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“HOW shall they hear without a preacher? . . . How shall they preach, except they be sent?” Romans 10:14, 15.

The person inspired to ask those questions answered them in his own life's labours and by giving his fortune to save lost souls.

The founding fathers of this movement answered by also giving their lives and their possessions to further the interests of the cause of God in saving souls for the kingdom. In this they were following in the footsteps of the Master who commanded His followers to “go teach all nations.” He had left all to come to this world to seek and save that which was lost. To Him that was of greatest importance. We are also to give the work of God first place in our hearts and plans. We are told:

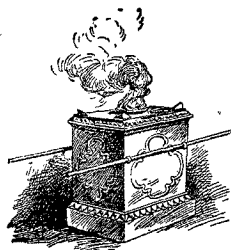
“The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever.”—*Counsels on Stewardship*, p. 220.

It is so easy in these days of comparative plenty and prosperity for us to become indifferent to the spiritual needs of millions of people for whom

A
WEEK
of
PRAYER
and
SACRIFICE

NOVEMBER 17-24

A. L. HAM



Christ gave His precious life. How can we, who have been so wonderfully blessed, be so indifferent to the plight of others. This certainly is hard to understand or explain.

Our giving for missions is not keeping pace with the increased salaries and income of our people in many lands. It is not keeping pace with the increase of tithe which reflects somewhat the increased standard of living in most countries of the world. Why should we be less liberal with the church now than we were when we had less from which to give? We read:

“Some, when in poverty, are generous with their little; but as they acquire property, they become penurious. The reason they have so little faith is because they do not keep moving forward as they prosper, and give to the cause of God even at a sacrifice.”—*Testimonies*, Vol. 4, p. 77.

The needs of the cause of God are ever increasing as the work grows and is extended to the ends of the earth. We rejoice to see the progress and to know that the interests of the cause are established in countries having 98.5 per cent of the population of the earth, but do we forget that still in these countries there are millions of souls waiting to be saved through the power of the gospel? Do we forget that the 22 small countries and polit-

REMEMBER

Week of Sacrifice Offering

November 24, 1956

ical divisions having a population of 1.5 per cent of the world's inhabitants are still behind doors closed to this message, except that by radio and Bible schools some are hearing it?

My dear brethren and sisters, while we gratefully rejoice in the wonderful progress of the message in all the world, let us be sympathetic to its urgent needs. Let us join this coming Week of Prayer in giving the largest Week of Sacrifice offering ever received.

It has been my privilege to visit our work in most of the divisions of the world field. We have listened to earnest appeals for financial help and we have seen the urgent needs. We have been distressed by the fact that often we could not provide for such needs. It ought not to be so now when we are nearing the end, when the Lord has promised "to do a quick work in the earth." Doors are still open, but some are showing signs of closing. Some new doors are opening and we must be ready to enter these immediately they open with the message for this time. It is getting harder right along to carry on our world missions. Obstacles are arising before us and new problems are coming to our leaders in all parts of the world. This we do expect but we must hasten to finish the work of God or much will be lost.

Let us think again, and very seriously, of souls waiting to be saved by the gospel—the millions dying without knowing Him and His salvation. Stand on the crossroads of the continents; travel through the countries, the cities, the towns, the villages; see the multitudes of human beings—souls for whom Christ died, still waiting for His message of love and salvation. With Paul and me you will cry, "How shall they hear without a preacher? . . . How shall they preach, except they be sent?"

We, the people of His Church, must answer those questions! It is the Church that sends. It is the Church that supports.

The answer of the Church, in great measure, may be found in our response to the appeal for the Annual Week of Sacrifice Offering, which will be taken on SABBATH NOVEMBER 24. We sincerely hope that every church member in this Division will join heartily with the believers in

other lands in this week of prayer and dedication and also in this Week of Sacrifice which will speed the completion of the work we have been sent to do. May God bless each of you in so doing.



INTERNATIONAL TEMPERANCE CONGRESS IN ISTANBUL

(Pastor Chad B. Israel attended the "25th International Congress, Against Alcoholism" which was held in Istanbul from September 10-15, 1956. The following is a brief report which we feel will be of interest to the field.—Ed.)

THE contribution that Seventh-day Adventists made at the Congress was conspicuous for its clear-cut, positive manner of presentation for clean and wholesome living. It was made evident during this Congress that the Lord has His own way of placing His work in the forefront of a world forum.

There were fifteen of our workers from various parts of the world present: five from the Middle East, two from the U. S. A., two from the United Kingdom, two from Teheran, two from Istanbul, one from Geneva and one from India. Four of these were ladies. Most of the Congress leaders, organisers, and participants knew these fifteen as workers and ministers of the Seventh-day Adventist Church. They were approached many times for suggestions and for the plan set forth by Elder W. A. Scharffenberg for de-socialising alcoholic beverages throughout the world.

Forty-five nations were represented by 243 delegates. Several from these countries voiced their opinion that Elder Scharffenberg was the only "Benefactor" as he so often traversed the world in the sole interests of total abstinence reform.

The Swedish Abstinence Drivers' Association, in selecting Executive Committee members for its International body, gave a seat to a Seventh-day Adventist (from India).

Of the 243 delegates, six were given special honours with tokens of a Medallion and Credential, making them members of the City's Honour Roll by granting them the "Freedom of the City." Two of these were Seventh-day Adventists, Pastor W. A. Scharffenberg and Pastor Chad B. Israel.

Several delegations enthusiastically agreed with the approach made by Pastor Chad Israel in his speech at the plenary session that, "The first step to prevent alcoholism in the world would be, to move the appropriate U. N. agencies to promote worldwide controls and restrictions on the consumption of alcoholic beverages, as America did in the case of opium in the League of Nations."—Mrs. C. B. ISRAEL.

ALL CAN GO

K. H. WOOD

AN unprecedented number of high dignitaries in various governments have during the past year made visits to other nations, ostensibly in the interest of world understanding and friendship. All of these have been by invitation of the countries visited, for this seems to be accepted international protocol.

No doubt it is a high honour to be extended an opportunity to visit an earthly country. But how much greater is the privilege of going to the heavenly land! This invitation has been given to all who will accept salvation. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Why will men reject such a priceless opportunity! Why will they insult the King who has invited them! On our part we say, God hasten the day when "the King [shall] say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.—*Review and Herald*.

THE CALL TO REPENTANCE

W. H. BRANSON

"THE times of this ignorance God winked at; but now commandeth all men every where to repent." Acts 17:30. The only way to get rid of sin is to repent and turn from it. God forgives sins that are sincerely repented of. Unrepented sins cannot be forgiven. It is for this reason that God pleads with sinful men to repent. He longs to forgive and save them, but He cannot do so if they refuse to acknowledge their sinful ways. In earnest entreaty He calls, "Repent, and turn yourselves from all your transgression; so iniquity shall not be your ruin."

On one occasion some people spoke to Jesus about certain Galileans who had been slain by Pilate as they were offering sacrifices. They thought their violent death must have been evidence of their great sinfulness. But "Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13: 2, 3.

It is the goodness of God that leads men to repent. He longs to save. He calls. He pleads. He stretches forth His nail-scarred hands in entreaty, because He is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

And when men come to Christ in response to His gracious invitation, when they permit His Spirit to work upon their sinful hearts, He is able to give them repentance. Thus Peter declared of Jesus: "Him hath God exalted with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31

"Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and

purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts.

"Jesus has said, 'I, if I be lifted up from the earth, will draw all men unto Me.' Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds, and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul. . . .

"The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to



the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son."—*Steps to Christ* (Pocket Ed.), pp. 26, 27.

REPENTANCE LEADS TO CONFESSION

When an individual, through godly sorrow, has become repentant and contrite, there comes a desire to acknowledge his sins to those against whom they have been committed, and

to put them away. This must be done in order to clear the way for full and complete forgiveness. Pardon can be granted only for confessed sins. But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Sins should be confessed to God alone. He only has power to forgive sin. No other ear has a right to hear a confession of the transgressions of the soul. If, however, through our sins other individuals have been wronged, we should also go to them and ask forgiveness for the wrongs done. The confession should go as far as the injury has gone. Many there are who feel that they should go to their minister with all their transgressions and tell him of them, but this is not called for.

Seventh-day Adventists do not believe in the church confessional. No man has ever been given the right to assume the position of mediator between God and man. That position belongs to Christ alone. He only can forgive and lift the soul up to God. Ministers who encourage their parishioners to confide in them by confessing their sins to them are doing the people a definite injury. They are directing attention to themselves instead of to Christ. They are assuming prerogatives that are not theirs. They encourage the people to look to them for spiritual help and pardon instead of going direct to God, through Christ, where alone they can find deliverance and cleansing.

If wrongs have been done to others, not only must these be confessed to the ones who have been personally injured by them, but restitution must be made as far as possible. If something has been stolen, the guilty person must return what he has taken. Eze. 33:15.

MAKING RESTITUTION

A friend of mine told me of once going to a dealer to purchase a bale of hay. The weight of the bales was marked in pencil on attached tags. One tag was marked with the figure 170. It was a simple thing, when no one was looking, to change the 7 to

2. Thus purchasing this bale he had to pay for only 120 pounds. He did not count it stealing; it was only a clever trick. But when this friend became a Christian, the Spirit of God impressed him that he must go and pay the hay merchant for the fifty pounds of hay he had stolen. One person will lie about the age of a child in order to secure a reduction of fare in travelling on a train, bus, or boat. Another will misrepresent in trade. Others will make business agreements and not keep them. Still others will make pledges to the church or to charity and then carelessly forget them. All these things must be confessed to the injured parties, and restitution must be made as far as it lies within the power of the one who has done the wrong. God does not require more.

Often the most difficult place to confess our faults is in our own home, to the members of our own family. Many people are at their worst in their home. They are nice to everyone else, but too often they are cross and irritable to their immediate family. It is passing strange that we treat the worst those we love the best. There are smiles for everyone else, but frowns and biting criticisms for those we live with. When, however, the goodness of God leads to repentance, all this should be changed. By humble confession of such wrongs the family ties should be strengthened, and home should become a foretaste of heaven.

But this happy result cannot be attained without definite and humble confession. If a father has been cross with his wife and children, he must go to them and acknowledge his wrong. He cannot heal the wounds by merely going out and buying presents for them or by being extra nice to them for a time, hoping the wrong will be forgotten. Instead, he must go to them and say, "I am sorry. I was wrong. Please forgive me." This act will bring peace and joy into his own soul, and he will receive the forgiveness of his family; he will regain their love and respect, and the benediction of Heaven will settle over the home.

May God give us courage to repent.—*Review and Herald.*

SOUTH INDIA UNION

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PROGRESS IN S. D. A. MIDDLE SCHOOL AND KINDERGARTEN

Mrs. A. H. FARTHING

THE Secunderabad S. D. A. Middle School and Kindergarten reopened on June 13, 1956. We have a fine group of teachers and students. There are nine teachers including two part-timers and the student enrolment fluctuates between 100-105.

Since the first day of school, under the leadership of our new principal, Mr. W. H. Egan, progress and power through prayer has been our slogan. The school is Government recognized from the Kindergarten through to the Middle School, and we carry a full scholastic programme. . . . But let me mention a little regarding extra-curricular activities of the school.

Every morning before school starts the teachers assemble for worship. This is followed by the school assembly and worship, and then the Bible lessons. The hundred per cent attendance is an indication of the spiritual growth and standing of the school. Every Friday the newly formed J. M. V. society has its meeting and it is a thrilling experience to

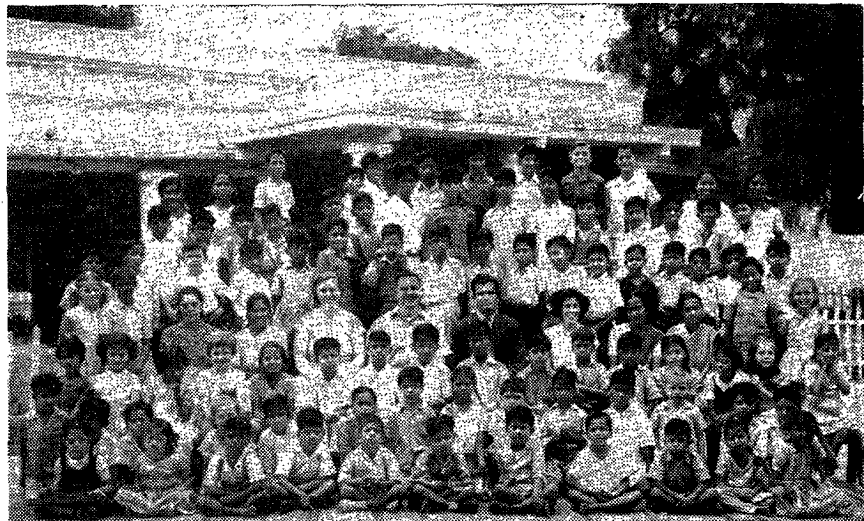
see the young boys and girls leading out and taking part in the meetings week by week. A baptismal class is in progress consisting of six of the children. This class is a feature which we plan to continue.

The flower-beds and neat rows of vegetable gardens, tended by the children week by week, have flourished and produced. The games programme now in full swing is greatly enjoyed by staff and students alike, and a fine healthy competitive spirit is being fostered between the Lion and Tiger Houses. The singing classes is another popular feature, and our immediate project is a school choir which we trust will be in full song when carol singing time arrives.

We are also glad that through the Student Labour plan, our school has been able to help twelve scholars to earn their fees. All the janitor work is done by the students.

Expansion is the natural result of the fine programme being followed, so better equipment for the school, and funds for the building of a new school was the object of the Variety Entertainment put on by the students, staff, and friends of the school on October 1.

The large tent in the mission compound which had just been erected for



Teachers and students of the Secunderabad Middle School and Kindergarten.

the forthcoming effort, served as an ideal place for the concert, which was an outstanding and overwhelming success. Every teacher co-operated and it was evident that hours of practice had been put into the performance. Mr. and Mrs. W. H. Egan, Miss T. Damayanti, Miss T. Shakuntala, Miss O. A. Jonathan, Mrs. D. Unger, Mr. P. R. Dhagey and Pastor and Mrs. A. H. Farthing, all worked hard. The acting, singing, reciting, and the attractive costumes etc., were admired and appreciated by the large audience which packed the tent to its capacity.

The Secunderabad and Hyderabad Dorcas societies made their contribu-

tion to the success of the evening by providing a large and varied supply of food and cool drinks.

We have raised to date Rs. 727-0-0 as a result of the Variety Entertainment and Sale. Another programme is being planned for Christmas, the proceeds of which will be added to our School Building and Equipment Fund.

We thank God for His many blessings. We thank Him for the consecrated staff, and our prayer and aim is that the school will be a light and a blessing to all in the beautiful twin cities of Hyderabad and Secunderabad.

that when Christ comes they will be able to "fix things up" with God, and enter into eternal life. They seem to reveal by their actions that they think God may not have noticed how they have been living, how they have spent their time and money, and how indifferent they have been to spiritual things. Their lives testify to their vain hope that merely because they are professed Christians the gates of heaven will be opened wide to them. But to this manner of thinking Heaven answers, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

NOTHING HIDDEN

The eyes of heaven are fixed in loving mercy upon the children of God on earth. But those same eyes faithfully survey our acts and penetrate to the imagination of our minds and the motives of our hearts. "We cannot hide our ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection and hence with impunity. But not so with the law of God. The deepest midnight is no cover for the guilty one. He may think himself alone; but to every deed there is an unseen witness. The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centred upon him."—*Patriarchs and Prophets*, pp. 217, 218.

It is absolutely necessary, then, that we make careful preparation to meet God, for we stand before Him today as we really are, and not as we hope we shall be at some future time. And so He pleads, "Prepare to meet thy God, O Israel." Through the psalmist God brings that urgent plea to a closer time focus as He says, "Today if ye will hear His voice, harden not your heart." Ps. 95:7, 8.

Yes, I am quite certain that if today we could hear the audible voice of Jesus, He would surely say to us, "Prepare to meet thy God, O Israel." Are you prepared today, at this moment, to meet God? If not, why not make a full surrender just now? —*Review and Herald*.

"PREPARE TO MEET THY GOD"

F. C. WEBSTER

WE WERE attending the 1954 General Conference session.

Nearly a week had passed by, during which time our hearts had been strengthened by Christian comradeship, inspirational preaching, and reports of the progress of God's cause around the world. I was seated near the back of the great auditorium during a morning devotional service, and my nine-year-old son sat close by my side. One of the church leaders was presenting a stirring message.

The platform of the auditorium had been arranged during the conference so that a large head of Christ was the central object. The previous night this figure had been raised somewhat, and a screen had been lowered in its place so that some pictures of mission advance could be shown. During the night the screen had been removed, but the picture of Christ had not been lowered to its usual position. It was still directly behind the nest of amplifiers that carried the speaker's message through the auditorium.

I had not noticed this, but the alert eyes of my son saw it. He touched my arm, pointed upward to where the picture of Jesus had been placed directly behind the amplifiers, and whispered in my ear, "Daddy, look it

sounds like Jesus is talking." Many times since that day two years ago I have thought of those words: "It sounds like Jesus is talking."

Should it be our privilege to have Jesus as our guest speaker at one of our great gatherings or in our church next Sabbath, or as a visitor in our home tonight, I wonder what He would say. I wonder what His special counsel for us would be. I would not be so presumptuous as to say with certainty just what He would say. It is very possible that His message would not be the same for each of His children around the world, for our needs are different. But we can think of at least one message that would seem applicable to all of us: "Prepare to meet thy God, O Israel." Amos 4:12.

This message seems especially appropriate today as we approach the return of our Lord. The uncertainty of life has always made it highly important for God's children to make the needful preparation to meet Him, but the imminent return of Jesus makes it more vital today than ever. We must allocate top priority to efforts that will prepare us to meet Jesus.

There are some who seem to feel

FOR THE YOUTH

LOCKED IN A VAULT

D. A. DELAFIELD

ONE day a mechanic was making a routine check on the heavy swinging door of a large vault. I asked him, "Have you ever been locked in a safe?"

"Yes; it happened while I was repairing the latch on the heavy sliding door of a furriers' vault. The large room was filled with furs, and it was very cold inside. I was tinkering with the mechanism when I gave the latch a heavy tap, and suddenly the door slid shut and locked. The room was airtight and black as pitch. All I had with me was a screwdriver and a pair of pliers, but I worked desperately to detach the latch. There was no escape handle or safety latch on the inside.

"Soon the air became thick and heavy. I knew that I was in a life-or-death struggle. My only hope was to slip the screwdriver deep down into the latch and force it back out of the lock. Five minutes slipped by, . . . fifteen, . . . thirty. I found myself struggling for breath. I could not see. Thirty-five minutes, forty minutes. Then finally something seemed to catch. I gave the screwdriver a quick turn, and lo, the heavy door slid back. I saw the light on the outside, took one breath of air, then fell unconscious to the floor.

I was breathing a little heavier myself when the exciting story ended. But I wanted to know more, so asked him about the vault door on the airtight safe that he was checking at the moment. I noticed that there was a shiny handle on the inside. "If I should ever be caught in the vault, could I get out?"

"Yes," he said, "you would have no

difficulty getting out even though the door was locked from the outside."

"Let me try it," I said. Stepping inside, I locked the door. I was alone in the airtight safe. Could I get out? Yes, I pressed the handle, pushed the heavy door, and it swung open.

One day a young woman was accidentally locked in this vault and for a moment became panicky. Then she remembered that all she had to do was to press the handle and open the door. This she did and walked forth to freedom.

This reminds me of the words of the old song, "You must open the door, You must open the door; when Jesus comes in, He will save you from sin, But you must open the door."

One artist painted a picture of Christ knocking at the door, seeking entrance. As you study the picture, you see no knob on the outside. The only way to open the door is from the inside. "Behold I stand at the door, and knock," says Jesus, "If any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me." Rev. 3:20.

Let's not blame God if we seem to be locked in by the four walls of sin. "Behold," He says, "I have set before thee an open door" (verse 8). And



again "I looked, and behold, a door was opened." Rev. 4:1.

Jesus always has a way for us out of every problem. Perhaps it's your studies that trouble you—algebra, geometry, English, Bible doctrines, history. Whatever it is, God says, "I have set before thee an open door." If it is temptation—movies, comic books, He says, "I have set before thee an open door." If it is sickness or some handicap, or any one of a thousand things, "Behold," He says, "I

have set before thee an open door."

There is a way out, young people, and you may turn the latch and move out into the light. Don't live in the darkness. Many youth and older people have failed to open the door. They live unhappy lives. While you are young, make your decision to live in the light of Jesus' dear presence. Don't get lost or buried or shut up in the vaults of sin.—*Review and Herald*.

THE PROMISING TYPE

"HE surely is a promising young man" was an expression used more often a generation ago than currently, I think, and of course it was meant to convey the impression that the individual under discussion was apparently bound for success in life. But the promising type I have in mind isn't quite the same.

Is there anything more exasperating than someone who promises just about everything, with little or no intention of living up to his promises? I am acquainted with an executive who operates along these lines. When someone telephones him about a problem, he is just so very nice and so pleasant it is sheer, unadulterated pleasure to talk with him. *Of course* he will take care of that matter immediately! Yes, you will hear from him within a few days! And so you hang up the telephone with such a good feeling in your heart. After the few days have gone by and nothing has happened, you become vaguely uneasy and call him again, but this time he isn't quite as available as before (perhaps he needs a map to find his way to the telephone). If he does get there, he still promises, but the words have a hollow ring.

You have the uneasy feeling that it isn't quite cricket for you to run him to cover in too determined a manner. After all, he *promised*, didn't he? and that was what you were after, wasn't it? I have come to the

conclusion in this particular case, that he has done so much promising in his lifetime he considers that he has fulfilled his part of an obligation when he says Yes. The deed need not necessarily follow the word.

It's pretty easy to be a promising person where church work is concerned. When asked to teach a Sabbath school class for a few weeks while the faithful regular teacher is on vacation, it's so much easier to promise than to be a negative soul! (There's a bit of grim confusion on Sabbath morning when we don't show up and the six-year-olds are milling about—but don't allow your mind to dwell on it. You'll be uncomfortable if you do.)

I surely don't subscribe to the theory that we must always say Yes to the requests that are made for our time and talents. Life is far too complicated for that. But it behooves us to give careful consideration to each problem, and if we say Yes, we ought to go through with it. In the long run, people will like you a great deal more, for they'll trust you. The promiser is as pleasant as can be, but he palls so soon!

Better swear to your own hurt and change not!—*Review and Herald*.

WHY GO TO SABBATH SCHOOL?

Is it for entertainment? Just to attend a social function?

Is it a formal duty? Or because it wouldn't look well if you weren't there?

"How sad it is to think of the great amount of mechanical work that is done in the Sabbath school, while there is little evidence that there is moral transformation in the souls of those who teach and who are taught! When the work of the Spirit of God is felt upon the heart, we shall see many earnestly seeking first the kingdom of God and His righteousness. Then earthly things will find their proper, subordinate position, and heavenly things will be supreme in the affections of the children of God.—*Counsels on Sabbath School Work*, page 66.

—O. W. LANGE

WHEN TEMPTATION COMES

E. H. KNAUFT

EVERYONE likes to win. No one likes to lose. Yet in games, debates, and in many other contests, there must always be a winner and a loser. This, however, is not true in the battle against sin and temptation. We need not lose the contest with Satan. God has made provision for every sincere Christian to overcome, to meet successfully every temptation.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13.

The pen of inspiration has written: "Every temptation, every opposing influence, whether open or secret, may be successfully resisted."—*The Great Controversy*, p. 529. "He [God] would sooner send every angel out of heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan."—*Ibid.*, p. 560.

This thought should give us much encouragement. Jesus told Peter in the Garden of Gethsemane, when the wicked mob were binding His hands "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. The angels were ready to help at a moment's notice. We may have the same help when we need it.

UNDERSTANDING SATAN'S METHODS

To meet temptation successfully, three points should be kept in mind: 1. we should know when Satan comes to us with his temptations, 2. in what manner he comes, and 3. how he tempts us.

First, when does he come to us? It was when Jesus was physically weak after having fasted forty days

that Satan presented Him with the temptation to provide food for Himself. With us also it is often at a time of weakness and stress that Satan comes to us with his temptations. He tempts us to doubt God's love when we are in difficulty, or when we have suffered temporal losses. The temptation to steal usually comes when personal resources are gone. He tempts pupils to cheat when they do not know the answers. The temptation to break the Sabbath often may be strongest when one is jobless and hungry.

How does Satan come to tempt us? "Satan came to Christ in the wilderness in the form of a beautiful young man—more like a monarch than a fallen angel."—*Messages to Young People*, p. 58. As he came to Christ in disguise, so also he comes to us. He points out the apparent advantages of doing wrong. He stresses the good times, the thrills, the fun, but never the tragic results of yielding to sin. He does not show us the end of the road with its misery, heartaches, broken homes, and wrecked lives.

Satan tempts us on our weak

PRAISE

C. RUTH BROWN

I shall never cease to praise Him
Who has saved my soul from sin.
He has patiently bent o'er me
All my wayward heart to win.

He has banished by His presence
All my ugly sin and pride—
Everything that's dark and selfish
In His precious blood to hide.

Giving vict'ry, peace and blessing
Where was grief and shame before;
Now my joy shall be to witness—
Tell his love forevermore.

O that love so great and tender!
Everlasting, deep, and free!
May we follow all Thy biddings—
Ever keeping close to Thee.

points. Satan knows the weaknesses of our characters. Not all are confronted with like temptations. Some are tempted with pleasure, some on the subject of reading, movies, smoking, or drink. It is well for us to recognize our weaknesses so that we may fortify ourselves well, and seek to strengthen these points.

We may successfully resist all temptations by following six basic rules. First, fortify the life with prayer. This is one way Jesus received strength to overcome. "At the sound of fervent prayer, Satan's whole host trembles. . . . And when angels, all-powerful, clothed with the armoury of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost."—*Ibid.*" p. 53.

Second, study God's Word earnestly and prayerfully. Christ met all temptations with the Word of God. This we may also do to great advantage. "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

Third, do everything as in the presence of God. "If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation, and may hope to be kept pure, spotless, and undefiled till the last."—*Testimonies*, Vol. 5, p. 148.

Fourth, make up your mind to do what is right, then do it. Take a decided attitude against wrong. It is folly to argue with the devil, to weigh the advantages and disadvantages of yielding to temptation, or to entertain the thought of yielding. We yield many times because we have not taken a decided stand for the right. One of the shortest yet most decisive and valuable words in the English language is "no."

POWER OF "NO"

The power of this little word was vividly impressed upon my mind when a band of gypsies came to Burns, Oregon, several years ago. While I was in a hardware store, I observed two gypsy women begging the proprietor for merchandise. One turned to me, saying, "This is the



O HEART THAT PAINS!

ELEANOR E. HOWE

O heart that pains, look up,
There is a Christ above!
He drained the bitterest cup,
Compelled by His great love.

O heart that pains, He knows,
He felt when here below
The depth of human woes
Salvation to bestow.

O heart that pains, He too,
In His great heart divine
Has borne that pain for you—
'Twas His before 'twas thine!

He holds the balm to heal
And to assuage your woe—
Then low before Him kneel
That you the Christ may know.

day on which we bless people. May I have your right hand?" Looking in amazement at her I put my hand into my pocket. Again she offered to bless me. I replied with an emphatic No! She stepped back with the words, "You are a 'fraid boy!" She did not speak to me again.

Fifth, keep out of the way of temptation. It is not cowardly to avoid temptation. We should keep away from those who will put temptation before us, and away from places where temptation lurks.

Some years ago my wife and I were endeavouring to win a young couple to God. One Sabbath we took them to the hills for a picnic lunch. As we walked down to a spring for water, the young man found a partly used pack of cigarettes. He had not smoked for three days, as he was endeavouring to overcome the habit.

I suggested that he give me the cigarettes. I pointed out to him that they would be a source of temptation to him if he kept them. He stated that he would take them home to his

brother. He said, "If I can't resist the temptation with them on my dresser before me, I am a weakling. I will put them where I can see them, and show you that I won't use them." Further urging on my part was of no avail. He put temptation in his way. He smoked the cigarettes.

Sixth, and lastly, fill your life with good things. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.—*Review and Herald*.



"THY DROSS TO CONSUME AND THY GOLD TO REFINE"

H. M. TIPPETT

FROM between the cherubim over the mercy seat in the earthly sanctuary God shone forth at times with a glory no light of human invention could equal. But just outside the veil the seven-branched candlestick was kept continually burning. Nowhere in all the tents of Israel was there to be a brighter light than that which illuminated the holy place. For this purpose the lamps were to be filled only with the purest "oil olive beaten for the light" Ex. 27:20. The cheap, adulterated oils of Egypt and Rome would not do. Only the choicest olives beaten in a mortar were to be used for this sanctuary service.

The Lord of glory ministered the light of life to men from an earthen vessel. If we were to be vessels of honour unto God, we shall not be content with any common fire, but shall delight in having in these earthen vessels the oil of complete consecration. This acceptable oil is beaten out and distilled in the conflict that comes to every human heart. It is when we are bruised and defeated by life's disciplines and we yield our wills to God that He changes our grief to gladness, gives us "beauty for ashes, the oil of joy for mourning, the garment of praise

(Continued on p. 14.)

(The "Look" series concluded.)

LOOKING FOR THAT BLESSED HOPE

R. L. ROWE

"TEACHING us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

The very name Seventh-day Adventist is meant to be a perpetual testimony to the world that we are keeping alive the advent hope. By our name we profess to believe it. Do our actions and our words show to the world that we not only profess but live our hope? Is it truly a blessed hope, or is there some other plan we hope to see realized first? If it is truly a blessed hope, then it will be the one consuming interest of our lives. All will be done in relation to the fact that soon we expect to meet Jesus. All our money, time, and influence will be given to the preparation for His coming. Above all we shall be making that preparation of character necessary before we can live in the presence of a holy God. "Looking for that blessed hope" should cause us to "live soberly, righteously, and godly" lives. God's purpose is to "redeem us from all iniquity and purify" us as we await the fulfilment of Christ's promise to come again. (Titus 2:12, 14.)

Peter, considering the spectacular results of the second advent, asks the searching question, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God, . . ." 2 Peter 3:11, 12, margin. God desires to present to the universe a tested and tried people, who have perfected a character amidst the most sinful age of the world. He expects us to be that people. "Christ is waiting with long-

ing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." —*Christ's Object Lessons*, p. 69.

The pioneers who began the Second Advent movement are asleep today, awaiting the resurrection morning. They preached and taught, believing that Jesus would come, and went down into the grave with the promise unfulfilled. The white-haired second generation of pioneers is passing one by one. Every pioneer laid to rest, every worker grown grey in the Lord's work should be to us a solemn warning that the second coming of Jesus cannot be long delayed. As surely as this work is of God, if the advent movement has a message for the world today, then so surely must Jesus come in a few short years at most.

Why were the pioneers disappointed in their expectations? Why has not Jesus already come? The Spirit of prophecy gives the answer: "Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." —*Testimonies*, Vol. 6, p. 450.

"In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out." —*Great Controversy*, p. 458.

"The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the

reason for so long delay." —*Testimonies*, Vol. 2, p. 194.

Here then are the reasons: The church has not yet completed its task in warning the world; God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. And His people are not especially clear on this last point. ready. The counsel of the Lord is "I have been shown that God's people who profess to believe present truth, are not in a waiting, watching position. They are increasing in riches and are laying up their treasures upon the earth. They are becoming rich in worldly things, but not rich toward God. They do not believe in the shortness of time; they do not believe that the end of all things is at hand, that Christ is at the door. They may profess much faith, but they deceive their own souls; for they will act out all the faith that they really possess. Their works show the character of their faith and testify to those around them that the coming of Christ is not to be in this generation. According to their faith will be their works. Their preparations are being made to remain in this world. They are adding house to house, and land to land, and are citizens of this world." —*Testimonies*, Vol. 2, p. 197.

The true follower of Christ will be looking with longing expectation to the fulfilment of the blessed hope. He will welcome the troubles that stand as signs of that great day. What matter if there be persecution, poverty, loss of earthly friends and possessions, when the hopes of the saints of all ages are about to be realized. Just ahead is the glorious resurrection for all who are faithful even unto death. Just ahead are the



riches of glory and the crown of life that wait for the overcomers. As you hear of the wars, unrest, fear and perplexity among nations; as you see the mighty judgments of God in the earth, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Soon we shall see the most glorious event ever seen by human eyes. When the glory of God shall fill the heavens, and angels of the better land shall fill the sky with their radiant forms, our hearts will thrill with the glad joy of our hope realized. To us is given the privilege of hastening that glad day. May the expectation of His coming quicken our efforts in spreading the gospel to earth's remotest bounds. The fulfilling signs declare, "Surely I come quickly." Rev. 22:20. The trials and troubles of earth should cause us to reply: "Even so, come, Lord Jesus." Each retiring worker, and each new grave should help to make this the prayer of our life. Each passing year, each new obstacle to the progress of the work, should cause us to long more earnestly to see the blessed hope a glad reality.

The greatest joy of all will be ours when we shall see Jesus face to face. Our long absent Saviour and Elder Brother shall return. O wonderful joy to look into the face of the One who died for us. Long have we waited for His coming. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

"We are still amidst the shadows and turmoil of earthly activities. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness, and behold Him who died for the sins of the world. . . . Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. 'Yet a little while, and He that shall come will come, and will not tarry.' Hebrews 10:37. Blessed are those servants who, when their Lord comes, shall be found watching.

"It will not be long till we shall see Him in whom our hopes of eternal life are centred. And in His

(Continued on p. 16.)

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

A REDEEMER PROMISED; FINAL TRIUMPH OF THE RIGHTEOUS

Lesson 9, for Sabbath, December 1, 1956

A GLANCE at Isaiah 59 shows that the whole chapter is an emphatic repetition of the first two verses: "Behold, the Lord's hand is not shortened, that it cannot save . . . ; but your iniquities have separated between you and your God." These two themes are expanded to show that "there is but one thing that comes between the human heart and the Real Presence and Infinite Power of God; and that one thing is Sin."—*The Expositor's Bible*, Isaiah, Vol. 2, p. 425.

"Sin not only shuts away from God, but destroys in the human soul both the desire and the capacity for knowing Him."—*Prophets and Kings*, p. 233. Israel's perceptions atrophied to the point where they did not recognize the Lord: "He came unto His own, and His own received Him not." John 1:11.

Isaiah 59:1-8 presents a conviction of sins already stressed by Isaiah—murder, lying, perversity (verse 3); injustice, vanity, mischief (verse 4); violence (verse 6); destructiveness (verse 7); crookedness (verse 8)—which things in chapter 58:3 produced the apostates' lament: "Wherefore have we fasted . . . and Thou seest not?" Verse 2 answers that the hindrance and the darkness are on their side. Can this be the answer to some of our problems today?

"They trust in vanity" (verse 4) introduces a characteristic word of Isaiah, meaning literally "chaos." It is rendered "confusion" (24:10; 41:29), "thing of nought" (29:21), "nothing" (40:17, 23).

"Their webs shall not become garments" (Isa. 59:6) is a figure showing, as in chapter 30:1 ("that cover with a covering, but not of my spirit"), that the ways of wickedness, however clever and ostensibly cultured, do not hide human shame

before God. "The only purpose which the webs serve is one of mischief. They may catch flies, they cannot clothe men."—*Ellicott's Commentary* on Isa. 59:6.

"Their feet run to evil" (Isa. 59:7; identical with Prov. 1:16), and "wasting and destruction are in their paths." Following Isaiah's habit of using the words of Scripture, let us travel in the reverse direction: "The highway of the upright is to depart from evil." Prov. 16:17.

Isaiah 59:9-14 is a confession of guilt, ending in darkness: "Truth is fallen in the street, and equity cannot enter."

Into that picture God injects a vision of conversion (verses 15-21) produced by His redemptive intervention: "Therefore His arm brought salvation." God arises, His enemies shall be scattered, "the Redeemer shall come to Zion," there will be a new covenant relation finally "and forever" (verses 20, 21).

The Enlarging Vision

Chapter 60, the opening of a three-chapter description of conversion and reformation outlined in chapter 58:6-14, begins with the divine imperative "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Religious leaders among the Jews like many today, insisted that this out-flowing of glory must be tied to Israel in the flesh. They failed to perceive that the conditional promises of exaltation and enlargement (1) were withdrawn from a nation but not from the individual Jew (Rom. 11:1, 2); (2) passed to Paul's "remnant according to the election of grace." Rom. 11:5.

"Sneeringly the rabbis said [of Jesus], 'Whither will He go, that we

shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles? Little did these cavilers dream that in their mocking words they were picturing the mission of the Christ!"—*The Desire of Ages*, p. 458.

The application of Isaiah's prophecies to partial local fulfilment under the restoration has become secondary because of Israel's failure; and with the transfer of covenant privileges to spiritual Israel, "the bright picture of the glorious triumph of the gospel outlined in Chs. 60-62 clearly belongs to God's people today (see pp. 35, 36)."—*The SDA Bible Commentary* on Isa. 60:1.

Though darkness covers the earth, the light of God shines upon, and forth from, His church (Isa. 60:2). "It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. . . . At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. . . . Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth."—*Christ's Object Lessons*, p. 415.

Verses 4-8 show a great gathering of souls from all the earth, so much so that the heart of the church "shall fear," literally "shall throb," with joy (cf. Jer. 33:9). The wealth and influence of nations are used in preparing the world for the kingdom of God (Isa. 60:5-7, 9, 11, 16), and the enemies of God eventually perish (verses 12, 13). The walls of famous places anciently were given names in dedication; so the walls of the New Jerusalem are called "Salvation" and its gates "Praise" (Isa. 60:18; Rev. 21:12). Being in the greater radiance of God's presence (Rev. 21:11), the new world needs no reflected light (Isa. 60:19; Rev. 21:23).

"The people also shall be all righteous" (Isa. 60:21). For a recreated world the Lord has a redeemed people—a theme beloved of Isaiah. Compare chapter 26:2: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." In chapter 52:1 it is expressed conversely: "For there shall no more come into you the uncircumcised and the unclean" (R.S.V.). And to this Isaiah adds a glorious permanence

of tenure, the absence of which casts a sombre shadow over the best in our present world: "They shall inherit the land for ever." Isa. 60:21.

"To us who are standing on the very verge of their fulfilment, of what deep moment, what living interest, are these delineations of the things to come—events for which, since our first parents turned their steps from Eden, God's children have watched

and waited, longed and prayed!"—*Prophets and Kings*, p. 731.

If we are tempted to think of delay in the accomplishment of these promises, let us remember the unbelieving challenge in chapter 5:19: "Let Him [God] make speed and hasten His work, that we may see it" (cf. Eze. 12:22). The answer to that is: "I the Lord will hasten it in his time." Isa. 60:22.

Sabbath School Lesson Help

THE MISSION OF CHRIST

Lesson 10, for Sabbath, December 8, 1956

Two of the most beautiful chapters in Isaiah (61 and 62) are before us this week, both developing the theme of Israel's glorious future on the basis of her loyalty to God.

Chapter 61 opens with the famous monologue: "The Spirit of the Lord God is upon Me," etc. This whole chapter was called by Henry Drummond "the programme of Christianity." It has occasioned speculation as to who is the speaker—Isaiah, the servant, or Jesus Christ as God's Servant.

"The speaker is Christ, in His role as God's Servant (see on Isa. 41:8)." —*The SDA Bible Commentary*, on Isa. 61:1. "In the light of the incident at Nazareth recorded by Luke, it is none other than the voice of the Son of God in pre-incarnate, prophetic utterance."—Coltman, *Musings in Isaiah*, p. 189.

"The Spirit of the Lord God" reminds us of "My Servant" in chapter 42:1: "I have put My Spirit upon Him," and chapter 48:16: "the Lord God, and His Spirit, hath sent Me." It was the function of the Lord's Servant "to open the blind eyes, to bring out the prisoners from the prison (ch. 42:7).

"The Lord hath anointed Me" is reminiscent of Aaron's anointing as high priest by Moses (Ex. 40:13; Lev. 8:12); but the Lord God Himself anointed Messiah: "Thou lovest righteousness, and hatest wickedness: therefore God, Thy God hath anointed Thee with the oil of gladness above Thy fellows." Ps. 45:7. "So we know that when Jesus was baptized (amidst crowds, who were 'confessing their sins,' Matt. 3:6, as on a

great Day of Atonement), the heavens were 'rent' (Mark 1:10); as if the veil which separated God and man was torn asunder . . . , and 'God anointed Him with the Holy Ghost' (Acts 10:38)."—F. C. Cook (ed.), *The Bible Commentary*, on Isa. 61:1.

Shortly after this, Jesus applied this anointing to Himself and went forth (compare "He hath sent Me") to proclaim liberty. In Hebrews 3:1 the sending and anointing are combined: "Consider the Apostle (One sent) and High Priest (the anointed) of our profession, Christ Jesus."

"Proclaim liberty" is a technical expression used of the jubilee ("Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land"), which assumes a more spiritual aspect as these prophecies centre in the Messiah's work. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

SPIRITUAL RESTORATION

Jesus apparently ended His quotation of Isaiah 61:2 with "the acceptable year (literally, "year of acceptance") of the Lord." The omission of the next phrase, "and the day of vengeance of our God," has suggested that the rejection of the former leaves men to face the latter. Jesus spoke of "the days of vengeance" at the close of His ministry (Luke 21:22).

The beautiful promises of beauty for ashes, joy for mourning, praise for heaviness, renewal after destruction, God's service in place of slavery, double reward for every loss, con-

tained in verses 2-9 must have been sweet music to the Hebrews. The subsequent revival offered great hope, but it was not maintained.

"The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history."—*Prophets and Kings*, p. 677.

A ROYAL DIADEM

Chapter 62 continues the picture of future glory for the church, contingent on her faithfulness. The first two verses have an interesting ring, reminiscent of the Suffering One (Isa. 53:12): "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamb that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory."

The first italicized verb is used of the Lord in Isaiah 65:6: "I will not keep silence, but will recompense"; the second in Psalm 83:1, also of God: "Keep not thou silence, O God: hold not Thy peace. . . . For, lo, Thine enemies. . . ." Both show God's justification of His purpose and His people. In Ruth 3:18 the second verb is used of the inability of Boaz to rest till he had played the kinsman's part for Ruth.

How wonderful to think of this divine aggressiveness on behalf of man, who will become "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3.

Similarly, God's watchmen (verse 6) are to be alive, aggressive in proclaiming the glory of God continually. "Ye that make mention" is "ye that are the Lord's remembrancers" (margin). To remind God of His covenant, to importune the Almighty for His aid (compare Luke 18:1-8) is the sign of an alert soul. "The secret of success in Christ's kingdom is the ability to pray."—E. M. Bounds, *Purpose in Prayer*, p. 7.

Go through, go through the gates; prepare ye the way of the people" (verse 10), is a clarion call to clear the King's highway for His coming. Compare Joshua 6:7, "Pass on."

"Gather out the stones" in the original implies the removal of every one, and "the Targum refers it to 'the thoughts of the imagination, which are as a stone of stumbling'"—F. C. Cook (ed.), *The Bible Commentary*, on Isa. 62:10. It is criminal to obstruct the highway to heaven, whether by doubts and criticisms (spoken or implied), by open unbelief and hostility, or by a life that belies our belief. To all the cry is: "Pass on!"

"Say ye to the daughter of Zion, Behold, thy salvation cometh." This message in verse 11 is to go "unto the end of the world." It is the Advent message. When Jesus said: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee" (Matt. 21:5), He combined part of Zechariah 9:9

with part of Isaiah 62:11. The coming of Jesus means salvation for "the holy people" (verse 12) and judgment for the wicked. Both of these thoughts are in the phrase "His reward (or, "recompense") is with Him." The same words are in Isaiah 40:10.

Zion, a symbol of the church, is called a forgotten, unsought city in Jeremiah 30:14 ("they seek thee not"). The same verb is applied in Psalm 111:2 to God's work for His redeemed people: "sought out of all them that have pleasure therein." In Isaiah 62:12 we have: "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

WHAT MAKES A GOOD SABBATH SCHOOL?

O. W. LANGE

THE individuality of a Sabbath school depends on its leaders.

When the superintendent has the habit of planning and preparing well, the Sabbath School has the bright well-groomed atmosphere of a tidy, well-dressed person. Usually some friendly persons are stationed at the entrance to welcome visitors and to greet each member as he arrives. This makes each one feel that he is important and brings a warm brotherly fellowship to the worshippers.

A good Sabbath school always begins promptly. There is no last minute rush to find a song or to give out parts on the programme. A good superintendent will plan well and carefully so that he may not find last minute preparation necessary.

To be a Sabbath school leader one needs to spend a great deal of time for study and preparation just as in any other worth-while enterprise. A good Sabbath school leader will follow the programme recommended by the Sabbath School Department. There is much room for individuality and variation to make an interesting Sabbath school within the general plan. The Sabbath school is a world-

wide institution and the general programme of this institution should be adhered to.

PROGRAMME FOR THE SABBATH SCHOOL

Items	Time Allotted Minutes
Silent Prayer and Opening Song	5
Opening Prayer	2
Secretary's Report	3
Song or Special Music	3
Superintendent's Remarks	2
Missions Story	10
Lesson Review	8
Record and Offerings	3
Lesson Study	30
Closing Exercises	4
Total	70

"In churches where the Sabbath school is followed by the ten-minute Home Missionary period, Sabbath school should not be formally dismissed by song and benediction, but near the close of the lesson period the superintendent of the Sabbath School and the Church Missionary leader should take their places at the front, and by some appropriate signal the lesson period will be brought to a close. The superintendent may make a few brief remarks, which will

terminate the Sabbath school. As he sits down, the Church Missionary leader stands up and leads out in the ten-minute missionary service, during which time the Church Missionary Reports are taken and local missionary activity is promoted. At the close of the ten-minute missionary service, the congregation is dismissed by the Church Missionary leader."—*Organization of the Sabbath School*, pp. 19, 20.

Of all the items the Lesson Study is the most important. Careful choice should be given in selecting teachers. Earnestly endeavour to improve the teaching of the lesson by conducting Teachers' meeting every week, and a Teachers' Training Course.

"Let teachers enter, heart and soul, into the subject matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting.

"Teachers do not make as earnest work as they should of the Sabbath school exercises; they should come close to the hearts of the scholars, by aptness, by sympathy, by patient and determined effort to interest every scholar in regard to the salvation of the soul. These exercises should become altogether what the Lord would have them—seasons of deep conviction of sin, of heart reformation."—*Counsels on Sabbath School Work*, pp. 113, 114.

No Sabbath school can be successful unless it inspires unselfish giving to fulfil the command of Jesus "Go and teach all nations." By accepting the matchless gift of God's love, Jesus, there comes the urge to tell others of this love. The Sabbath schools have united in sacrificing to spread the gospel.

A successful Sabbath school leads its members into sacrificial giving to tell others of Jesus' love. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Proverbs 11:25.

The daily habit of systematic study of God's Word stimulates Christian living and develops strong characters,

thus a successful Sabbath school plays an important part in the daily lives of its members.

If each part of the programme is

planned carefully and prayerfully your Sabbath school will be a success and those who attend once will want to come again.

PEACE BY STALEMATE

FREDERICK LEE

Time magazine, July 30, 1956, describes what it calls "The Missile Standoff," which to some seems to promise a new epoch of peace for the world. The weapon referred to is the intercontinental ballistic missile—ICBM, which is being rapidly developed in both the U. S. S. R. and the U. S. A. This refers to a self-operating, self-guided missile, pinpointed on a certain place thousands of miles away with a hydrogen warhead that can be set off by merely pressing a button.

Such a weapon "for the first time in human history," we are told, will



SOME OTHER DAY

There are wonderful things we're going to do

Some other day;
Quite wonderful plans we'll carry through

Some other day.
There are loving words we're going to speak,

There are burdened souls we're going to seek;
We are going to help the poor and weak
Some other day.

There are victories grand we're going to win

Some other day;
We hope to conquer besetting sin
Some other day.

There are beautiful flowers we're going to pick,

There are wonderful wreaths we're going to make
To give to the poor, the needy, the sick,
Some other day.

Ah, yes, but perchance it will be too late

Some other day;
There are many changes while we await
Some other day.

For the tender words that hearts now crave

And the wreaths of love which now we save,
May be withheld—to be placed on the grave

Some other day.



take away all chance of profit from aggressive war, since deadly retaliation will be possible even by a nation that has received a devastating blow by a sneak hydrogen attack.

"The offensive potential of the ICBM is taken clear," says *Time*, describing the missile, "travelling at 15,000 m.p.h., arching as high as 800 miles above the earth, armed with hydrogen warheads. Russian missiles might, within 30 minutes after their launching, rain ruin on U. S. cities, cause millions of casualties, raze the U. S. industrial plant.

"But with its own ICBM, the U. S.—no matter how hard hit—could still strike back with equal ferocity. Engineers say the ICBM can be hidden away in underground tubes. . . safely out of reach of the enemy's ICBM. And dummy missile sites could be scattered around by the hundreds to draw enemy fire. The dispersive possibilities of the ICBM are overwhelming: the pressure of a single finger upon a master panel in an underground stronghold would be enough to raise the fiery spume of pre-aimed ICBMs from launching pads in the Death Valley wasteland and a Rocky Mountain fastness, from the Arctic icecaps and the barnyard of a farmer near Keokuk, Iowa. The button need not be pushed by one of General LeMay's military experts; it might as easily be pressed by one surviving mechanic."

WORKS OF MAN NOT SECURE

Such a war stalemate as this missile may produce can only be temporary. History teaches us that no weapon is the "ultimate" one. Sooner or later no doubt a defence against this weapon will be found. Peace by stalemate still is a precarious one not to be trusted.

We are reminded of the wise man's

saying: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered." Eccl. 1:14, 15.

The psalmist's warning is as pertinent as it ever was: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3.

No matter what man does, he can find no permanent solution to the world's ills. Many problems that seemingly have been solved have only led to greater ones.

The Bible pictures the true situation in this world: "All have sinned, and come short of the glory of God," and "the wages of sin is death." Rom. 3:23; 6:23. Our only release is through God's way.

All the promises of frail man turn out to be vanity and lies, but as God is the same, yesterday, today and forever, His promises are sure and steadfast. To us He says: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create." Isa. 65:17, 18.

With David let us declare, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Ps. 20:7.—*Review and Herald*.

"THY DROSS TO CONSUME . . ."

(Continued from p. 8.)

for the spirit of heaviness." Isa. 61:3.

Let us then recognize adversity and the spoiling of our plans as God's opportunity to show us His love and purposes. May we see in the circumstances that bemean our pride and self-esteem, that frustrate our vain hopes and vanquish our self-sufficiency, only a challenge to trim our lamps for brighter burning. Then shall we know the triumph of Paul, who was "troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. 4:8, 9.—*Review and Herald*.

NEWS FROM

THE WORLD FIELD

YUKA HOSPITAL

RALPH S. WATTS

A FEW months ago we opened to the public our newest mission hospital in the Southern African Division—Yuka Hospital, in Barotseland, Northern Rhodesia, in one of the most isolated and remote territories in Central Africa. It is the only medical institution within a radius of many hundreds of square miles, and it brings healing service to the Lozi tribe, one of the most primitive and backward tribes in Africa. Leprosy is very prevalent among these tribes-people, along with many other African diseases.

In a short space of time Yuka Hospital has outgrown our expectations. The ward to accommodate fourteen men and fourteen women patients is still under construction, but already more than thirty in-patients occupy all available rooms in the administration building and have overflowed into the corridors.

Paddy Wallace, one of our South African nurses working at Yuka, wrote the following interesting story to us regarding the hospital activities:

"Tomorrow will mark my first year in mission work. I have enjoyed it so much. Yuka is where my heart will always stay. I love it. Perhaps it is because we have had to do so much here. Unusual problems keep cropping up, like sweeping the halls so we could have Sabbath school in the hospital when the pole-and-thatch temporary church was rained flat, and dozens of other experiences you'd never meet up with in any other place.

"For instance, when I go up to help deliver a baby at night, I have to step over about twenty patients sleeping on the floor, to get various articles from the store-room. We now have only twenty-four beds, purchased second hand from Johannesburg, but we usually have well over

thirty patients in the hospital. And what's more, the relatives of the patients also come and stay in the hospital. If we had sufficient beds we could easily admit eighty patients and keep that steady figure day in and day out.

"In the past few days we have performed ten major operations. Every day more Africans literally beg for operations. And they need the operations too. If we had space and facilities, we could perform an average of four a day six days a week, and still there would be others coming. We have patients now coming from as far away as Angola (Portuguese West Africa) and Mongu, the provincial city. For many years there has been a government hospital at Mongu, with two European doctors, but the Africans pass this government hospital *en route* to us. Dr. Coenraad Birkenstock is really busy—we could say over-worked without being guilty of exaggeration. Recently one of the Africans who came to visit the hospital said, 'Your hospital is already very famous in Barotseland.' Yuka may still be in the 'teething stage,' but it is bound to do a great work for God."

Yes, friends, it is a pleasure to commend the faithful activities of such medical missionaries as Dr. Coenraad Birkenstock, Petra Hovig, Helen Furber, and Paddy Wallace. Their devotion to duty under most trying circumstances is another bright star in our mission activities in Africa.

Already a great work is being done among the Lozi people, and remember, this newest of our hospitals was made possible by the liberal gifts of our faithful and loyal believers through the Thirteenth Sabbath Offering overflow for the third quarter of 1953. What a splendid investment! —*Review and Herald*.

No gain is so certain as that which proceeds from the economical use of what you have.—*Selected*.

Miscellany

● SOME confusion may have arisen regarding the Elementary Boarding School at Prakasapuram, listed as the youngest boarding school in the Division in the "TIDINGS" of October 15, 1956. For many years the South Tamil High School was located at Prakasapuram, but this was closed in 1953 when the school was moved to the new plant at Tanjore. Now an elementary boarding school has been opened on the same compound where one of the oldest educational institutions in South India was formerly located.

● PASTOR R. W. Shorter is expected in Poona during the next week, after an interesting itinerary in Burma. M. V. Camps will be held in the Bombay State Section during November—the Bombay State Camp from October 28-November 4, with Brother L. R. Burns in charge; and the Lasalgaon Camp from November 4-11. Pastor V. P. Muthiah will take charge of this camp which will be held near the historical Ellora Caves in Aurangabad District.

● MR. G. C. De Cruz, storekeeper in the Division Office since 1953, left Poona on October 18 for West Pakistan. We wish him well as he and his two daughters establish themselves in this new place.

● PASTOR M. E. KEMMERER left Poona on October 24 for West Pakistan where he will visit the Karachi Hospital before going on to Lahore to work with Brother R. G. Burgess.

● ON October 25 Pastor O. A. Skau left Bombay for Karachi where he will meet Professor L. R. Rasmussen. They will proceed together to visit our educational work in West Pakistan, the Northwestern India Union, and the Bombay State Section. December 3-7 will be spent in Poona where the Educational Council will be held, followed by the year-end Division Committee meetings from the 8th until the 15th. After the close of the meetings Professor Rasmussen and Pastor Skau will visit South India, Ceylon, the Northeast Union and Burma.

● PASTOR and Mrs. W. H. McGhee,

Carolyn, Billy, and Johnny, and Pastor and Mrs. M. O. Manley, Jimmy, and Bobby sailed from New York on the *S. S. Silvermoon* on September 29. We expect them to arrive in Southern Asia by the end of October. Pastor McGhee and family will locate in Rawalpindi, West Pakistan, for their second term of service and the Manleys will proceed to Vincent Hill as soon as their goods can be cleared through customs. We are very happy to welcome both these families back to the field.

● ELEVEN students were baptized on Sabbath, October 20, at Spicer Memorial College.

● BROTHER E. S. Sudarshanam sends encouraging word regarding the effort he and Brother Reginald Shires are conducting in Vizagapatnam in the North Telugu Section. They are demonstrating the use of "black light" at these meetings.

● FROM the North Tamil Section Pastor N. Rathnaswamy has also sent a good report of the meetings being held at Cuddalore.

● PASTOR F. R. Scott began an evangelistic campaign in Nugegoda during October. Pastor N. O. Dahlsten and Brother D. E. Wijesinghe are laying plans to open a series of English-Sinhalese meetings in Kandy very soon.

● THE earthquake which was recently reported in Delhi caused some damage to our house and office at 27 Barakhamba Road.

● BURMA and Ceylon are rapidly increasing their colporteur force. In September they each report having seven colporteurs in the field. As this number increases still further we will doubtless see growth in other phases of the work as the seed is sown through the printed page.—D. S. J.

NOTICE

If you require a copy of the 1957 YEAR-BOOK will you please let us have your order early so that the book can be despatched to you immediately on publication in the United States of America.

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Publishing House
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THE POWER OF LAYMEN

EARNEST, loyal believers are to bear the light in dark places.

"What is light? It is piety, goodness, truth, mercy, love; It is revealing the truth in character and life. The gospel is dependent upon the personal piety of its believers for its aggressive power."—*W.M.* p. 36.

Good men and women are needed by the Cause of God more than great men. "The world will be convinced, not by what the pulpit teaches, but by what the church lives."—*Christian Service*, p. 67.

Jesus said, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matthew 5:14, 16.

"That which will make our churches vigorous and successful in their efforts is . . . quiet, humble work, . . . patient, prayerful persevering effort."—*Christian Service*, p. 246.

—O. W. LANGE.

Southern Asia Tidings

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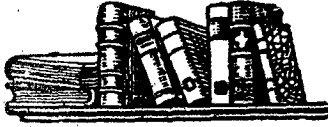
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WHEN GIVING GIFTS— GIVE BOOKS!

We have just unpacked a consignment of books from the Review and Herald Publishing Association. Readers of "TIDINGS" will be very much interested in some of these books. They will make lovely Christmas presents.

Included in the consignment was **Bible Stories**, Vols. 1-7. These books sell at Rs. 28-1-0, but there is a very liberal discount to workers and believers. Please write to the Oriental Watchman Publishing House or your own Book Depot for information.

We have a few sets of the **Hymnal** matching **Bible** combination. Bibles are without concordance. **Price Rs. 170-8-0 for the set.**

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LOOKING FOR THE BLESSED HOPE

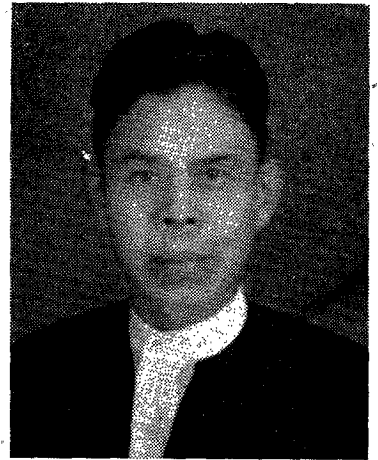
(Continued from p. 10.)

presence, all the trials and sufferings of this life will be as nothingness. . . . Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. 'Be patient therefore, brethren, unto the coming

of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.' James 5:7, 8."
—*Testimonies*, Vol. 9, pp. 286-288.

All who look to the coming of Jesus as a "blessed hope," and who with their looking combine an active preparation, will see their hopes fulfilled beyond their greatest dreams. May God keep every faithful one true until that wonderful day.

MEET OUR WORKERS



Saw Baw Dee took most of his education in our Ohn Daw and Meiktila schools in Burma. He entered denominational work in 1930 as an evangelist in Toungoo where he was associated with Pastor H. Baird.

In 1931 a teacher was needed in the Chuchaung village in the Myaunglebin area and Brother Baw Dee was called to supply the need. He taught there for two years and then he was recalled to Toungoo.

When Pastor Baird was unable to return from furlough in 1941 owing to World War II, Saw Baw Dee acted as the director of the Toungoo area. He carried this responsibility and engaged in active evangelism until 1950 in which year he was ordained to the Ministry.

Early this year Saw Baw Dee was called to work in the Chin Hills in the absence of the director of that area and at the present time is stationed in Tiddim. We trust the Lord will bless his labours in that corner of the Division field.

NOTICE

Word has come from the Voice of Prophecy that again they have been "warned" that on the expiry of their present contract with Radio Ceylon no further renewals of contracts will be permitted. This is a very serious blow to our work and we urge every member to remember this matter in prayer and daily plead with God to over-rule in some way so that His work may not be hindered.—Ed.