



Good News of

## PROGRESS in the WORLD FIELD

DUANE S. JOHNSON

IT IS a great thrill to attend a general meeting where the leaders from around the world bring their reports of the triumphs of the message. The Autumn Council is actually the biennial meeting of the General Conference. Midway between sessions of the General Conference the Autumn Council deals with the problems and policies affecting the world work of the denomination.

Of course, the chairman of this meeting is Elder R. R. Figuhr, President of the General Conference. Elder W. R. Beach is the Secretary. One of the main items of business is consideration of the budget which is presented by Elder C. L. Torrey, our world Treasurer. In addition to the home officers including the vice-presidents, associate secretaries, assistant treasurers and departmental leaders of the General Conference who reside in Washington, the officers from the overseas Divisions are usually called to this biennial meeting known as the Autumn Council. The Union and Local conference presidents from the North American Division were also present.

The membership of the denomination now exceeds one million baptized believers. There are thirteen world

Divisions and the membership in each of these was as follows at the close of 1955:

Australasian	40,868
Central European	43,144
China	21,168
Far Eastern	81,700
Inter-American	108,644
Middle East	2,010
North American	293,448
Northern European	49,455
South American	80,128
Southern African	139,911
Southern Asia	16,484
Southern European	89,258
U. S. S. R.	40,000

During the week-end services and the special evening sessions thrilling reports of progress in these various Division fields were brought to us by their leaders. Elder W. B. Ochs is the Vice-President of the General Conference responsible for the co-ordination of the work in the North American Division. It was an inspiration to hear what the Lord is doing through our 297,627 members in that great field. You will notice I have given an increase in membership in North America over that record at the end of 1955. Our workers and our people have been busy with soul winning. Every agency is being utilized to bring light to those in darkness.

Several years ago a literature evan-

gelist sold a copy of *Bible Readings* down in North Carolina. Later someone else canvassed in this same section, selling our truth-filled books combined with a subscription to one of our missionary magazines. At one home, a man who was a superintendent of one of the leading Sunday schools gave an order for the book. As he and his wife read the truths in this book and also the magazine that was coming to their home, they didn't know what to think of this strange doctrine. They would sometimes throw down the book and the magazine in disgust and start reading their own church literature. But when they could not see some of the points brought out in this, they would turn back to the Adventist book and the magazine. Finally the man resigned as superintendent of the Sunday School and he and his wife began keeping the Sabbath. They kept the Sabbath for six months before coming in contact with any Seventh-day Adventist.

Elder Ochs reported that during the past two years 37,821 had been added to the churches in North America through baptism and profession of faith. The colporteurs in that field during 1954 and 1955 sold literature

worth five crores of rupees. The publishing houses over there had total sales of over twelve crores of rupees worth of literature most of which brings the Message to men and women in these last days.

How mission-minded our people really are is indicated by their enthusiasm for the Uplift campaign. Pastor H. T. Terry who is the Bible teacher at the Takoma Park Academy just near the Washington Sanitarium, was leader of the students in first year of high school, for the uplift campaign. His group solicited more funds than any of the other classes in that institution. Brother Dan Harris and I went out one evening to have our meal at a restaurant several miles from the Academy. These students are doing a thorough work of solicitation and we were approached three times during that one evening for a contribution. These young people, of course, did not know that we were Seventh-day Adventists. They were just interviewing everyone on the street. It was good to see them engaging in missionary work rather than in looking at television, playing games with friends, or other such recreation. During 1954 and 1955 our people in the North American Division raised ten crores of rupees through the Sabbath school and Uplift work. These funds are made available to carry on our world programme.

While visiting in one of the churches in Minnesota I met a student who plays the piano accordion. She is very busy with her class work but she found time to spend twenty-six nights with the singing bands during 1955 soliciting Uplift funds. There is snow on the ground and the thermometer is below zero, but the enthusiasm and interest in the great Gospel programme runs high among our youth. Many receive their first impressions of this message through some person who is soliciting funds for the Uplift programme.

At these Autumn Council meetings the outstanding features are the spiritual messages brought by our leaders. Elder A. V. Olson, one of the Vice-Presidents of the General Conference spoke on the subject "No Compromise with Sin." Elder Olson quoted from *Testimonies*, Vol. 5, p. 463 these words: "The work which the church has failed to do in a time of peace



## Is There Room in the Inn?

ELMA HELGASON

Is there room in the inn? No, they  
sent Him away  
On that first Christmas Eve long  
ago!

Is there room in the inn of our hearts  
every day  
For the Spirit of Christmas to glow?

Is there room in the inn when the  
lonely and weak  
Bring their troubles to you and me?  
Do we give them the blessing they  
longingly seek,  
Or just close up our heart's door  
and flee?

Is there room in the inn? Do the  
Christmas bells ring  
While the door of our heart is shut  
tight?

Can we hear the sweet chorus the  
angels did sing  
While the lost are still out in the  
night?

Is there room in the inn for the best  
Gift of all—  
For the Gift God sent down from  
above?

Not a warm word of welcome, just  
hay in a stall,  
Where they cradled the Gift of  
God's love!

Yes, they left Him outside! That we  
never would do!  
And the tear of compassion soon  
starts.

Have we room in the inn? Did we  
turn Him down too  
When He knocked on the door of  
our heart?

When the helpless of earth came for  
help to our door,  
Be it humankind, bird, or a beast.  
Do we lovingly give? Nay, we must  
do still more  
We must seek out the lost, and the  
least!

Oh, what joy it is, in this labour of  
love,  
Just to know we may each have a  
part!

Then the joy of Christmas will shine  
from above  
When there's room in the inn of  
our heart!

and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith." Elder Olson pointed out that trying days are before us. The weak, unconverted, world-loving souls will be shaken out. He pointed out how the doctrines and foundations of some of the so-called Christian churches have been changing. The attitude toward the confessional in the Protestant churches in Germany was used as an example. A minister who attended a church council in Frankfurt, Germany, from August 8 to 12 of this year reports, "One of the interesting aspects of the session was the encouragement given to the reinstatement of the

auricular confession in the Lutheran church in Germany. In fact, confession has again become a practice in this church." A newspaper report concerning this move from the United Press reads as follows: "If adopted, it would reinstate one of the major dividing points between the Catholic and Protestant beliefs."

From day to day messages from our leaders including R. R. Figuhr, L. K. Dickson, H. L. Rudy, A. L. Ham, and others led all the workers attending into a deeper re-dedication of heart and life to the finishing of the work. During the session, the following call to evangelism was sounded:

"WHEREAS, The hour is rapidly approaching when the third angel's message will swell into the loud cry; and

"WHEREAS, Movements are already at work in the world which indicate that God is providentially bringing our message to the attention of millions; and

"WHEREAS, Frequent articles in the secular and religious press give evidence of a more favourable attitude on the part of many non-Adventist leaders,

"WE recommend, 1. That our ministerial workers, pastors, evangelists, and departmental secretaries throughout the world be urged to prepare the members of our churches to act their part in a programme of total evangelism by the whole church.

"2. That our conference leaders with their committees study carefully their respective territories and make plans to enter every unworked area as rapidly as possible.

"3. That our members be instructed in the art of conversational evangelism as an effective method of witnessing to their friends, neighbours, labour and business associates, thus following the example of our Lord and the apostolic church.

"4. That ministerial institutes be held wherever possible, to deepen the spiritual life of our workers and prepare them for the part they must act in this great hour of advance; that at such institutes special study be given to the great fundamentals of the gospel of Christ and thus help our ministers present in a stronger and more effective way the fullness of Christ and His saving grace, in the setting of present truth.

5. That a call be made to the entire church through our administrative leaders, pastors, evangelists, and elders, summoning our whole membership to full consecration of life and urging that we enter into a fellowship of prayer, knowing that the high objectives of our God for His people can be brought about only by the outpouring of His mighty Spirit of power."

It is fortunate for each one of us that we know the message and that we can have a part in this wonderful work. God's programme is marching forward to a successful conclusion.

Experience is something I always think I have until I get more of it.—*Burton Hillis.*



"AND there were in the same country shepherds abiding in the field—"

Nineteen hundred years ago Luke wrote it. Today the story echoes round and up and down and through the world.

"And, lo, the angel of the Lord came upon them—"

It is amazing how much of the vocabulary of Luke's story the world knows, but how little of its thought.

"For unto us is born this day in the city of David a Saviour which is Christ the Lord."

The world knows the story, but how few know the Saviour.

We have grown up with the syllables of the story. The carols, the starlight, the stable straw, the angels, the Wise Men, the joy, the gifts, the trees, the holly—. Yes, and the shopping, the baking, the wrapping, the rushing, the paying for months after the holidays have gone.

We have grown up with the story, but all of it is only tawdry tinsel unless we know this Jesus of whom the story tells. Who is He? Why did He come? Two-thirds of the people in this world know nothing about Bethlehem, so 'tis said. Could you explain the story to them? Could you tell them who this Jesus is, and why He came? What is the Bethlehem story?

Is it only flimsy fiction made of straw and stars? Did Jesus really live? If He did, was He only a prince of good will, a good man who thought up the golden rule?

Settle it once for all. Jesus was more than just a good man. He claimed to be the Son of God. He told the truth, or He lied. This Jesus, then, is and must be exactly who He claimed to be—the Son of the living God.

If He is the Son of God, why did

## WHAT IS THE BETHLEHEM STORY?

MARJORIE LEWIS LLOYD

He leave heaven and come to earth? What is the story? Can we get behind the words and the wrappings, the syllables and the tinsel, and find the real story of what happened at Bethlehem in all its lovely simplicity?

The story in its simplest form is found in that best-loved text: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We know the syllables, but have they reached our hearts? Do we know that God gave His Son—not loaned, but gave Him to a fallen race, never to be returned? And He gave Him not to a race of people endowed with



## CHRISTMASTIDE

VIVIAN A. PAICE

Ring out, ye bells, at Christmastide,  
The Saviour's birth reveal.  
Stand wide, ye gates of Bethlehem,  
As we in reverence kneel.

Behold the lowly manger  
Wherein the Christ-child sleeps.  
While Mary, virgin mother,  
Her loving vigil keeps.

Hushed is the cattle's lowing.  
Naught breaks the Master's rest,  
For they, though lowly born like He,  
Are by His presence blessed.

Draw near, draw near, and worship  
This Babe of Bethlehem.  
He is your king, the king of kings;  
All hail His holy name.

Star of Judæa, shine above us,  
With His dear love our hearts instill.  
Till He returns to dwell among us,  
Star of hope keep shining still.



natural immortality, but to a people who *could* perish, *would* perish, without Him. That is the story.

#### THE GOSPEL OF SALVATION

"And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." That is the gospel—not a gospel alone of forgiveness but a gospel of power to stop sinning. That is what the angels were singing about over Bethlehem.

You can read it in Isaiah's fifty-eighth chapter. You can read it in the fifty-third chapter. Jesus Himself read it from the sixty-first (see Luke 4:16-21). Isaiah knew far more about the Babe of Bethlehem and His mis-

sion than the world today has learned.

Why did Jesus come to Bethlehem? Look back into heaven's past. Listen until you hear the first note of discord's ugly song clanging against heaven's perfect harmony. It was a harsh, repeated chant that made of God a tyrant. It was to counteract this opera of sabotage that the angels sang their lovely song over Bethlehem—a song that expressed God's real thoughts toward men, that revealed the unselfish love and true character of God, a song that brought peace and good will. That is how Heaven feels about earth. That is why the angels sang, and that is why Jesus came to earth. The Bethlehem story is the story of God's supreme effort to  
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and enjoyed a very pleasant Sabbath in Keenè among many old friends. On Sunday morning I headed out from Dallas for Nashville where I was pleasantly surprised to be met by Brethren Kimble, Meleen, and Loasby. We drove directly to the home of Brother and Sister H. C. Alexander, and there Brother and Sister N. C. Wilson, Mrs. R. H. Pierson, and Mrs. Meleen were awaiting us. We had a good dinner and an enjoyable evening together. The next day we drove out to where Brother and Sister Morris are living and visited with them. All of these old workers asked about many of you and pass on their greetings.

Then the time of visiting and personal contacts came to an end and I flew on into Washington to attend the Autumn Council and the pre-Council meetings, beginning October 14. It was a privilege to meet with our leaders from the various Division fields around the world and to work with them on the problems that face us as a people in many sections of the earth. Brother Figuhr and his co-workers gave a strong spiritual lead to the entire programme day by day, and even though the days were full it was a joy to have fellowship with such a consecrated group of workers. Each division field was fairly represented by its officers and the missionaries home on furlough, together with the union and local conference presidents of the North American Division, and the heads of our medical and educational institutions. When they were all together it made up a very large congregation of men who are fully devoted to the cause of God and who carry heavy responsibilities.

The council closed on October 30 and Brother D. S. Johnson and I caught the plane on October 31, heading back toward our field. We spent one day in London visiting our press and sanitarium there, then we went on to Stockholm to spend Sabbath with our believers and visit the school which is about fifty miles out of the city. The weather was very cold indeed, and such a contrast to that which we are accustomed to in our Division. But wherever we went, whether it was in the homeland, in the Far East, or on the Continent of Europe, we found our believers knit

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## AROUND THE WORLD IN 60 DAYS

O. O. MATTISON

(Continued)

On Tuesday night we left here, looking forward with keen anticipation to meeting our daughters and their children early Wednesday morning in San Francisco, and we were not disappointed. (Now read on.)

**T**HERE they were, and as grandma and grandpa met their daughters and their grandchildren, several of whom we had not seen, we were given a little foretaste of what the reunion in heaven will be like. We soon made ourselves at home in Sacramento, and while there took a run up to Pacific Union College where we spent an enjoyable week-end with the Higgins and Borrowdale families and Mrs. Brewer-Bradley who used to be with us in Chichokimallian. Many old friends of India were there and they all wish to send their greetings to friends here.

After spending a few days with our children in the north we headed south and spent some very profitable and enjoyable days around Los Angeles and Pomona. We travelled on down to San Diego and Paradise Valley and met the Doctors Lindholm and Clark and others who had formerly

laboured in India. While in Pomona we attended a large gathering of former workers from India, and the following desired to send their greetings to friends back here: John Quinn, S. O. Martin, J. M. Hnatyshyn, A. E. Nelson and family, T. J. Michael, Miss Sandberg, Miss Tuckey, R. S. Lowry and family, Dr. Russell James and family, Dr. and Mrs. Rothe, Miss Rose Boose, Brother and Sister J. B. Carter, Eric Tarr, Mrs. J. F. Enoch, E. R. Reynolds and family, I. F. Blue and family, Brother and Sister Stout, the Drs. Eden and Dunbar Smith and their families, Miss Lucy B. Cooke—one of our old pioneer missionaries who came to India in 1906, Dr. Shearer and family, H. Walls and family, Eloise Carter-Hiscox, Dr. Jantzen, the Macketts and the Nelsons. No doubt there were others, but these are the names I wrote down.

All too soon it was time for me to go on to Washington while Mrs. Mattison stayed back with the children. I spent three days in the place where I was raised as a boy

**CEYLON UNION**

President: L. F. Hardin

Secretary-Treasurer: M. M. McHenry

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**A NEW AREA ENTERED**

L. F. HARDIN

WE HAVE a new church group in Deganwella and when I visited them recently it was a real joy to see these new believers come together early on Sabbath morning to sing songs of praise before the Sabbath services began. The members do not go home after the service but stay near the church to eat their lunch after which they gather together again and sing gospel hymns until time for the afternoon service. When the service is finished they still remain in the church singing songs until the Sabbath is past. Then they return to their homes having spent a blessed day with God and His people.

Brother E. D. Wijesinghe, our worker in Deganwella, started working in a nearby village among the Rhodia people. Never before have we given the message to this class of people. They are very poor and are looked upon as outcasts, but we know they too must receive the gospel. Several of the Deganwella church members with Brother Wijesinghe and the writer visited this village to have the first meeting. We gathered a large group together by the side of one of the houses and sang songs and choruses in the Sinhalese language. After a word of prayer, Brother Wijesinghe showed pictures from a Sabbath school picture roll and told them the simple stories of Jesus and of His great love. These people are interested and want to know more. Several of the children want to come to our church school next term. Before coming to school they must have some clothes. They wear very little clothing as they are very poor. However, several of the church members are arranging to get some cloth and the tailors in the church will make some garments for them free.

We pray that as the meetings continue in this village, God's Spirit may touch the hearts of the people and give us a harvest of souls.

Pastor Scott has a large number of very good interests as a result of the effort being conducted in the tabernacle at Nugegoda. We trust these interests will develop into candidates for the kingdom of God.

Several of our evangelists are having good success in preaching the message in difficult places. The Lord's Spirit is being poured out and hearts are being reached. When the work is finished and Jesus comes in the clouds of heaven, surely many souls will be gathered into His kingdom from this corner of His vineyard.

**CHILDREN'S SERVICES IN NUGEGODA**

MANONEMANIE ATTIKEN

THE glorious Advent message is being proclaimed again at the "Voice of Hope" auditorium in Nugegoda, Ceylon, by Pastor F. R. Scott. This series of meetings commenced on October 18.

I wish to bring to the "TIDINGS" readers one phase of the activity of this evangelistic effort—the children's services. Over 150 children, from 4 to 14 years of age and of various faiths, attended these meetings every Monday and Wednesday.

The "Gospel of the Kingdom" has been brought home to the children in a simple way by songs and stories of this grand work are Pastor and Mrs. F. R. Scott and Mrs. M. M. McHenry. We also enjoyed the piano and violin solos given from time to time by Jimmy and Linda Hardin, Milondale and Clarrine McHenry.

We have twenty lady teachers to take care of the children and the teachers themselves are instructed by Mrs. Scott every Sunday on how to conduct the children's classes. The craft work done by the children is given to them to take home after the meeting. This pleases them greatly and serves as an attraction and inspiration to be regular at the meetings. Mrs. L. F. Hardin, the Chalk Artist, draws pictures during these meetings

and the lovely scenes on the board take the minds of the little ones to the great Architect and designer of the Universe—the Lord Jesus.

Our hearts thrill to see the mighty works of the Spirit for a greater gathering of souls. May the Lord bless the efforts of all who have a part in the finishing of His work.

**PUBLIC EVANGELISM IN JAFFNA**

BERNARD PINCHE

THE workers who are placed in unresponsive places have to face continuous discouragement. Therefore when a baptism does take place it brings overwhelming joy. It brings the satisfaction that is experienced by a weary traveller when he reaches an oasis after traversing a long time in the desert.

Regardless of past discouragements we ventured out for God in public evangelism again. We secured a small hall seating about seventy-five and set it up as a little shrine of beauty. Our special endeavour during this series of meetings was to bring the message closer to a section where cottage meetings and literature had already prepared the way.

Our opening night was August 12. The Lord gave us the needed encouragement by bringing in an attendance which more than filled the hall. Throughout the campaign (36 meetings) there was a steady and regular attendance (except on one night) which filled the hall.

A special feature was the Saturday night services which were devoted to the children. We selected simple stories from the life of Jesus and these programmes contributed in a large measure in breaking down prejudice and building up our attendance. There were moving sessions some nights as children and parents, *en masse*, responded to the altar calls. This work for the lambs has brought good contacts in several homes.

There were certain elements at work to thwart our attempts of preaching God's message for the times, but the Spirit of the Lord had impressed the minds of those who attended regularly. Their confidence has been gained. A branch of goodwill has been built up and we know that

in God's harvest time the treasures will be brought in.

We were fortunate to have with us several friends who rendered valuable assistance during the week-ends. Elder A. A. Esteb addressed the gathering one night. Pastors O. W. Lange and N. O. Dahlsten accompanied Elder Esteb. Pastor and Mrs. V. D. Koilpillai were with us for two nights. Pastor F. R. Scott conducted one meeting. Mr. and Mrs. A. W. Robinson, Pastor and Mrs. L. F. Hardin, Mr. and Mrs. M. M. McHenry and Mr. S. O. Nugara were also with us for special week-end programmes.

On November 4, we conducted a baptismal service at the church at which time two were baptized. We are expecting a baptism of two more candidates in the next few weeks. In this field where the acceptance of the message is slow we consider this a major victory. The attendance at church has increased and while hearts are still warm and in the valley of decision regarding eternal issues we are laying our preliminary plans to carry forward the battle of the Lord

by another effort toward the end of January.

A poet-historian writes of the entering into Edinburgh by Randolph Murray, the lone survivor of the battle of Flodden Field. To an anxious group of listeners Randolph conveyed the distressing news of the virtual annihilation of the flower of Scottish youth and the death of their beloved King James. Seeing the discouragement registered in the faces of all present, Randolph pulled out a war-torn, ragged flag from his breast and cried:

"Never yet was royal banner steeped  
in such costly dye;  
It has lain upon a bosom where no  
other shroud will lie.  
Sirs, I charge you, keep it, keep it as  
a sacred thing,  
For the stain you see upon it is the  
life blood of your king."

Realizing that we have been entrusted with the responsibility of carrying the blood-stained banner of Prince Emmanuel, we pledge to wage the battle with unbounded enthusiasm until every sincere soul in our vicinity is garnered into the Kingdom of God.

## TRUTH FOR YOUTH

*Many who profess to be Christians spend so much on dress that they have nothing to spare for the needs of others. Costly ornaments and expensive clothing they think they must have, regardless of the needs of those who can with difficulty provide themselves with even the plainest clothing.*—*"The Ministry of Healing,"* p. 207.

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*When those who know the truth practise the self-denial enjoined in God's Word, the message will go with power. The Lord will hear our prayers for the conversion of souls, God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father.*—*Mrs. E. G. White in "The Review and Herald,"* Dec. 1, 1910.

cause, always see the best in others, and faithfully uphold our standards, including those of health reform? Will not the influence of a right example in such practices go far toward assuring the salvation of the children?

## MORE IMPORTANT THAN WORDS

Writing in the *United Presbyterian*, an author has stated: "You're so engrossed in thinking about the things you're consciously trying to teach your children, that you don't begin to realize how much you unconsciously pass on to them. Your speech is a minor item. They are also absorbing your attitudes, your prejudices, your standards of living. These are the things which stick with them far more lastingly than the precept you painstakingly iterate to them with definite pedagogical intentions."

Perhaps this is a startling thought. But it is all too true. From the pen of divine inspiration, we read: "The looks, the tone of the voice, the actions—all have their influence in making or marring the happiness of the domestic circle. They are moulding the temper and character of the children; they are inspiring or tending to destroy confidence and love. All are made either better or worse, happy or miserable, by these influences."—*Testimonies*, Vol. 7, p. 50.—*Review and Herald*.

## THE INFLUENCE OF PARENTS

K. H. Wood

**I**NFLUENCE is a tremendous power to be reckoned with—in the church, at one's place of business, or at school. But probably its greatest potentialities, either for good or evil, are found in the home. This is especially true with parents, for the children will in all likelihood be moulded by their example. What the parents want their children to become they themselves should now be.

Dr. Robert J. McCracken, pastor of Riverside church in New York City, has stated: "I incline more and more to put the stress on personal example. We must be religiously what we want our children to be. They are sensitive to inconsistency. If we want them to be honest and just we must be honest and just. If we want them to attend

church we had better set them an example of regular church attendance. We cannot lead an essentially materialistic life and expect them to be spiritually sensitive."

Parents would do well to give serious thought to their influence in the area of religion, not just in the matter of church attendance, as suggested by Dr. McCracken, but in related practices as well. For example, what effects will result to the characters of children if the parents criticize the ministry, point out the faults in the school-teacher, or are lax in supporting certain of our church standards? On the positive side, what will be the result if parents regularly hold family worship, deny self in order to give sacrificially for the

## WHEN JOINING THE CHURCH MIGHT DESTROY YOUR HOME

(Continued)

CARLYLE B. HAYNES

"The day you go out these doors to be baptized by, and to join with, these religious cranks, just plan not to return. This will no longer be your home. You no longer need to look upon me as your husband. When you go, please go with the clear understanding that you are turning your back on your husband and home. I shall not want to see you again." (Now read on.)

AND he walked out, leaving her to face the problem of her life.

It was then that she confronted me with the question.

"What shall I do now that my husband has told me that if I am baptized I must leave home and not return?"

It staggered me. I said: "I dare not decide such a matter for you. Only you can make such a decision. It must be your decision wholly. Only you will have to bear the consequences of it. I cannot counsel you to leave your husband, to go contrary to his will, to destroy your home."

"Can you give me any counsel at all?"

"Yes, I can. I feel entirely clear and wholly safe in counselling you to follow your conscience, to obey what you believe to be God's will for you as you may be convicted by His Spirit, who is our Counsellor directly from God. Tell me what your conscience tells you to do."

"Ever since baptism was explained to me from the Bible I have believed I should be baptized."

"Do you believe that conviction is from God?"

"I am sure of it."

"Then you are justified in following God's leading."

"Do you mean I should be baptized?"

"Is not that what your conscience tells you to do?"

"Yes."

"Then do it."

"But my husband?"

"Do you think he meant what he said?"

"I never knew him to be more positive, more emphatic."

"Do you want to see him saved?"

"That is my dearest wish."

"Does he know you believe the truths you have heard?"

"Indeed he does."

"What will he think of your religion if you do not carry out what you believe?"

"Oh, I never thought of that! Yes, for his sake I must do what God has shown me to be right. But, when I am baptized?"

"Do not try to decide that now. Follow God's leading all the way He directs your steps, do all that He tells you to do, walk in all the light He gives you, and then trust Him to continue to guide you into and through and out of the area you cannot now see, and regarding which you now have no light. He will disclose your way to you, and shed light upon your later path when you have gone all the way He now leads, followed in all the light He gives."

She was comforted, and returned home fully determined to be true to God.

### EVENING

MAYBELLE NORTHROP

The rush of the day is over,  
The hush of the evening is here,  
The calm that brings peace of spirit  
And quiets all turmoil and fear.

We thank Thee, O Father, for evening;  
How sweet then to pause in the way  
When the hours of toiling are over  
And our tasks are all done for the day.

At last when life's evening is falling,  
And we stand at the setting of sun,  
May our hearts be at peace with assurance  
That the work that You gave us is done.

Baptismal day came. She appeared with her suitcase of extra clothing. Before two thousand curious on-lookers she witnessed to her faith, and was buried with her Lord in baptism.

When she was dressed, she sought me out and asked, "Where am I to go now?"

"Home."

"I was told not to return if I was baptized."

"I know. Notwithstanding what you were told, you belong at home."

"I was told it was no longer my home."

"That does not make it true. It is your home. You belong there, and you belong with your husband."

"He said I was no longer to consider him my husband."

"That does not change the fact that he is your husband, and his home is your home. Go there; go to him. And God go with you."

We had prayer together. I never heard a prayer such as hers. She did not pray for herself, other than for guidance. She prayed, so very earnestly, for her husband. And then I sent her home.

Later I learned from her what happened. She opened the gate to the front yard, and as she did so her husband opened the front door and looked down at her. By her side she carried her suitcase with her wet clothing in it. He looked at her up and down, this woman who had deliberately disobeyed him. He said, "Mary, were you baptized?"

"Yes, John."

"After I told you I forbade it?"

"Yes, John."

"I told you not to return here. Why have you done so?"

"Because I belong here. This is my home, I have no other. I have come home to you. This is my home, and you are my husband."

Once more he gave her a long look, a look of searching appraisal, a look of wonder. And then he said, "Mary, come here."

She mounted the steps and stood by him. He took her in his arms and said, "Mary, I love you more than I have ever loved you. You are very precious to me. I am glad you came back. This home is indeed your home, and I am proud to be your husband."

(Continued on page 13.)



FOR ADVENTIST YOUTH



# THE THIRD WAY

SPENCER W. BURROWS

**T**H**E**R**E** are mice, and there are mice! This mouse was very difficult. The proverbial cheese he avoided! Either he harboured a perverted taste (as rodent tastes go) or he possessed a crafty suspicion of the common strategies employed by human beings against mice.

"We've got to use something besides cheese," I complained to my wife, as we waged a battle for home occupancy with the determined little opponent.

"Let's try bread and butter," she suggested.

That did it! He discovered the new menu in a spot where traps for mice were not usually found—and he yielded to temptation. The mouse kingdom lost one member, and our right to sole occupancy of the house was settled. Before the bothersome little vermin had been eliminated, however, he had chosen a way that seemed right to him—but it ended in death!

Did you know that there is a "way" like that for men, perhaps we could label it "the third way"? Jesus mentioned two ways in His sermon on the Mount. One He described as the broad way with a wide gate; the other He pictured as narrow, with a strait gate. The results of entering these two ways are clearly stated: Enter the narrow way, the destiny is "life"; enter the broad way, the destiny is "destruction." Just as clear as that!

But this third way is different. The wise man described it like this: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. To mere human sight it often appears to be the narrow way, but its destiny is that of the broad way. **BEWARE!** It looks right, but it is wrong!

Note the dangers of this third way. To begin with it is evidently a way that runs contrary to God's command-

ments, else it would not end in destruction; yet on the surface it does not appear to be the path of disobedience!

Satan usually employs one of the two following methods with which to start people down the "third way." First, by the deception of unintentional disobedience. Abraham fits into this pattern. God had promised the patriarch a son. But this would require a two-fold miracle. Sarah, his wife, had never been able to have children; and now she was too old. So Abraham decided to help God out, simplify the plan, and by-pass the necessity for a miracle. The result was Ishmael, son of Sarah's handmaid, Hagar.

Surely we cannot label this as acting in harmony with God's will, yet the Bible has not recorded it as wilful, deliberate disobedience. Abraham probably harboured no thought of impudently running contrary to God's plan; in fact, he may have been deluded into thinking that he was carrying out God's purpose. His great mistake was in not consulting with

God before moving on his own initiative. He took a way that *seemed* right, but it was wrong—very wrong! Unintentional disobedience.

Second, there is the deception of disobedience through self-justification. This was the method that made the way seem right to King Saul. God's instructions to destroy Amalek and all that he had, including his livestock, could not have been plainer. Why did Saul disobey? He answers:

"The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." 1 Sam. 15:15. What a reason! Apparently here is high regard for the tabernacle service! Save the very best animals, the ones without spot and blemish, and dedicate them to the Lord! But God took away Saul's kingdom that very day.

And r e m e m b e r Uzzah? He ventured into the same kind of disobedience. Under penalty of death, no man was ever to touch the ark of the covenant except those who had been especially designated. (See Num. 4:15.) But one day the sacred ark was being moved from Kirjath-jearim to Jerusalem on a cart drawn by two oxen. Uzzah and Ahio were driving the cart. The oxen stumbled. The ark tipped dangerously. Uzzah put forth his hand to steady it.

Was this not justifiable? Was this not a holy regard for the well-being of the most sacred article of the sanctuary? True, God had warned that no one but Aaron and his sons



## REPORT IT!

ELDER C. E. GUENTHER, Associate Secretary of the General Conference Home Missionary Department, reminds us of the following important reasons why church members should report the missionary and welfare work they do.

1. It glorifies God.
2. It wins friends and support, including financial support from the world.
3. It provides valuable information to secretaries and church leaders.
4. It encourages and stimulates the Lord's work.

Certainly one should never report

the work he does to glorify himself or to show how much he has done, but by rendering a report, realize how little he has done and be prompted to do more. By giving our report we are making possible a fuller picture of the work being done by God's people. This report, when read by, and when made known to, Government leaders and business men, glorifies God and brings a favourable opinion upon His work.

Let every believer work for his friends and neighbours and so have a good report to render.—O. W. LANGE.





should ever place a hand upon it, but was it not about to topple to the ground and under its own tremendous weight possibly break in pieces? Uzzah would save it! But the moment he touched the sacred article God smote him, "and there he died by the ark of God." Uzzah took the way that seemed right, the way that seemed sensible and logical to him. But he died! The disobedience of self-justification!

An Adventist mother with a family of six children was not paying tithe. The income was limited. Six children are expensive.

"Do you really think God expects me to pay tithe, with six children to care for?" the mother asked me. Saul would say: "No, your case is different!" Uzzah would answer: "No, the Lord will understand." Nevertheless, divine counsel leaves no open door for disobedience of any kind.

"You cannot afford to lose the blessing of God," I said.

A church member was embarrassed one Sabbath morning when he was discovered studiously reading the morning newspaper.

"Signs of the times!" he explained quickly. "Signs of the times in every-column!" Disobedience followed by self-justification—one gate into that tragic "third way" that *seemeth* right.

Are we following the counsel that the Lord has given us on healthful living, or are we trying a "way" of our own, accompanied by soothing explanations?

Are we dabbling with worldly pleasures and entertainment, at the same time convincing ourselves that it is excusable?

*Beware of the third way!* The enemy of souls, with great cunning, superior intelligence, and centuries of experience, is ever preparing traps and baiting them with care to ensnare his victims. He knows the wicked value of that "way that seemeth right unto a man," and he is directing men and women into that way with great success. Your protection and mine is to obey God implicitly, unquestioningly, with no attempt to justify the forbidden ways of our own choosing. Then, and only then, will we be certain that we are on the path that is narrow, whose destiny is life eternal.—*Review and Herald*.

## Sabbath School Lesson Help

by HARRY W. LOVE

Associate Secretary, General Conference Sabbath School Department

For Lesson 2, January 12, 1957

### THE RECEPTION OF JESUS

THIS week we study another nativity announcement (Matt. 2:1-12; Luke 2:8-32). Last week the pre-natal announcements were couched in the future tense: "Zacharias was told thirteen times of John: 'He shall . . .';" to Mary eleven times Gabriel said of Jesus, "He shall . . ."; to Joseph the angel spoke three times in the same way.

When "the angel of the Lord" came to the shepherds, he spoke of the accomplished fact of the atonement: Christ "is born." "Where is He that is born King of the Jews?" asked the wise men. Satan detests the very name of Jesus (*Testimonies*, Vol. 1, p. 296), and now he was to meet Him in a confined battleground for intensified and final decision in the conflict of the ages. Satan knows the prophecies (*The Desire of Ages*, p. 115), and he must have determined to destroy Jesus on earth at all costs (*Ibid.*, p. 65).

#### God's Good News

"There were . . . shepherds abiding in the field." Edersheim thinks that the shepherds were selected men caring for the chosen flocks for Temple sacrifices, because ordinary shepherds "were under the ban of Rabinism, on account of their necessary isolation from religious ordinances" and for other reasons.

"The angel of the Lord came upon them (stood by them)." In Acts 12:7 the same word is rendered "came upon him," meaning "standing by" Peter in prison; and in Acts 22:20 it is used of Saul "standing by" approvingly at Stephen's death. God's angels are always standing by those who are intent on doing God's will.

"Glory to God. . ." Here is heaven's absorption in the greatest news ever given to men. "And seeking the most worthy hearts to which they might communicate it, they found them in the simple shepherds, living

the life of contemplation and prayer in the suggestive fields where Jacob had kept his flocks, where Boaz and Ruth had been wedded, and David, the great Old Testament type had spent his youth, and there, by the study of the secrets and needs of their own hearts, learning far more of the nature of the Saviour who was to come than the Pharisee amidst the religious pomp of the temple, or the scribe burrowing without the seeing eye among the prophecies of the Old Testament."—James Stalker, *The Life of Jesus Christ*, p. 14.

"His name was called Jesus" (Luke 2:21), in harmony with Gabriel's command (Matt. 1:21). The pre-natal naming would not be remarkable to the little family, for Ishmael (Gen. 16:11), Isaac (Gen. 17:19), and Josiah (1 Kings 13:2), had been so named.

The parents' presentation of a first-born son (who must be sacrificed or redeemed, Ex. 13:11-16), their payment of redemption for something belonging to God, were indications of the holy family's punctilious observance of the law (Num. 3:13; Luke 2:27). See also *The S. D. A. Bible*

Let the Thirteenth Sabbath Offering Overflow to South Africa be the expression of our love to Jesus this Christmas season.

Commentary, on Luke 2:22.

"There was a man . . . Simeon." "Simeon combined the three characteristics of Old Testament piety: 'justice,' as regarded his relation and bearing to God and man: 'fear of God,' in opposition to the boastful self-

righteousness of Pharisaism: and, above all, longing expectancy of the near fulfilment of the great promises, and that in their spiritual import as 'the Consolation of Israel.'—Edersheim, *Life and Times of Jesus the Messiah*, Vol. 1, p. 198.

"Lord, now lettest Thou Thy servant depart in peace," et cetera. This beautiful song came by "the spirit of prophecy" (*The Desire of Ages*, p. 55) from this devout man. "He would fain wait among the living till the appearance of the 'Consolation of Israel'—the familiar name by which his race . . . had come to speak of the long-expected Messiah."—Geikie, *The Life and Words of Christ*, p. 84.

Simeon's word for "Lord" (despotes) is used of God "almost always of the relation of a master and the slave who is such by inheritance or purchase (Acts 4:24; 2 Peter 2:1; Jude verse 4; and Rev. 6:10, are the only other instances of its use). Simeon speaks as a slave who, through the night of long, weary years, has been standing on the watch-tower of expectation, and is at last set free by the rising of the Sun."—Ellicot's *Commentary*, on Luke 2:27.

As Simeon finished there came an aged woman of Asher who had spent her youth in the days when the Maccabees (165-63 B. C.) still ruled Palestine and the Jews centred their Messianic hopes on this national dynasty. The Maccabees had arisen as national heroes when the Syrian king Antiochus Epiphanes, suspicious that a group known as the "pious" (the fore-runners of the Pharisees) were too friendly with his Egyptian enemies, had sacked and despoiled Jerusalem, and then savagely set about destroying the Hebrew religion. A pig was sacrificed to Zeus on the great altar of burnt sacrifices, and food offered to idols was forced on the Jews.

Then arose their champion, Judas Maccabaeus ("the hammer"), who swept the enemy before him and seemed to be the saviour of his people, till he was defeated and killed by the Syrians in 161 B. C. His brothers carried on, and Judæa became independent. The later Maccabees became high priests, however, meddled in politics and war, quarrelled among themselves, falling victims to the Romans in 63 B. C. and

Israel's hopes of Messianic fulfilment in the Maccabees crashed to the ground.

#### ANNA AND THE WISE MEN

Now Anna, the prophetess in days when there was no prophet, thanked God for the lowly Jesus, "and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:38.

"There came wise men from the east." They saw the glory over the Bethlehem shepherds, and studied anew certain Hebrew prophecies (*The Desire of Ages*, pp. 59, 60) with other earnest philosophers and men of science.



## Sabbath School Lesson Help

For Lesson 3, January 19, 1957

### THE EARLY LIFE OF JESUS

THE almost complete silence of the Gospels regarding the thirty years of Christ's life in Nazareth was too much for some in the early church. There soon appeared the Apocryphal gospels, which pretended to fill in this period with fantastic, meaningless miracles.

The best comment on the wonderful silence of these years is found in our first Scripture passage this week (Luke 2:39-52): "And the Child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Verse 40.

"Filled with wisdom" means more exactly, "becoming filled with wisdom." "The powers of mind and body developed gradually, in keeping with the laws of childhood."—*The Desire of Ages*, p. 68.

Every year the Jewish family went to the Jerusalem Temple for the Passover (Luke 2:41), one of the three obligatory festivals (Deut. 16:16), but the first visit of Jesus (and the one break in the silence) was "when He was twelve years old" (Luke 2:42; compare *The Desire of Ages*, pp. 75, 78). At thirteen a Jewish youth became legally "a son of the law," though the age in practice was advanced to eleven or twelve. Then he became accountable for personal observance of the ordinances of the law.

This had some bearing on the

When Herod heard their story, his dark mind conceived the slaughter of the innocents (Matt. 2:16). When God guided the magi homeward without seeing Herod, the plan was executed, and "a voice was heard in Ramah, lamentation, and bitter weeping." Jer. 31:15.

This evil stroke failed, for God had sent the holy family into Egypt to stay till the tyrant was dead (See *The S. D. A. Bible Commentary*, on Matt. 2:19-23). Finally, the angel took the little family to the obscurity of Nazareth, where for thirty years he protected "the Lord's Christ" in a hostile world.

eagerness with which Jesus accepted His new responsibilities as He sat "in the midst of the doctors, both hearing them, and asking them questions." Luke 2:46.

Mary and Joseph saw "divinity . . . flashing through humanity. . . . His words started a train of thought that would never be forgotten."—*Ibid.*, p. 81; see *The S. D. A. Bible Commentary*, on Luke 2:48. That the youth presented Himself in this school of the rabbis "as one thirsting for a knowledge of God," that He should engage these learned men so that "they were amazed at His answers" (see *The Desire of Ages*, pp. 78-80) was in large measure due to Mary's character. "The song which she poured forth on the subject of her own great destiny shows her to have been a woman religious, fervently poetical, and patriotic; a student of Scripture, and especially of its great women, for it is saturated with Old Testament ideas, and moulded on Hannah's song; a spirit exquisitely humble, yet capable of thoroughly appreciating the honour conferred upon her. She was no miraculous queen of heaven, as superstition has caricatured her, but a woman exquisitely pure, saintly, loving, and high-souled."—Stalker, *The Life of Jesus Christ*, p. 20; compare *The Desire of Ages*, p. 70.

"Before He could talk plainly," a

child of pious Hebrew parents "would begin to commit verses of Scripture to memory," and was soon taught a thrice-daily prayer and one for thanks at meals (Burgess, *Life of Christ*, p. 55). That the mind of Jesus was ever filled with a profound scriptural and spiritual insight, is an eternal tribute to parents who did not fail their children.

#### WITH GOD IN THE WILDERNESS

John was called to do the greatest work ever committed to man (*The Desire of Ages*, p. 100), and for this special preparation was necessary. "A silence, even more complete than that concerning the early life of Jesus, rests on the thirty years and more, which intervened between the birth and the open forthshowing of John in his character as Fore-runner of the Messiah."—Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 1, p. 260.

The best comment on this second silence is also in the words of Scripture: "And the Child grew and became strong in character, and lived in the desert till the time came for Him to appear publicly in Israel." Luke 1:80, Weymouth, 1913 edition. (Compare 1 Sam. 2:26 on the child Samuel.)

John, evidently orphaned in youth, adhered to his Nazarite vow of total abstinence, uncut hair, separation from all pollution. Samson (Judges 13:5; 16:17), and the Baptist were consecrated by their parents as perpetual Nazarites; others took such vows temporarily.

"John the Baptist . . . received his early training from his parents" (*Testimonies*, Vol. 8, p. 221), hence his fundamental concepts, like Christ's, were based on the Scriptures. Then the desert solitude took him away from the religious laxity of institutional religion. Stern discipline helped to overcome his natural self-distrust, but he was not morose and gloomy even if his personal habits were ascetic.

"With awed yet exultant spirit he searched in the prophetic scrolls the revelations of Messiah's coming,—the promised Seed that should bruise the serpent's head; Shiloh, 'the peace giver,' who was to appear before a king should cease to reign on David's throne. Now the time had come. A Roman ruler sat in the palace upon



WE HAVE read somewhere of a woman who said of her neighbor, "Yes I forgave her, but I was cool for a time so that she would know she had better not try that again." But there can be no true forgiveness where any root of bitterness is harboured in the heart. One who experiences the spiritual joy of forgiving an enemy knows that it is one of life's supreme delights. That joy fails to materialize, however, if any hardness of the heart belies the words, "I forgive you," even though they come from smiling lips.

The true spirit of forgiveness is illustrated in the definition given by a small boy. "It's the scent the flowers give out when they are trampled on," he said. It is the perfect example of what the Saviour meant when he said, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39.

There are those who say, "All right, if I must forgive him, I will. I'll do my duty if it kills me." Such

## MAY I PROVE I'VE BEEN WITH JESUS

H. M. TIPPETT

grim resolutions are entirely foreign to the spirit of forgiveness. Mercy is not an obligation, it is a grace, one of the fruits of the spirit. The Bard of Avon was right when he wrote:

"The quality of mercy is not strain'd;

It droppeth as the gentle rain from heaven. . . .

It is an attribute to God Himself."

God was under no obligation to forgive us. His grace toward sinners was a new thing in the universe after sin marred His perfect creation. (*Testimonies*, Vol. 7, p. 264). It must have stirred the wonder and love of the angelic host to see this side of God's character demonstrated in the gift of His Son for the salvation of men. Should we not look upon every opportunity to forgive those who trespass against us as a wonderful privilege to show our identification with Him of whom it was said, "A bruised reed shall He not break, and the smoking flax shall He not quench"? Isa. 42:3.—*Review and Herald*.

Mount Zion. By the sure word of the Lord, already the Christ was born."—*The Desire of Ages*, p. 103.

"At last that solemn silence was broken by an appearance, a proclamation, a rite, and a ministry as startling as that of Elijah had been."—Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 1, 255. Out of the Judæan wilderness came John suddenly, clad in a prophet's coarse garb, like Elijah bursting forth from "the wilds of Gilead."

His proclamation was: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2), and his requirement of the rite of baptism was always dependent upon confession of sin (Matt. 3:6).

As Elijah, the fearless Tishbite, came with "the word of faith and power . . . upon his lips" (*Prophets and Kings*, p. 119), to stem Israel's

apostasy, so the stern Baptist "denounced the national corruption, and rebuked the prevailing sins."—*The Desire of Ages*, p. 104. Both were "the voice of one crying in the wilderness," and both came in the fullness of time.

"Bring forth therefore fruits worthy of repentance," cried John, and to the multitude and the common people, to publicans and the soldiers he preached repentance and baptism with such power that all were pointed to Him who "shall baptize you with the Holy Ghost and with fire." See Luke 3:3-16.

All this is prophetic for us today, for "in preparing the way for Christ's first advent, he [John] was a representative of those who are to prepare a people for our Lord's coming."—*The Desire of Ages*, p. 101.

## "LIFE'S WORST FOE"

FREDERICK LEE

**D**R. EDWIN O. KENNEDY, associate professor of practical theology at Union Theological Seminary, New York City, in a recent sermon, declared: "The greatest enemy of life is boredom." "Boredom leads to sin," he continued. "People resort to alcohol and other vices when they have nothing else to do with themselves. Men are being told to relax, to seek peace of mind. What they really need is not a sedative but a stimulant."

Life's evils, its carnal and criminal activities, increase when people have little to do. It is better to be busy than bored. One who is interested in a job to be done, and done well, seldom is led into the sins of boredom.

How to use one's leisure time is a study that should not be neglected. We are told that someday the problem of leisure will become an acute one. Automation is to take over many of the menial tasks and even some of the most intricate ones, thus leaving men and women with much more time on their hands in which to do as they please. When we think of the increased drunkenness and carousing that takes place when a holiday brings a long week-end, we wonder how the world can survive much more leisure than it has now.

Abundance of idleness brought about the downfall of Sodom and Gomorrah, and of Rome. This may also bring about our final ruin.

Dr. Kennedy gives the answer to boredom. He says: "The essential quality of the Christian faith is excitement. To make life thrilling and exhilarating men should dedicate themselves to a great cause. The man who fights for the cause of Christ cannot be bored."

Yes, there is much for the Christian to do. As he follows Christ, who went about doing good, his hands and mind will be fully occupied, no matter how much leisure he may have.

Let the Christian keep busy going on errands for God, seeking to lessen the world's miseries and sorrows, and he will not find time hanging heavily on his hands. An active Christian life is the answer to boredom.

Christ gave an impressive comment on this subject in the parable of the empty house. He said: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when

he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Matt. 12:43-45.

This parable, of course, refers to the empty, unoccupied heart. Cleansing of the heart is only the first step in the Christian life. Thereafter the heart must be filled with good and holy interests if the evil spirits are to be kept out.

"The only defence against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin."—*The Desire of Ages*, p. 324.—*Review and Herald*.

### NEWS FROM

## THE WORLD FIELD

### WORKING OF GOD'S SPIRIT IN JAMAICA

E. H. SCHNEIDER

**R**ECENTLY one of our national preachers, B. A. Woodburn, conducted a baptism in the parish of Portland, Jamaica. In order to conduct this baptism he had to take the twenty-one candidates down to a river three miles from the church where they had been indoctrinated. Pastor Woodburn decided that six o'clock Sunday morning would be ideal for this occasion.

The church assembled at five-thirty, walked the three miles to the river, and there began singing their songs as the candidates prepared for baptism. The place chosen was near a village named Moore Town. As our church members sang the songs of Zion, the Jamaican people from this village began to pour out to watch the baptism and to join in the singing of these songs. Soon more than four hundred people were gathered at the riverside.

As Pastor Woodburn buried the candidates in baptism he lifted his heart in petition to God that a deep impression for good would be made upon the four hundred villagers who had gathered to watch.

At the conclusion of the baptism he extended an invitation to those who had gathered to join a baptismal class and prepare for this sacred rite at some future time. One of the men of the village said to the pastor: "Why cannot we have a seven-days church in Moore Town? Why won't you, Pastor, come up and preach to us the message that we have heard about and know to be true according to God's Word?"

"But how can we do that," asked Pastor Woodburn, "when we have no leaders or officers to look after the church after it is established?"

"If God can use me I would be happy to lead my brothers and sisters into faithfulness for God," said the man.

"But what would we do for a Sab-

bath school superintendent?" continued Pastor Woodburn.

Another very promising young man stepped forward and said, "If God can use me I would be happy to serve in this capacity and do all I can to help my countrymen to serve the God of the Advent people and obey the Scriptures."

At this point the pastor was so inspired that he again asked: "But who would be secretary of the Sabbath school?"

A young lady stepped forward with earrings and bracelets and said: "I would be glad to do it, if God can use me."

"This begins to look encouraging," said our pastor. "How many people from Moore Town would be willing to join a baptismal class where you can learn the Scriptures and the requirements of the Lord and prepare for baptism into the Seventh-day Adventist Church?" More than forty people from this village came forward indicating their desire to join this class and prepare themselves for service in God's cause. Before the pastor finished his call forty more said that they would like to have a visit in their home, so that they could make up their minds to join the baptismal class.

Already Pastor Woodburn is working with this group. A new company is being organized, which very soon will develop into another church, reared as a lighthouse for the promulgation of the third angel's message.

We have many new companies springing up all over Jamaica, indicating that God is finishing His work. We are of good courage. We are looking forward to the day when the work will be finished, and our Lord and Saviour will descend with all the holy angels to gather home the elect who have made a covenant with Him through sacrifice.—*Review and Herald*.

## AROUND THE WORLD IN 60 DAYS

(Continued from p. 4.)

together in Christian love and a devotion to this message and it inspired our hearts.

We were anxious about whether we would get out of Europe because of



### THINK ON THESE

Doing good is the only certainly happy action of a man's life.—*Sir P. Sidney*.

\* \* \*

It is more easy to be wise for others than for ourselves.—*Rochejoucauld*.

\* \* \*

When we are out of sympathy with the young, then I think our work in this world is over.—*G. Macdonald*.

\* \* \*

Zeal is very blind, or badly regulated, when it encroaches upon the rights of others.—*Quesnel*.

\* \* \*

A large part of virtue consists in good habits.—*Paley*.

\* \* \*

If good seed is put on good ground, some of it is sure to grow.—*Selected*.

\* \* \*

The world is good-natured to people who are good natured.—*Thackeray*.

\* \* \*

There will always be a frontier where there is an open mind and a willing hand.—*C. F. Kettering*.



the trouble in the Middle East, but the Lord opened the way and by coming through Rome and Abadan we arrived in Karachi on November 5. We stayed there that day with Brother C. H. Hamel studying some hospital problems and the further development of the institution, then flew on into Bombay around noon of the seventh. How good it was to meet Brother M. E. Kemmerer again and to have him bring us up to date on things throughout this Division field.

Wherever we went on this trip, covering about 25,000 miles, our workers and believers asked to be remembered to you. And so I have taken opportunity to pass on their greetings. After returning to Poona I received a letter from Brother R. J. Ritchie, wanting me to pass on greetings through the "TIDINGS" from himself and his wife to all of their friends in Southern Asia.

Now we are busily engaged in preparing for the forth-coming Educational Council and Division Budget meetings. Brother L. R. Rasmussen is already in the field and we hope Brethren L. K. Dickson and R. M. Adair will not be held up, but will

be able to join us as we study the problems of our field. So before this number of the "TIDINGS" reaches you the leaders of the Division field will be meeting in session here, and we solicit your prayers that the work done by this committee may mean much to the advancement of the cause of God in Southern Asia.

May the Lord richly bless you in your various capacities of labour for Him, and let us unitedly work and pray that the work may soon be finished and we can take that long-looked-for journey to our heavenly home where we will spend the ceaseless ages of eternity, with our loved ones and those for whom we have laboured, in the presence of our Lord and Master.

## WHEN JOINING THE CHURCH MIGHT DESTROY YOUR HOME

(Continued from p. 7.)

I have not understood you, and I do not understand you now. But I want you by my side—always."

Later that evening he said, "There is something about this religion of yours that has completely changed you, changed you from a timid, shrinking woman to one of great courage and fortitude. I want to know what it is. Not only are you the woman I love, but one whom I deeply respect and admire. I must know more about such a religion. Will you teach me?"

She taught him most thoroughly. Six months later I was called back to baptize another class of candidates. He was among them. I found him thoroughly grounded in this faith, a devoted Sabbath-keeper, a faithful tithe-payer, a man true to God, rejoicing in the salvation of his Lord, and a loving husband. It was indeed a joy to baptize him and to receive him into the fellowship of the Remnant Church, a man brought to Christ and to the truth by the faithfulness and loyalty of a wife who had put God first.

It is never right or good to go contrary to the light you have and violate your conscience. It is always best, and safe, and greatly rewarding, to do God's will as He shows it to you, and let Him take care of the results. That is the blessed life; God first always.—*Review and Herald*.

**BURNING BUSHES**

by Georgia Cottrell

This is a book of inspiration for young people. God has a place for every person in this world and He has endowed each individual with the talents necessary for him to fill that place successfully. No one can read this book without being stirred to dedicate all he is and has to the great work that God has called us to do.

**SMOKE IN THE SKY**

by Ruth Wheeler

A story of adventure and the control of fires in the Great National Forests of the United States. It is a book for those who love the out of doors.

**MICHIBIKI**

by Raymand S. Moore

S. Moore has for several years been the President of the Japan Missionary College and he tells the experiences of God's leading in the lives of the young people in that land.

**MORNING STAR OF WITTENBERG**

This book was recently published in the German language in Germany and has been translated into English by Lydia Reghr. It is the story of the nun who became the wife of Martin Luther and what she did to help him launch the reformation.

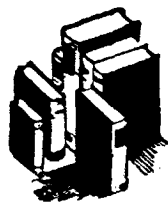
**PIONEER STORIES RETOLD**  
compiled and edited by M. M. Tippet

The writer recounts the experiences of men and women in the early days of the Advent movement. No one who loves the advance of God's work can read these stories without recognizing Providence at work in a large way. The stories will inspire the youth of the church to new exploits for the advancement of the kingdom of God.

**KEEPERS OF THE KING'S GATES**

by Bert Rhoads

A record of the lives of men and women who have achieved eminence in the world

**M V****READING COURSES**

FOR

**1957**

of human activities. As we read how they met adversity and overcame their handicaps and triumphed at last, we are inspired to believe that we, too, have possibilities within ourselves for success and high achievement. Each story has a personal feel, showing God's watchcare over the lives of those who believe and trust in Him.

**THE WRIGHT BROTHERS**  
Volume II

by Madge Haines and Leslie Morrill

This is a brief biography of the lives of the interesting brothers who were the first persons to fly a heavier than air machine.

**CAMPFIRE TALES FROM AFRICA**

by Yvonne Davy

Miss Davy lived in Africa for many years. This collection of stories of hunting elephants, milking a buffalo, escape from drive ants, protection from a lion in tall grass, dramatically illustrated.

**MEXICAN NUGGETS**  
by Barbara Osborne Westphal

Mrs. Westphal has served as a

missionary in South America and in the countries of Latin America. She brings from these Latin lands stories of victory and divine leading. Through all the stories the love of God for His children runs like a scarlet thread.

**PATTY JO IN HAPPY VALLEY**

by Ruth Wheeler

This is volume one and tells of Patty Jo a little girl who found in Happy Valley many feathered friends. Learn about Larky, the tame meadow lark, and other animal stories. Ruth Wheeler is a very interesting writer.

**THE BIBLE STORY, VOL. 8**

by Arthur S. Maxwell

Elder Maxwell's books are always worth reading. This volume is entitled the "Prince of Princes" and covers the life of Jesus from His early ministry to the days of His last parables. The art work in this book is wonderful.

**THIS IS HOW IT HAPPENED**

by Betty Stirling

A fascinating story of the beginnings of the Seventh-day Adventist movement. The lives of William Miller, Ellen White, and John Nevins Andrews are vividly described in language that children can understand.

**PRICE LIST for READING COURSE BOOKS**

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<b>Senior</b>	
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The Wright Brothers, Vol. 2	7- 5
Campfire Tales from Africa	15- 4
Mexican Nuggets	14-10
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	52- 7
Special Club Price	47- 9

**Primary**

Patty Jo in Happy Valley	12- 3
The Bible Story, Vol. 8	28- 1
This Is How It Happened	12- 3

52- 7

Special Club Price 37-13

In order to benefit by the Club Rate all the books in the set must be ordered at the same time.

Order early from the **Oriental Watchman Publishing House**, P. O. Box 35, Poona 1.

**MISCELLANY***(Continued from p. 16.)*

Union from January 1, 1956 to September 30, 1956 totalled Rs. 32,993.10 as. This is a considerable increase over the same period of 1955.

● FOUR branch Sabbath schools have been opened in the Ranchi Hospital neighbourhood. They are conducted each Sabbath afternoon at 3 p. m. Brother Lakra shows pictures to the patients on Sunday nights at 7. p. m. Much use is also being made of tracts and the *Signs of the Times*. God has greatly blessed in the work at Ranchi during the past few years.

● THE Calcutta church now has four branch Sabbath schools and four cottage meetings held under the leadership of laymen each Sabbath afternoon. Several of the laymen are also conducting Bible studies during the week.

● ELDER L. K. Dickson, Vice President of the General Conference, and Elder R. H. Adair, Assistant Treasurer of the General Conference, arrived in Bombay on December 4. Elder O. O. Mattison, spent several days with Elder Dickson in the North-western India Union and returned to the Division office on December 7.

● THE regular year-end Budget Committee meeting of the Southern Asia Division was held from December 9-15 at Salisbury Park.

● BROTHER S. Isaac writes that fifteen souls have been baptized and added to Pondicherry church this year and some more are in the baptismal class.

● BROTHER Y. A. Yesudian cheers us with the good news of great interest in the meetings at Palamcottai. On September 23, D. David of the South Tamil Mission spoke to an audi-

ence of 800 in attendance at these meetings. The attendance has continued with an average of around 350. Muller Isaac presents a health message once each week. This is the second effort in South India where these health talks have accompanied the regular evangelistic programme.

● THE Home Missionary work is moving forward in all sections of the Division. The Home Missionary meetings conducted by A. A. Esteb of the General Conference and O. W. Lange of the Division are yielding fruit.

—D. S. J.

**WHAT IS THE BETHLEHEM STORY?***(Continued from p. 4.)*

counteract the lies of the enemy.

The story does not end with Bethlehem where the world leaves it every year to be taken up again. The most thrilling, most endearing chapters tell of His walk through Gethsemane to the cross and up through an open tomb to glory.

But the Babe of Bethlehem lives today in the hearts of those who love Him. And so we may not only hear the story: we may see it lived again.

In the medical missionary who walks where He walked, in the path of teaching and healing, you have seen it. In the pastor who counsels with the discouraged one in his study, you have seen it. In the humble layman who brings the needy to his home, you have seen it. You have seen it in every effort to show men how God, our Father above, really feels about them.

The world cannot go back to Bethlehem. We must take Bethlehem to it—and with it the rest of the story. The world cannot look into the face of the Babe in the manger. The only halo they will see will be the light reflected in the happy Christian's face. Your friends and your neighbours cannot stand on Calvary's hill and feel the love of the dying Saviour, regardless of how vividly you or your preacher may picture it. The only way some of them will ever know that love is by the way you stand by them in trouble. The folks in your block, and your own family cannot watch with the disciples as the Saviour ascends into the waiting heavens. They may never be convinced that He lives unless He lives in your heart.

Not the syllables, not the words,

**NOTICE**

From January 1, 1957, the *Signs of the Times* will be a monthly magazine instead of a weekly. It will contain a four-page colour cover with thirty-six pages inside. The price in the United States will be \$2.50 and outside the United States \$2.75. This will work out at Rs. 12-3 and Rs. 13-7 respectively.

However, any Seventh-day Adventist in this country can get the subscription for Rs. 8-9.

—L. C. Shepard.

not the tawdry tinsel. The story of Bethlehem is every effort on God's part, on your part, on my part, to show that the enemy and his lies are all wrong, to show how Heaven really feels about earth. Peace—good will to men. Those are God's thoughts towards us. And that is the Bethlehem story!—*Review and Herald*.

**Southern Asia Tidings**

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of the General Conference  
of Seventh-day Adventists

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## Miscellany

- BROTHER C. J. Jensen of Hasan Manzil, Frazer Road, Patna, writes of the good interest in their work at the present time. Public meetings will be opened in mid-January with Pastor D. K. Down in charge. For the present much work is being done.
- FROM Burma comes the good news that *Steps to Christ* by Mrs. E. G. White, came off the press on October 26, 1956. This is in the Burmese language and is bound with a beautiful four-colour cover. First copies were quickly purchased by laymen and workers who were in attendance at the Laymen's Institutes.
- RECENT baptisms in the Khasi and Jaintia Hills added another 15 persons to the church. The good report has also been received from Assam that more than Rs. 14,000/- has come in toward the Uplift goal.

## NOTICE

### SUMMER SCHOOL

will be held at

### SPICER MEMORIAL COLLEGE

(Registration: March 20, 1957)

Applications must be submitted before January 15, 1957 to the Registrar through your Local or Union president. Make request as early as possible for subjects which are not listed below. Consideration will be given to your requests.

1. Auditing Theory
2. Cost Accounting
3. History and Philosophy of Education (Christian Education)
4. General and/or Educational Psychology
5. Pauline Epistles

This actually exceeds the goal by more than Rs. 4,000/-.

- THE colporteur work is meeting with real success in the Assam area and five out of the six young men from Spicer Memorial College and Falakata who entered the field returned with scholarships. This is an outstanding record.

- COLPORTEUR sales in Pakistan during October, 1956 totalled Rs. 2,736/-. The highest seller for that period was A. S. Khan of Rawalpindi with the total of Rs. 743/4. New colporteurs are being recruited in Pakistan to build up the force.

- A NEW church group in the village of Ghakkar, fifteen miles north of Gujranwala on the Grand Trunk Road was organized on Sabbath, November 17. They do not have a church building but meet in one of the rooms of the worker's house. The interest in this village was started by Mrs. Lyall, a Voice of Prophecy student. During the past summer I. J. David held evangelistic meetings there and a number were baptized. Twenty-one persons were voted into membership in this newly organized group.

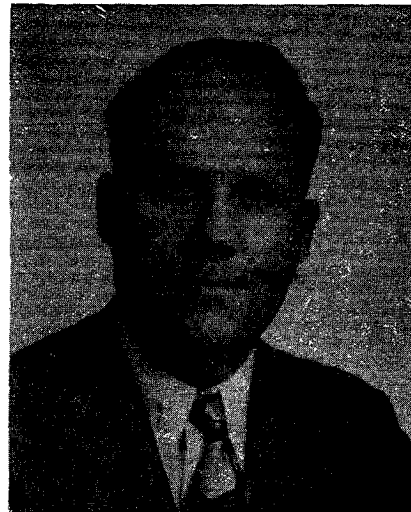
- Dr. Carrie Robbins reports an active and fruitful work at the Chuharkhana Hospital. The income is good but she reports that their greatest need is another qualified nurse to help with the work.

- ON November 17, two more persons were baptized into the Lahore church. Ten more have indicated their desire to prepare for baptism.

- THE Educational Council has been in session at Poona. Professor L. R. Rasmussen, Associate Secretary for the Department of Education of the General Conference, has greatly inspired the group with reports of the progress of the work in the other areas of the world. His timely messages on Christian Education have also been greatly appreciated. New plans have been laid which will strengthen all phases of our educational work.

- BROTHER Anbiah Solomon is leading out in an effort at Mayuran in South India. On November 10, seven persons were baptized in connection with this effort. Brother Anbiah reports a good interest.

## MEET OUR WORKERS



Pastor H. H. Mattison arrived in India in 1929 and went directly into language study. After passing first year Oriya he joined the staff of the Ranchi Training school. At the end of one year of teaching he again took up language study and a year later returned to the Ranchi Training School as principal. There he continued until 1936.

From 1936 to 1940 he was principal of the Jalirpar High School and from 1940 to 1942 he was principal of the Robinson Memorial High School, Karnataka. Pastor Mattison then returned to the States where he engaged in pastoral and radio work until 1945. During this time he completed his college work and returned to India to connect with Spicer Memorial College as Bible teacher. For one year he was acting-principal of Spicer College and then taught Bible again from 1947 to 1952.

While on furlough in 1952-53 Brother Mattison attended the Theological Seminary in Washington where he received his M.A. On his return to India he again was acting principal of Spicer Memorial College for one year, then in 1955 he took over the responsibility of Vincent Hill School while Brother Manley was on furlough.

Now Pastor Mattison has returned to Spicer Memorial College to head up the Bible department and there he hopes to remain until his term of service in India is finished.

- Six young people were recently baptized in Secunderabad. Pastor A. H. Farthing reports that there will be another six persons ready for baptism at the end of November, and still another at the end of December.

- TITHE receipts in the Pakistan

(Continued on p. 15.)