasting were not enough, the dessert was brought on in abundance. Pastors A. A. Esteb, O. W. Lange, and Brother S. James presented their programme—the Laymen's Institute. The need of utilizing the potential power in our laymen was stressed. Pastor Esteb pointed out that the great need was to improve our messengers and our methods. The message, he said, needed no improvement because it was direct from God; therefore, it was perfect.

Examples of how the work and teachings of Seventh-day Adventists were brought before the world by the preparedness of the Dorcas Society and the Society of Missionary Men were cited and were an inspiration to us all.

Pastor Esteb emphasized the fact that the workers and laymen of the church constitute God's great army on earth. This army, he said, could not be successful unless it possessed the five contributing factors that make for a good army. These are: Inspiration, Organization, Instruction, Action, and Co-operation. Therefore, if we are going to represent the work of God properly we must, as did Nehemiah, appreciate the greatness and solemnity of the work to which we are called. We must also concentrate on finishing this work and consecrate our all to it. In other words, we need better concepts, better visions, better attitudes, and better methods. All these we will possess if we open our eyes to see God's leadings, open our ears to hear all that God is anxious to tell, and open our hearts to receive all God's blessings. As the meetings were drawing to a

close, the workers and laymen felt impressed to go forth with renewed zeal to proclaim the great things God had done for them. They felt that the coming year should bring results from their renewed consecration and constant concentration on their work for others. Therefore they set as their goal for the coming year—"EVERY MEMBER MAKE A MEMBER BY SEPTEMBER '57." This goal is not out of reach if the laymen and workers unite their strength and efforts with Jesus. We are grateful to these Home Missionary brethren for the inspiration and vision they brought to us. We know that if we *attempt* great things for God we will *accomplish* great things for Him. May He help us to this end.

FLOODS IN THE PUNJAB

W. H. MATTISON

PUNJAB means five rivers, *Pun* meaning five and *ab* meaning water. These rivers are usually a great blessing, but on the morning of October 3, 1955, long past the dead line for the usual end of the monsoons, the rain began to fall gently. This gentleness increased in crescendo until there was a roaring tempest of sheet rain which lasted three days and three nights.

The life-giving rivers of the Punjab soon became raging torrents of water. As the mighty Himalayas disgorged their waters, the famous Sutlej and Bias rivers widened to a width of five to ten miles joining their tributaries on each side in many places. Thus, although the rain stopped in three days the flood raged on for almost two weeks.

In many places our members had to climb into trees and were soon joined by the lizards and the snakes, but we are thankful to God that not one member lost his life. In one place called Bheni Mian Khan all the houses were swept clean of the village site. People tied their cattle to the trees to keep them from being washed away, and thus the cows were saved. However the buffaloes were lost in such places because they are poor swimmers.

The poor Punjabi villagers live in adobe mud houses. On such occasions whether he had to climb a tree or

not he saw his house melt before his eyes and become a mass of mud. In one such village our worker organized the villagers and worked with them day and night building a dike around one high section of the village to keep the raging Sutlej river out. While doing this one night a large wooden beam of his house, which was in the enclosure they were protecting, came down with a crash landing with one end on the floor and the other on the wet mud wall. The worker's children, asleep on a bed, were pinned under the debris, but the hand of God is not short that it cannot save. When the debris was cleared the children were found safe and sound on the bed! The dike held and the villagers of Dhaniwal did not need to climb the trees. Needless to say Mr. E. G. Mathews, our worker in that village, is now a hero.

Our school in Phulrewala, another village, was held in a mud house and was flattened by the rains. Now the school is being held in the church until the school can be re-built. In Fatehgarh Churian, our workers' home is now a mound of earth. All that this brother possessed was buried in the mud and most of his belongings were found ruined when

he dug them out after the water had receded. Standing on the mound where his house had been he said: "A river flowed over my house during the flood." Our school in this village is being held on this mound of mud, until some suitable place can be provided.

The Punjab is normally a dry land with only intermittent rains, and thus this flood, the worst in sixty years, took the people by surprise. The roofs of the houses are made of mud and heavy wooden beams. Sometimes the layer of mud is two or three feet thick. This affords excellent protection from heat and cold but cannot withstand extended heavy rain.

Wheat crops are harvested again now, but the strain of such a catastrophe can hardly pass until after the present monsoons stop and the people have dry weather in which to build their houses. They could not build them before as they had to wait until harvest time for the money.

We thank the Division for the help they have given in the past and make a special appeal that the Flood Relief Offering to be taken on October 20, will be a liberal one so that they will be ready to again give relief to future flood victims.

the guests will see that the programme varies a bit from week to week, begins with an inspiring song service, and that participants are well prepared for their parts. Enthusiasm on the platform will reflect itself in the pews.

But then there are some things that can be done to tell the guest, "This is just for you, to show you how welcome you are and how happy we are to have you"—such as an attractive sign outside the church announcing the hour of service, and including a welcome to visitors. There are secret societies, you know, and we mustn't let anyone mistake our Sabbath school as such.

Then place a guest register in the vestibule, with a pleasant receptionist on hand. Commercial firms go to great pains to choose such a receptionist as will give the best impression to visitors. Should we not be as careful? Place the register on a stand tall enough that guests won't have to stoop to sign, and use a pen instead of a pencil for their entries. After you have the guest's name, *do* something with it. Welcome him personally, if you can. If yours is a large Sabbath school, with many guests, welcome them from the platform calling them by name. Everyone likes to hear his own name used, and with it down on paper, you can remember it better. Encourage your Sabbath school members to welcome these guests personally, too.

An awkward moment for most guests in Sabbath school is at the time when classes form. They may not remember nor understand the superintendent's instructions as to which is the visitors' class, and in the confusion they might just walk out. Simple standards with placards denoting guests classes and giving the teachers' names, would solve the problem. Emphasis should always be made, of course, that the guests are welcome in any class.

How about a souvenir to remind the guest of his visit? A bookmark, or a small card with an appropriate poem, might be given the guest as he registers, or it may be handed to him when he is recognized from the platform at the time of reading the register. Sometimes, in large churches, a tiny ribbon bow, with straight pin attached, may be given the guest to be pinned to his clothing. This will help members to recognize

ENCOURAGING VISITORS TO SABBATH SCHOOL

R. H. WOOLSEY

UNDER such a heading we are speaking mostly of non-Adventists, as they are the ones who need encouraging. But, sad to say, transient Adventists are occasionally disappointed by the cool reception they receive in some Sabbath schools. So the prime way to encourage visitors is to conduct a Sabbath school that exudes welcome to *everyone*.

First, though, can't we call them "guests" instead of "visitors"? The former seems to denote a warmer feeling, more of a "special" attitude than the word "visitor," and shows we consider them more friend than stranger. It may be a small matter, but then it's the little things that

usually make one school more attractive than another.

To make guests feel welcome and wish to return, calls for the same basic technique that will make members enjoy their Sabbath school, and look forward to each week's service. This, of course, is the superintendent's main task. It calls for a clean, cheerful place of worship. Attractive flower arrangements, sufficient and proper lighting, and especially a well-planned programme, all appeal to the members, and make them *want* to bring guests (instead of ashamed!). And guests will feel well repaid for their effort in coming to a new place.

The superintendent who is interested in the members as well as

who are guests—and the pastor can take note of it as he greets the congregation after church.

Finally—to show you really mean your welcome, have your Sabbath school secretary mail a card (printed, mimeographed, or hand-written) to the guest during the following week. You have his address in the register, you know. Tell him how glad you were for his visit, and that you would like for him to return.

Wouldn't *you* like to be a guest in such a Sabbath school?

WHAT THE CHILD GAINS FROM THE SABBATH SCHOOL

MRS. W. F. STORZ

LONG ago the mothers came to Jesus with their little ones and He blessed them. Sister White tells us that this blessing remained to influence them all through their lives. This blessing for the children of today can begin in the Sabbath school while the child is still in the mother's arms.

In the Sabbath school the toddler can begin the first social adjustment outside of his own home. The joy of singing and giving, the art of sitting still and of sharing and the proper attitude during prayer are easily learned in the Children's Sabbath School. At first you may think the small child is getting nothing because he just sits and looks, but were you to observe that same child later on in his own home, you would hear him singing over and over some words of the song and doing his best to make the motions. I still smile when, in the recurring cycle, we return to two memory verses that were my daughter's favourites in her Cradle Roll days. She taught them to all her dollies and family pets when she played Sabbath school at home. We have the promise of Jesus in John the 12th chapter, "And I, if I be lifted up, will draw all men unto Me." That includes our children.

The seven- and eight-year-old children are learning to read. Their Sabbath school teachers can help them to learn to love the Bible as the most interesting of all the books and to quickly find the Bible texts. In these

years of retentive memory, Bible stories and memory verses will be stored away to remain as guiding principles all through life. The weekly stories of Mission lands with their strange customs and great needs will widen the child's interests and add to his general knowledge. Often from such stories comes the inspiration for choice of a future life work.

The Sabbath school is rightly named a "school" for each activity is educational. Many lessons are learned through going into partnership with God in the Investment Plan. The Birthday offering points the mind to the Creator and Sustainer of life. The Thirteenth Sabbath programme gives all the children an opportunity to carefully prepare and then give their songs and recitations in public. This overcomes their self-consciousness.

A successful Sabbath school is a soul-winning Sabbath school, so the greatest blessing found in our Sabbath school is the love of Jesus that runs all through it, bringing the child to the place where when he is about twelve he will want to be baptized and take his place as a member of the Remnant Church. May we as parents and teachers work together to make our Sabbath school a blessing where Jesus will come and find our children and bless them.

ARE BRANCH SABBATH SCHOOLS WORTH WHILE?

N. O. DAHLSTEN

WHEN the disciples were persecuted in Jerusalem they were scattered all over the surrounding communities and "went everywhere preaching the Word." As a result of their testimony many new centres of worship were established and believers were added to the church in great numbers. Because the church at Jerusalem branched out into new territory and because the members "went everywhere preaching the Word" churches and companies sprang up in many places where previously there had been indifference and open hostility. Their noble deed was motivated by the love of God in their heart and a knowledge that we are "ambassadors for Christ."

It is the same spirit and power—

the love of God—that has inspired men and women of the Advent movement to attempt great things for God, to face seemingly unsurmountable difficulties and plant the gospel banner in faraway places. This noble spirit is still urging our people to improve every opportunity to present Christ to friends and neighbours. Witness the many branch Sabbath schools that are springing up here and there. This cheers our heart and yet we ought to have ten branch Sabbath schools where we now have but one. The branch Sabbath school is a very important part of our church activity. It is something that many can engage in. It may be the only means by which some will ever know of Christ and His second coming.

One of the Sabbath schools in India had a number of branch Sabbath schools. One of them was conducted in the home of a lady who was a semi-invalid. Every Sabbath, after the regular church service a number of our church members visited her and studied the lesson with her and the children. How she looked forward to these visits and how our hearts rejoiced that we could be of some cheer and encouragement to her. This was the beginning of regular Bible studies in that home. After about a year we had the joy of seeing her baptized with a group of others.

Some time ago two young men came over and said, "Sir, we want to come to your home and study the Bible." This was an excellent opportunity to start a branch Sabbath school. These young men have now had one series of Bible studies and we hope that they will continue to study and eventually accept Christ as their personal Saviour.

Recently it was my privilege to baptize two persons who were won for Christ by one of our faithful sisters. She lives quite a distance from the church. When she studied her Sabbath school lesson she invited her two co-workers to join her, although they do not speak the same language she somehow managed to teach them the truth, and win them for Christ. She had a burden to do something for these two with whom she associated and set out to do it. In spite of language difficulties she succeeded in winning them.

How many branch Sabbath schools

we could have if every church member would take it upon himself to share his faith.

I thank God for the branch Sabbath schools that we have in Southern Asia. Branch Sabbath schools do bring results. Many of our churches in Ceylon were started as branch Sabbath schools. It takes just a little initiative and a burden for souls to start one. Sometimes it is best to start with the children and through them reach the parents, but often both the children and the parents will come when invited. Why not try it? You can do what others have done. Even if you should try it and fail ninety-nine times and succeed but once it would be well worth the effort.

THE WORTH OF A SOUL

R. H. BRODERSON

“THE object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure.”—*Counsels on Sabbath School Work*, p. 61.

In the Scriptures we are plainly taught that a person must give up everything in order to get the “pearl of great price.” It is in the Sabbath school that we learn how to get this prize. For those of us who attend the Sabbath school regularly, we so easily come to the place where we get a false sense of security, and feel that all is well with us because we are in our seat every Sabbath. We may notice that there are some absent members, but we think to ourselves that perhaps they aren’t feeling well and will be back sometime. For many that “sometime” may never come—and we may lose the reward of helping a soul because of our passiveness.

Have you tried to find out why Mr. J. is not in Sabbath school? Let’s see. He used to be a regular member; was always on time and had a perfect lesson study. As he came out week after week he found it easy and simple to answer the questions as the pastor asked them verbatim from the quarterly, for had not he read the questions seven times himself and



FAMILY DEVOTION

SIEGFRIED M. V. SANDSTROM

Have you builded an altar of love in your home,
Where you and your loved ones can pray,
Where father and mother and children can come,
To give thanks at the close of the day?”

Have you builded an altar of praise to your God,
Where parents and children can pray,
In the morn’s early moments to ask Him for help
To carry you safe through the day?

Have you builded an altar devoted to song,
Where sweet hymns of salvation you sing.
Where you study His word and earnestly long
To be ready each one for your King?



found the answers in the Bible seven times? This same pastor was the superintendent, and the secretary. It wasn’t very long before Mr. J. knew exactly what was going to be said each Sabbath. His pastor also gave the review, and of course, this pastor had to always take the mission story. Mr. J. soon found that it was just as well to study away from Sabbath school and pray for his blessing at home. He didn’t plan to stay away altogether, just now and then, but soon he had forgotten his plan to attend now and then, and now he was among the missing. Neither you nor I would say Mr. J. was right in his conclusion to stay away from Sabbath school, but how long would we stay if placed in the same circumstances?

What was taking place in Mr. J’s Sabbath school is not something unusual although we wish it were. This is a thing we see taking place in many of our schools. Because the pastor may be a little better educated than some of the members is no reason he should do everything. No one is eloquent

enough and good enough for that. Let’s encourage Mr. J. and all our members to take an active part each week. If we speak kind and encouraging words to them it will be surprising how well they will do. If you want a live church put your people to work. Not only let them take an active part in the service, but also let them take an interest in visiting other members. Sabbath School Rally Day, October 27, will give us the opportunity to get started on such a programme. Make suggestions as to whom they might visit and see that your Sabbath school carries out its great objective of gathering in souls.

As you think over what may be some of the weaknesses of your school, remember there is One in whom we must be in constant contact. Only then can we be sure of doing the right thing, of working in the best way, and of knowing the true value of a soul. The following quotation is an assurance to all: “If you are in communion with Christ, you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died. None would ever have been brought back to God if Christ had not made a personal effort for them; and it is by this personal work that we can rescue souls. When you see those who are going down to death, you will not rest in quiet indifference and ease. . . . All the resources of heaven are at the command of those who are seeking to save the lost.”—*Christ’s Object Lessons*, p.197.

All heaven is interested in us and our fellow men. Let us not fail on this Rally day to work and help those who may be weak. By helping another we will not only be a blessing to them, but will be saving our own soul for the kingdom.

SABBATH SCHOOL

RALLY DAY

October 27

1956

No. 5, in the "LOOK" series

"THEY LOOKED TO HIM AND WERE LIGHTENED"

R. L. ROWE

"THEY looked to Him and were lightened: and their faces were not ashamed." Ps. 34:5.

Today, as we look at the great harvest field of the world, we are faced with the picture of an unfinished task in a rapidly ending time. Numerically speaking, we are making but little progress, and there are still unnumbered millions who have never heard God's last warning call. A closer look at the world reveals there are many "on the borders of the kingdom, waiting only to be gathered in." All over the earth today there are unanswered calls. Mission fields are limited by means and men. In the light of world needs we should take another look at our own motives. Are we planning to improve the world that now is, or preparing for a world to come? Do we really believe that "this generation" shall finish the work of God?

It is true that there are great obstacles to the work today—restricted movements, hostile religions and governments, persecution in some areas, ignorance, superstition, illiteracy, and many other hindrances. But are these any greater than those that faced the early church? They faced persecution and opposition by both pagans and Jews. Their numbers were far less than ours. Death, quick and terrible, or slow and torturous, was often the result of their witness. Yet the church grew and reached the ends of the world within thirty years of the crucifixion. (Col. 1:23.) What was the secret of their remarkable achievement? Was it not in their firm faith in a crucified, risen, and ascended Saviour? Was it not in the surrender of their whole energies to the one supreme task of giving the gospel? "Christ filled their thoughts; the advancement of His kingdom was their aim."—*Acts of the Apostles*, p. 45.

Another secret of the success of the disciples was the realization of their own helplessness. "The disciples felt

their spiritual need, and cried to the Lord for the holy unction that was to fit them for the work of soul-saving."—*Acts of the Apostles*, p. 37.

God has blessed His church today with a wonderful system of organization. In this gift however, there is a great danger—a danger of trusting to the externals—to buildings and statistical results rather than directing our attention to our great soul need—our need for power. We need power, just as an electric motor needs power to do work for man; we need heavenly power to work for God. We need power to shine as lights for Him; the power to live and speak for God. The

prophet in Rev. 18:1 foretells the time when that power shall be manifested in the world, and the work finished. O, that we might receive it; that we might be the agents whom God shall use. Let us be earnest and seek for this priceless gift! We are told "If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude."—*Acts of the Apostles*, p. 50.

The best that we have cannot finish the work without the Holy Spirit to help. "Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no

A BRIGHT FUTURE

Eda A. REED

Rejoice, ye that sorrow, our Lord is soon coming,
Our Lord who has triumphed o'er death and the grave,
Coming to take us to mansions celestial,
Coming in glory His people to save.

Homes for the pilgrims, and robes for the righteous,
And glorious crowns are promised us there;
But sweeter than all will be to see Jesus,
And in His blest presence forget every care.

No funeral trains, no badges of mourning
Shall ever be seen in that beautiful land,
No dirge of crushed hopes and buried affections
Shall mar the deep joy of that home He has planned.

Where only confusion and promises broken
Were all we could see through our anguish and pain,
Beautiful harmony then will be shown us,
Perplexities vanish, and all things be plain.

We are bound homeward; the gates of the city
Will soon open wide to all who believe.
Let faith pierce the darkness; let this thought encourage—
Soon Jesus is coming His own to receive.

heart will be touched, no sinner won to Christ."—*Christ's Object Lessons*, p. 328.

The Lord will send His power to finish the work, but it will come in a way not expected by many. Satan will endeavour to counterfeit the work of the Holy Spirit, in order that we might be confused and fail to recognize the true gift. Some will follow false light. Notice the following counsel:

"I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned."—*Early Writings*, pp. 43, 44.

Some will "not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins into His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*Testimonies to Ministers*, p. 300.

There are some who are expecting to receive the promised blessing of the Spirit who shall be passed by. Some will "neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service." They will "fail of receiving added grace in times of special need."—*Acts of the Apostles*, pp. 54, 55. Only those who are daily using present power will receive the special outpouring of the Spirit in the "latter rain."

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall

(Continued on p. 14.)

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

THE RIGHTEOUS AND THE WICKED IN THE DAY OF TROUBLE

Lesson 7, for Sabbath, November 17, 1956

ISAIAH 57 is somewhat difficult to place chronologically, but it carries some evidence of pre-exile background. Beginning at chapter 56:9 we find: (1) Israel is still under its sensual, lethargic, besotted leaders; (2) "The evil to come" is mercifully withheld from the righteous; (3) The "green tree" and "the valleys" with their inflaming idolatry amid "the cliffs of the rocks" (verse 5) are Canaanite abominations; (4) Going "to the king (of Assyria; compare 2 Kings 16:7) with ointment" (verse 9) suggests the grovelling diplomacy of the times of Ahaz or Manasseh; or it might refer to the heathen god Molech, and the spiritual adultery of Israel.

Verses 1-4 contrast the righteous with the "sons of the sorceress, the seed of the adulterer." The latter make sport of the former (verse 4), heaping scorn on those infinitely better than themselves. The truth was that God allowed the righteous to "rest in their beds" in death (cf Job 3:13-19), whereas invasion, exile, slavery, bitterness, came to the wicked.

Verse 5 "gives a vivid description of the orgiastic excitement of the religious rites practised by the fertility cults of the time (see Vol. II, pp. 38-40). In Romans 1:24-32 Paul seems to refer to these licentious practices carried on in the name of religion."—*The S. D. A. Bible Commentary* on Isa. 57:5. Those Canaanite nations that sacrificed "under every green tree" should have been utterly destroyed by Israel; now Israel commits the same abominations! (Compare Deut. 12:2; Jer. 2:20.)

"On the slaving of children, (see Jer. 7:31.) The same took place in the vale of Hinnom, to which perhaps the rock-clefts refer."—

Orelli, *Prophecies of Isaiah*, p. 307.

"Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope." "Although wearied of these idolatries they have persisted in them with an infatuation which has blinded them to their desperate situation, and rendered them indifferent to the fear of Jehovah."—Skinner, *The Cambridge Bible*, on Isa. 57:10. Compare the same pitiful infatuation and hopelessness in Jeremiah 2:25. The road of sin is long, wearying, hopeless, but infatuating. A man of letters once ended his days in shame, and wrote:

"He does not win who plays with Sin

In the Secret House of Shame."

—Oscar Wilde.

Ballad of Reading Gaol.

Israel was afraid of heathen kings, gods, abominations, yet served them, while God held His peace (verse 11). Thus their blind fear of impotent man and their renunciation of fidelity to God had left them almost dead to spiritual things. "When sin has deadened the moral perceptions, the wrong-doer does not discern the defects of his character, nor realize the enormity of the evil he has committed; and unless he yields to the convicting power of the Holy Spirit, he remains in partial blindness to his sin."—*Steps to Christ* (Pocket ed.), p. 40.

God now (verse 12) decides to speak: "I will declare thy righteousness, and thy works; for they shall not profit thee." If all of men's "righteousnesses are as filthy rags" (Isa. 64:6), what mortifying shame must come to apostate believers when their works are uncovered by God! It were well for believers also to remember the Master's words: "There

is nothing covered, that shall not be revealed; and hid, that shall not be known." Matt. 10:26. Compare Nathan's reproof of David's sin: "For thou didst it secretly: but I will do this thing before all Israel, and before the sun." 2 Sam. 12:12.

The appeal to "take up the stumbling block out of the way of My people" is from "the high and lofty One that inhabiteth eternity." "The central truth for the comfort of God's people is that the infinitely Great One cares even for the infinitely little."—*Ellicott's Commentary* on Isa. 57:15.

How high and holy God is, we can no more fathom than we can grasp the mathematics of astronomy. God's universe, as we know it, is so vast that if a man could reach out a hand and touch our near neighbour the sun, and if the pain travelled along his arm at the normal rate, his hand would be on the sun a hundred years before he knew he was burned. At least five human generations pass away while the planet Pluto makes one trip around the sun in two and a half centuries.

The God "that inhabiteth eternity" transcends time, as well as distance, so that 4,000 B.C. and 4,000 A.D. are an eternal present with Him. Read the ninetyeth psalm, and note God's eternity compared with man's mortality. If we cannot fathom these things, how wonderful that such a God could tabernacle "with him also that is of a contrite and humble spirit"!

"So Christ set up His tabernacle in the midst of our human encampment . . . that He might dwell among us, and make us familiar with His divine character and life."—*The Desire of Ages*, p. 23.

"The truth of the greatness of the lowliness manifested in the life of Christ was but the reflection of the permanent law of the Divine government. The 'high and holy place' is, of course, the heavenly temple, the 'light inaccessible.' The verse, as a whole, combines the truths of 2 Chron. vi. 18, and Ps. li. 17."—*Ellicott's Commentary* on Isa. 57:15.

The closing verses are full of beauty. First, God "will not contend for ever" because that way "the souls which I have made" would fail, and that is not His desire (verse 16). Second, having allowed judgment to

come upon sin (verse 17), divine mercy says: "I . . . will heal him," "I will lead him," and "restore comforts unto him" (verse 18). "God's ways are ways of mercy, and the end is salvation."—*The Desire of Ages*, p. 301.

There is no conflict so fierce as that of sin in the soul—"the wicked are like the troubled sea." "There is no peace, saith my God, to the

wicked" (verses 20, 21; compare the same words with "Lord" for "God," in chapter 48:22). There is no peace so sweet as that which comes through forgiveness of sin. (See a good statement on peace in the soul in *The Desire of Ages*, p. 336.) With Christ in our hearts the storm waves subside, contention becomes rest, and all Heaven's blessings are ours.

Sabbath School Lesson Help

A CALL FOR REFORMATION

Lesson 8, for Sabbath, November 24, 1956

THE last nine chapters of Isaiah deal largely with God's desire to see the salvation of His people consummated. This week we study chapter 58, which has an honoured place "in the glorious succession of Scriptures of Practical Love, to which belong the Sixty-first chapter of Isaiah, the Twenty-fifth of Matthew and the Thirteenth of First Corinthians."—*The Expositor's Bible, The Book of Isaiah*, Vol. 2, p. 420.

It is a great social service chapter, setting forth (a) the transgressions of the house of Jacob; (b) the hollowness of formality; (c) the expression of divine love through the church in behalf of mankind; (d) the spiritual and Godward aspect of true Sabbath-keeping. There probably is as much comment in the Spirit of prophecy writings on this chapter as on any other in the Bible. See references in *The SDA Bible Commentary*, Vol. 4, pp. 307, 308, and *Index to the Writings of Mrs. White*, p. 377.

Verse 1 finds the prophet crying "with the throat," indicating full power, against the sins of his people. That is the function of a true prophet as compared with the false. (See Micah 3:8.)

Despite their sins, these people followed religious usages, engaged in fasting, and called upon God. Someone once said that there is no one more nauseating to God than a religious sinner, and this chapter lends support to this view. Hence God's denunciation becomes specific, and begins with a double imperative—"Cry aloud, spare not." (Compare chapter 40:1; 49:1.)

"Behold, in the day of your fast ye

find pleasure, and exact all your labours" (verse 3). In Leviticus 16:29 statutory fasting implied universal cessation from work, but while the people themselves fasted, they extorted full service from their labourers.

Verse 4 reveals "strife and debate" consequent on their legalistic fasts. "The fasting made them as irritable as Arabs in the month of Ramadan; it produced a quarrelsome temper which even led to open violence—'smiting with the godless fist.'"—*The Cambridge Bible*, on Isaiah 58:4.

"They fasted merely to gain favour with God and to secure His approval of their evil deeds, as if abstention from food was of more importance in God's sight than abstention from iniquity! . . .

"But with the Jews the practices of religion had become a cloak for oppression of the weak, robbery of widows and orphans, and all forms of bribery, deceit, and injustice (Isa. 1:17, 23; Hosea 4:2; Amos 2:6; 3:10; 4:1; 5:11; 8:4-6; Micah 6:11, 12)."—*The SDA Bible Commentary* on Isa. 58:5, 6.

PRACTICAL RELIGION

Outside of the Master's golden rule, is there to be found in any other two verses so much practical religion as we find concisely packed into verses 6 and 7? Here is an eightfold injunction: (1) loose the bands of wickedness, (2) undo the heavy burdens, (3) let the oppressed go free, (4) break every yoke, (5) deal your bread to the hungry, (6) bring the poor (literally, the vagrant, or home-

less poor) to your house, (7) cover the naked, (8) turn not away from your own needy people.

"We are to feed the hungry, to clothe the naked, to care for the widow and the fatherless, to minister to the distressed and down-trodden, God never meant that the widespread misery in the world should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the actual necessities of life are entrusted to man to do good, to bless humanity. . . . These are the Lord's commands (Isa. 58:6, 7, 10; Mark 16:15). Are the great body of professed Christians doing this work?"—*Christ's Object Lessons*, pp. 370, 371.

There is a vital word used three times in verses 8, 9, and 10: "Then shall thy light break forth as the morning. . . . Then shalt thou call, and the Lord shall answer. . . . Then shall thy light rise in obscurity." When the church turns its Godward devotion into manward service, then "the glory of the Lord" will "break forth" upon her.

The word here translated "break forth" is used in chapter 35:6 for the gushing of waters from a fissure in the earth's surface; also in Genesis 7:11, where "the fountains of the great deep" were broken up. "As the morning (dawn)" shows the ancient idea that dawn split the heavens and flooded the world with light. These are vivid metaphors to show that if the church will forsake "the union of formal religion and unlovely life," if she will receive the love of God and transmit it to needy men, then she will delight herself in the Lord, and "ride upon the high places of the earth" (verse 14). This latter promise is quoted from Deuteronomy 32:13, where (verse 11) the figure of an eagle soaring with her young is used to illustrate, among other things, how the church may ride on high in safety with God.

Captivity left Jerusalem devastated and the moral structure of Judah ruined, with only the foundations of "old waste places," a metaphor for derelict religion requiring a new injection of spiritual life. It must be restored by a revival of true religion outlined in verses 6-10. "They that

shall be of thee" ("some of thee," i. e., the faithful remnant) "shall build the old waste places," and "raise up the foundations of many generations." They shall be called "The restorer of paths" for the faithful "to dwell in" (verse 12). "Principles that are the foundation of the kingdom of God" are here at stake (*Prophets and Kings*, pp. 677, 678).

These reforms include true Sabbath observance. "As with fasting, so with the observance of the Sabbath. All reverence for the seventh day had vanished. Accordingly the prophet reminds Israel that the Sabbath is holy ground which may not be trodden with irreverent feet; that it is a sanctuary, and 'the holy of Jehovah'—a very remarkable designation for this most ancient of all sacred institutions (Gen. 2:1-3)—and that Israel should delight in and honour it (Isa. 58:13, 14)."—George L. Robinson, *The Book of Isaiah*, p. 152.

The acid test of all religious observance and service is here, and may be expressed thus: Does it "honour Him" (Isa. 58:13)? Apply that test to our Sabbath observance, to our treatment of the poor and humble, to our care of the sick, to our marriages, to our pleasures and business and recreations, to our thoughts and words and deeds, and we shall not have to waste much time deciding what to do, and what not to do. Does it honour Him? If it does, then religion will be a robust and delightful experience.

THE DANGER OF PROSPERITY IN THE CHURCH

(Continued from p. 4.)

This must not be said of us. The warning that has come directly to us through the Laodicean message must awaken us to our danger and lead us to avoid failure in our mission. God is depending upon the Remnant Church to carry through to the end and complete its task. We are told that there are no other movements to follow. This is the last one. Think of the tremendous responsibility that rests upon us to live as true and faithful messengers of the Lord, shunning the enticements of worldly ways, laying aside the sins that so easily beset us, and choosing only the ways that are pleasing to God.

God will have a people identified with the Remnant Church to serve Him in righteousness, a people who will at last be without spot or blemish and without guile in their mouth. Will you, dear reader, fellow member of the church, be one of His people? That is the solemn question that rises from the temptations, the indifference, and the laxity of these prosperous times.—*Review and Herald*.



"SAVIOUR KEEP ME EVERY HOUR"

H. M. TIPPETT

BENJAMIN FRANKLIN was a philosopher of thrift, and effectively taught the frugal use of time and money. One of his proverbs leads to meditation on the importance of each passing hour in accomplishment and character building. He wrote: "One today is worth two tomorrows; what I am to be I am now becoming."

It is common experience to feel that we are only marking time in our daily round of duties, for we see little or no progress as day succeeds day. Yet hope springs eternal, and we eagerly await what tomorrow may bring forth.

As Saint Paul points out, "We all, . . . beholding . . . , are changed," 2 Cor. 3:18, and the ideals we cherish and the virtues we seek to emulate are daily making their impact upon our habits and moulding our character, so that what we are to be in our tomorrows we are slowly becoming today. Like the flower that blossoms in the garden and makes no perceptible advance from day to day, we see no change for the better in ourselves. Yet when the slow-motion camera captures every mutation in the plant and later projects its life processes on the screen, we are surprised to find the plant has developed. So we too may grow

from day to day in the grace of our Lord Jesus Christ.

Spiritual growth implies perfection each hour and at each stage of development. We do not expect blossoms on the slip we plant in the soil, nor on the stem when it bears leaves. Not until sunshine and rain and the chemistry of life in the soil have done their part in bringing the

plant to maturity do we hope for flowers or fruit. Likewise, if we recognize each hour of every day that the choices we make, the rebuffs we patiently endure, the virtues we cultivate, all have their part in making what God would have us become, we shall not repine over our apparent failures.—*Review and Herald.*

NEWS FROM

THE WORLD FIELD

PRIEST COMMENDS ADVENTIST MISSION WORK

B. A. AÆN

WHILE waiting for a plane at the Makassar airport, I noticed a white-robed Catholic priest who spoke English like an American. When the opportunity presented itself, I introduced myself to him, and found him to be very friendly. Since our flight was cancelled, we made the long bus trip back to the city together.

He seemed very curious about my work, especially when he learned that I was an Adventist. I explained that I was the principal of a boarding school of some 250 students. His next question was quite to the point: "What would you say your success is—what do you estimate is the percentage of your students who become real Christians?"

I told him that the students who stay with us to graduation usually become workers in our cause, or strong laymen, and that those who drop out are definitely strengthened. Beyond that it is hard to say.

He then stated that he was a representative of the United Nations FAO, a delegate of the Holy See, assigned the duty of inspecting Catholic institutions around the world, and that he has had opportunity to observe not only Catholic institutions but Adventist schools and hospitals as well, and that he is positively ashamed of the work of his own church.

His next statement was striking. "I am a Catholic priest and will probably be one till I die, but I must admit that the Adventists have us beat when it comes to practical Christianity. I have made this statement in public addresses and in print many times, and I am not ashamed of it, for it is a demonstrable fact."

He had recently visited in Africa where he stated that the Catholic schools were dirty and the students little if any different from their heathen brothers. When he asked the principal if nothing could be done to clean them up and educate them, he was told that the pupils were too degraded. His answer was to take the principal down the road to an Adventist school and show him the clean campus, clean homes of the African teachers, the absence of pigs and chickens and dogs in the houses, the fine gardens, et cetera.

He said, "In many cases we have not even changed their clothes, let alone their lives."

He observed that in Central America it seemed that homes with zinc roofs and nice gardens were Adventist homes, whereas the homes of Catholics were dirty, thatched huts.

Summing up his remarks, he said, "It all boils down to one thing—you folks do something to their hearts."—*Review and Herald.*

THINK ON THESE

Only he who can see the invisible can do the impossible.—*Frank Gaines.*

You can't stop people from thinking—but you can start them.—*Frank A. Dusch.*

A vision without a task makes a visionary; a task without vision makes a drudge.—*Mullens.*

The more noise a man or a motor makes the less power there is available.—*W. R. McGearry.*

"THEY LOOKED TO HIM..."

(Continued from p. 11.)

not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, p. 507.

How important that we continue to look to Jesus and pray for His Spirit in this time of our greatest need. How much we need the power of the Spirit to finish the work of God! How much we need the graces of the Spirit to transform our barren and sinful lives into living temples filled with His glory! Let us then begin individually to pray for the Spirit and prepare for His greater work in our lives. Let us gather in groups. By confessing and forsaking sins and drawing near to one another in unity, let us prepare for His blessing. May the desire to be filled with the fullness of the Spirit be the one over-mastering purpose of every child of God to day. Soon the whole earth will be lightened with the glory of God. May we look to Him and be lightened in this final hour of victory. Truly "it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

THE INFLUENCE OF YOUR CHURCH IN THE COMMUNITY

(Continued from p. 2.)

Adventist church, where a devout people meet to worship the Lord and who are endeavouring to prepare for His coming."

It is my prayer that the Lord will inspire you with a zeal and determination to keep the church which you have in good condition. And may those of you who do not have a house of worship determine here and now to make plans to have one just as soon as possible. May the Lord richly bless you to that end.



Miscellany

● **EVANGELISM** is being pushed everywhere in South India.

DURING the remaining months of 1956 efforts will be held in Wyanad, Tellicherry, Calicut, Palghat, and Alapara in the newly organized North Kerala section. Although the field is new and the workers few, with the help of earnest lay preachers they feel assured of success as they labour for the Master.

● **THE** Kannada section reports 9 baptisms so far during 1956, and in every station interested souls are studying the message for these times.

● **THE** North Tamil section reports excellent work and results from the efforts conducted by their lay preachers. The regular workers have also been active during the year and 27 souls have been baptized so far, with many more preparing for baptism on "B" Day.

● **IN** the North Telugu section 44 village efforts, 3 city efforts and 6 Voice of Prophecy rallies and efforts have been conducted since they took their last census of evangelism. From January to June 1956 fifty-six persons were baptized in this field. Twenty-eight village efforts, 8 lay efforts, and two city efforts are planned for the remaining three months of this year.

● **THE** South Kerala section conducted 10 village efforts and 4 lay efforts during the first half of the year; and have now organized their evangelistic programme for the last quarter in such a way that every worker and lay preacher is connected with an effort. They plan to conduct 4 lay efforts, 10 village efforts, 4 town efforts and 2 city efforts.

● **THIRTY** baptisms are reported from the South Tamil section during the first six months of 1956. The field is also promoting a strong church building programme with construction going forward at Athinathapuram and Bethany. The land is purchased and plans underway for houses of worship in Nagercoil and Madura also.

● **THE** calls for workers in the South Telugu section are so great that they are unable to answer all of them because of lack of funds and of workers. One worker is conducting

two efforts at one time—one in a town where he is stationed and another in a village five miles from his town. He holds three meetings a week in each place.

● **BROTHER** Solomon Anbiaha of the South Tamil section has written to report successful opening meetings in Mayuram of Tamilnad. This is new territory where work has not been conducted previously. Large crowds have been attending the meetings in spite of unfavourable weather conditions, with an average of 400 persons at each meeting.

● **THE** site has been secured for the effort in Dehra Dun. In Jubbulpur arrangements are being made for a meeting site and for living accommodation. Arrangements are also progressing for meetings in Amritsar and Jalna in the Northwestern India Union.

● **PASTOR** G. J. Christo and family

AT REST

PRAKASAM—Mrs. Y. G. Prakasam was born in the year 1894. From her earliest years she had a great desire to bring help to the needy and distressed. This desire was fulfilled when she graduated as a nurse and was able to use her time and energy in deeds of mercy. She accepted the Truth in 1929 and married Brother Prakasam in 1932. Together they began their service for God in Jaffna, Ceylon. They served in the school in Kottawa, then again in Jaffna and finally in Divulapitiya. In all these places Sister Prakasam carried considerable influence by her quiet, gentle, unassuming ways. She was a source of strength and encouragement to all. One never left her presence without desiring to live a better life. Though now laid to rest to await the call of the Lifegiver her influence remains with us.

HENDLEY—Stanley Eric Hendley, son of Mr. and Mrs. W. O. Hendley of Rangoon, Burma, was born on January 11, 1927 in Rangoon. On August 10, 1956 his life suddenly came to an end as a result of a plane crash in Germany. Stanley is well known to many in this Division, having attended Vincent Hill School, where he also taught for a period of time. Also prior to his enlistment in the Royal Air Force he held various jobs in different parts of the field. Burial was at the British Military Cemetery in Hanover, Germany. A memorial service was conducted at the Rangoon church on August 18.

He is survived by his wife—the former Margory Gregory, two children, his parents, three sisters and one brother.

Words of comfort were spoken by C. B. Guild. Assisting were U Ba Tin and the writer.

—E. C. BECK.

have become settled in Bombay where he is caring for the Bombay English Church and Mrs. Christo is teaching in the church school. This year the Bombay church school opened with three teachers and an enrolment of 30 students.

● **PASTOR** and Mrs. P. A. Parker recently returned from a trip into the Chin Hills. Mrs. Parker was able to help the young teacher Sandy organize a church school for the children. Thirty-six students were enrolled before the Parkers returned to Mandalay.

● **CHURCH** building is being encouraged in the Burma Union. The new church in Mandalay is nearing completion. In the Chin Hills at Singunau a new house of worship is soon to be built. The members of the Moulmein church are also pleased to have construction underway on their new church home. The timbers have been sawed right there from large logs brought down the river.

● **FORTY-TWO** members have been

(Continued on p. 16.)

Southern Asia Tidings

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EN ROUTE TO THE U.S.A.

D. S. JOHNSON

IT WAS inspirational to spend September 8 in Rangoon. Following the Sabbath service I met several new members who have been baptized during the current year. The youth are active and there are excellent prospects for evangelism during the remainder of 1956. Doctor Dunn spoke in the Home Missionary service and pointed out that God appeals to us to "Remember now thy Creator in the days of thy youth." It is far more commendable to surrender the heart and life to God while we are young and able to serve.

Bangkok is an interesting study in religion and culture. We have few members among the Thai people. But through the hospitals and schools prejudices are being swept away. Active evangelism is beginning to reach many who have been indifferent.

After a brief stop at Singapore the three-day visit at Hong Kong was restful and informative. Pastor and Mrs. W. H. Hilliard send their greetings to friends in India. I spent September 15 at Sam Yuk Training School in what is known as the New Territory on the mainland. This school was established by Elder A. L. Ham when he was in the South China Union. We have about 270 youth at Sam Yuk Training School. Sam Yuk means "three principles." It symbolizes our three-fold educational plan.

Our people are anxious that their children have a Christian education. One of our members in Hong Kong is a shirt manufacturer. His factory turns out 2,400 shirts daily. He has his own children as well as several others in our schools. He wants them to be followers of God.

A large sign in the front office in the factory states: "CLOSED SATURDAY? SATURDAY IS THE SABBATH." Much of this brother's profits go into building up our churches and schools there.

From inland China come many refugees through Hong Kong. They seek a new home in Australia, Brazil, or Canada. Various United Nations or denominational relief organizations help to forward these persons who have left their homes largely because of necessity.

One of the relief agencies telephoned our Hong Kong office with the message that they had a White Russian family from inland China who were on their way to South America. One of our brethren went down to meet them. The father and mother with three young children had been given a ticket by the relief agency but they were in ill health and had no other money for their long journey. They had left behind them in north China a prosperous dairy farm. In Shanghai they had hoped to arrange their trip out, but they had been delayed until their cash, amounting to over \$2,000.00 was completely spent. Our brother gave them \$80.00 for the family to be used while travelling and upon arrival. Though poor, our refugee brother immediately returned \$10.00 for tithe and offering. It impressed me that such a person really has acquired the *habit* of liberality. In financial circumstances he put God first.

Thousands of people all over the world keep putting God first in their living, their giving and their planning. It keeps the work going and growing.

It is good to be able to share our pictures and experiences from Southern Asia with our members in all of these places. And it is a privilege to have a part in this work.

MISCELLANY

(Continued from page 15.)

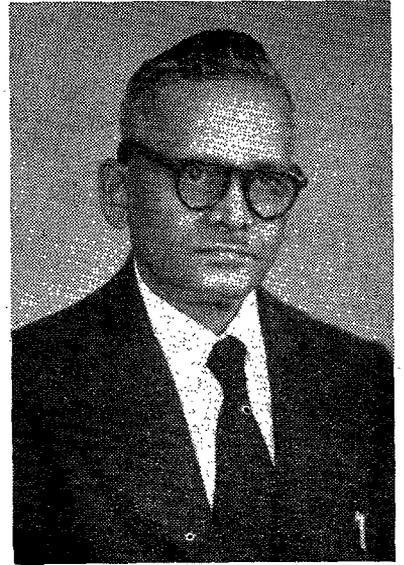
baptized in the Chin Hills thus far in 1956, and 20 more persons are preparing for the next baptism.

● ANOTHER indication of the progress of the message in that section of the field is the Ks. 3,950.00 of Lay Tithe which has come in from the Central and Upper Burma section up to the end of August, 1956, as compared with Ks. 1,194.00 up to August of 1955 and Ks. 2,313.00 for

all the year 1955. The workers are laying plans in faith and will lengthen their ropes still further by opening work in the Shan States and among the Kachin people in 1957.

● PRAKASAPURAM Elementary Boarding School, the youngest boarding school in the Division and located in the South Tamil section, opened this year with an enrolment of 84 students 41 of whom are boarders. Brother Monickam Dason is leading out in the school as the Headmaster. —D. S. J.

MEET OUR WORKERS



PASTOR S. Thomas is one of our pioneer workers. He accepted the Advent message and was baptized in 1917 and has been a worker in the cause of God for 35 years. Brother Thomas has been a city evangelist for some years and has held meetings in several of the important cities of South India.

In 1946 he had the privilege of attending the General Conference as a delegate and also studied for a time at the Theological Seminary in Washington.

Pastor Thomas has been Union evangelist and Sabbath school secretary for the South India Union, president of the South Malayalam mission, Union V. O. P. secretary, Sabbath school and Home Missionary secretary for the Union. For a time he was Associate V. O. P. and Ministerial secretary for the Southern Asia Division then he became director of the Tamil, Malayalam, and Kannada Bible schools.

At the present time Pastor Thomas is V. O. P. secretary for the South India Union and also Tamil Radio speaker.