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## “SPICER” SERVES SOUTHERN ASIA

R. E. RICE

*Principal, Spicer Memorial  
College*



ONE of the most far-reaching aspects of the recent Educational Council held in Poona was to focus attention on the increasingly important role that Spicer Memorial College must play in our Educational Programme in the Southern Asia Division.

The need today, more than ever before, is for workers whose qualifications will be accepted as the very highest that could be obtained in every branch of study. The problem arises particularly in connection with our teachers. With several of our Union High Schools seeking recognition it becomes necessary to give our teachers a recognized training. However the problem is not confined to the teachers alone for a similar problem confronts nurses and pre-medical students who are unable to proceed with their courses unless they are qualified.

Every possible avenue has been

explored in order to obtain a reasonable solution to the problem. After all, certain safe-guards must be maintained so that our schools may preserve their identity and fulfil the purpose for which they have been established. Seventh-day Adventist schools have only one basic purpose for their existence and that is: “To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.” —*Education* pp. 15, 16.

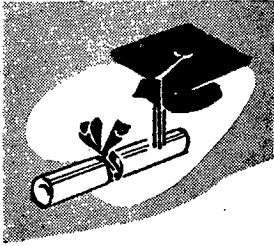
When Seventh-day Adventists attend outside institutions they “sell out their divine heritage for a mess of pottage.” They do obtain certificates and degrees but at what a price. That is why it is so neces-

sary that ways and means be found to provide the required certification within the framework of the great blue-print of Christian education.

Spicer Memorial College has made every effort to do this. This year the largest number of students appeared for recognized examinations, forty in all. The first group of students appeared from here for the Senior Cambridge examinations last November. Permission has also been obtained to send students up for the Higher Cambridge examination which is accepted by the Indian Universities as equivalent to the Inter Arts or Inter Science certificates. The local colleges in Poona are also prepared to let our students take the Inter Arts examinations through them while they study here under our direction.

Further the Education Department here at the college are encouraging all students in the Secondary and

Elementary Education courses to appear for a recognized High School Examination and then prepare for



the Secondary Teachers' Certificate of the Bombay State.

In addition to all these arrangements the College Board with the direction obtained from the Division Committee investigated the possibility of affiliation with the Poona University. After negotiating with them for about a year, the unanimous opinion was that affiliation was not possible. The universities at present are in an unsettled condition. With the introduction of the Higher Secondary course and the new three-year college scheme, intermediate colleges would no longer exist. The college must be prepared to upgrade upto the B.A. level. Furthermore, Poona University has just begun a new mode of operation whereby the university controls all college education. According to this arrangement all students from all colleges will attend one centre specified by the university and this centre will be staffed by a staff chosen by the university from the staffs of the constituent colleges. This sort of a scheme would not at all be acceptable to us. We could not have our students out of our control for five days in the week, attending their home college once a week only. Most of the other colleges in Poona are not very pleased either with the arrangements and under these conditions there was nothing else to do but to withdraw our application for affiliation.

The Board and Faculty of the college with the assistance of the Division Committee have put forward every effort to meet the situation but in spite of some apparent success that has been achieved, it is easy to see that there is no cohesion in these isolated attempts. With the difficulties involved in affiliating with the local university here the college authorities

were in a dilemma as to what to do next.

During the time of the Educational Council this whole plan was again studied and the following action was taken:

**VOTED** That a recommendation be passed on to the Division Committee favouring consideration of the general plan of affiliation of Spicer Memorial College with one of our United States colleges.

The Division Committee has approved of the plan and Dr. Rasmussen has already approached the General Conference Educational Department to implement the plan. It is felt by one and all that this is a step in the right direction.

A new elementary school building has just been completed to house the elementary classes and in that way to provide the much needed accommodation for a Science Department. The library is to be expanded, enlarged and improved so that it would meet the standards of such a programme. It is hoped that a new assembly hall will also become a part of the development plans.

In this way Spicer Memorial College will attain a measure of maturity by joining the great group of colleges throughout the world and holding equivalent status with any of them. A degree from Spicer should be just as valuable as one that may be obtained in any other part of the world. Now we appeal to our churches throughout the field to send us the youth. We are receiving applications from Africa, the Middle East and from non-Seventh-day Adventists right here in India. They want our degrees which are acceptable, they say, by their governments. What about our own young people in Southern Asia. Last year our total enrolment was three hundred and sixty, out of which only one hundred and sixty were college students. This number needs to increase, it is possible to accept more students of the right kind.

The kind of students who should apply and who would be acceptable should be consecrated, hard-working, intelligent individuals—those who have made up their minds to dedicate all their talents to finishing God's work in this generation. They should be spiritually disciplined, mentally alert, and financially stable. If financially weak they ought to be prepared to earn

## “THE ADVENTIST HOME AND SCHOOL” FOR 1957

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their way by profitable and honest labour. Work opportunities are available for the boys and men on the farm, the press, the bakery, the maintenance and the estate; for the girls and young ladies in the cafeteria, the kitchen and the dormitory. Spicer Memorial College lives its motto, *Amor Vincit Omnia*, "Love

conquers all," and demonstrates its aim, "He shall teach you all things." There is no other avenue by which you can join the great army of workers in Southern Asia except by attending Spicer College. "The fields are ready to harvest but the labourers are few." Come and prepare to be a labourer for Him.

current. Every school should be a 'city of refuge' for tempted youth, a place where their follies will be dealt with patiently and wisely."—*Education*, p. 293.

Is it good reasoning to deliberately place our young people in the cross currents of wickedness and then hope for them to stand firm for principle when they might be in a "city of refuge" of God's own planning where they could be protected? In order to accomplish certain goals for their children some parents place them in non-Adventist schools trusting that they will eventually come out unscathed by the temptation and error to which they are subjected. It is possible that some have thought they were exercising faith when they put their children into such an environment. We raise the question, "Was it faith that was exercised or presumption?" Let us ever remember that presumption is Satan's counterfeit of faith.

If our young people have been placed in non-Adventist schools for the purpose of gaining some worldly attainment, then do not marvel if they drift to the world. Young people usually incline toward the goals set before them by parents and teachers. It is too much to expect them to lay hold by faith on the world to come and at the same time secure to themselves a good slice of this present world. We can pray in true faith, "Lord, keep them from the evil that is in the world" only when we have done everything in our power to shield them from the strong influences of the world during the time when they are forming their characters.

No one would be surprised to find



a fish dead in a vessel too shallow to hold enough water for him to submerge himself. Being a fish he must live submerged in water. Neither would anyone be surprised to find a land animal dead in a lake or deep

## WHERE IS THY FLOCK?

H. H. MATTISON

WE ARE a people who believe in the judgment. It is a part of our message. We are proclaiming to an indifferent world the fact that we are now living in the time of the investigative judgment. In the hour of the executive judgment we shall all stand before the judgment bar of God to give account of the deeds done in the body. It is right to expect that the Great Judge of the Universe will ask us to give account of our stewardship. Our time, our talents, our money, even life itself are all lent to us to be used in His service. That which is most precious in our particular sphere of stewardship is the children God has given us. The Bible tells us the very question our Lord will ask of us in the day of judgment. The searching words are recorded in Jeremiah 13: 20. "Where is the flock that was given thee, thy beautiful flock?" "All will be called to render a strict account of their ministry. The Master will demand of every shepherd, 'Where is the flock that was given thee?' He that is found faithful, will receive a rich reward. 'When the Chief Shepherd shall appear,' says the apostle, 'ye shall receive a crown of glory that fadeth not away.'"—*Patriarchs and Prophets*, p. 192.

If this question was put to you today, dear parent, what could you answer? God has established institutions which are intended to be havens of refuge for the youth of this age. Anyone who is awake to conditions in the world well knows that our youth need a refuge. The winds of strife are blowing everywhere. Every

sort of false doctrine is being taught as the cure for the ills of the world. Godless philosophies are being offered as the solution to our problems. Young minds are influenced by that which is popular. Young people are eager to follow the crowd, to believe that which is current among so-called thinking people. We cannot blame our children and youth for following their teachers or being influenced by their classmates. The question is, where are our youth? What kind of teachers do they have? What ambitions do their classmates hold? Are they associating with young people who are heeding the admonition "Seek ye first the Kingdom of God and His righteousness," or are they with the group who say, "Let us eat, drink, and be merry for tomorrow we die"? Are they associating day after day with young people whose chief aim in this life is a worldly career; whose desire is to make money, to amass property, and to wield worldly influence? Surely our youth need a refuge in these trying days.

In His goodness God has led to the establishment of havens of refuge for the youth of this Division. We think of the elementary schools, the high schools and of Spicer College. These institutions have not come about by chance. They have not just happened, but rather have been established to meet a special need at this particular time. "In this time of special danger for the young, temptations surround them on every hand; and while it is easy to drift, the strongest effort is required in order to press against the

well where he could not keep his head above water. Fish thrive in water; land animals in air. Likewise, no one should be surprised to find a Christian dead in a well of infidelity. We might say the habitat is foreign to the creature. The natural habitat for a young Christian is where the atmosphere is Christian; where the atmosphere is prayerful, for to him prayer is the breath of the soul; where God is revered in every phase of life, for in God he lives, moves, and has his being; where the Bible is regarded as the highest authority, for the Bible is his guide-

book. In such surroundings a young Christian can grow strong and come to maturity.

Where your son or daughter is today may largely determine the answer you will give your Lord tomorrow. It will be a sad day if, like Lot of old, you are saved "as by fire" but your children are lost. On the other hand what a day of inexpressible joy it will be if you are able to reply to the question "Where is thy flock?" in the words of the apostle, "Behold I and the children which God hath given me." Hebrews 2:13.

pointments we so often meet. It's study expands and strengthens the mind as nothing else can. It lifts the curtain and allows us to see into the future and to penetrate into the dark mysteries of the past. Thus is revealed the how and why of life—where we came from, why we share the precious gift of life, and where we shall be in the future. "The Word of God should stand as the highest educating book in our world, and should be treated with reverential awe. It should be placed in the hands of the children and youth as the great lesson-Book, that they may know Him, whom to know aright is life eternal."—*Counsels to Teachers*, p. 427.

Christian education is the only true education, for it alone seeks, "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in His creation might be realized."—*Education*, pp. 15, 16.

In this uncertain age of the world how important it is that our young people have the proper teaching to help them make the right decisions in life. How important it is that proper ideals and habits establish the patterns of thinking and acting that mould the character and determine the destiny. Parents are under the greatest and



most solemn obligation to see that their children have every advantage in preparing for life. Worldly schools impart a knowledge of certain skills and techniques, but only a Christian education is able to add to the development of the soul. Financial returns may be greater for those who have had a secular training, but

## THE VALUE OF A CHRISTIAN EDUCATION

R. L. ROWE

THE value of the Christian school cannot be estimated in terms of money. One soul won to Christ is of more value than a world of houses and lands (*Desire of Ages*, p. 483). Since the schools of God's planning have been very effective agencies in soul winning, they are thus of untold value to the church. The Christian school is also a most powerful force in holding our youth for Christ. Impressionable young minds are largely protected from the bewitching arguments of "science falsely so called." 1 Tim. 6:20. The majority of schools today teach the God-denying, faith-destroying theories—guesses—of evolutionists.

In the non-Christian school influences abound to turn young people from life's true goal of service. How to be a success in the eyes of one's fellows; how to gather wealth, power, and influence to one's self; how to enjoy the pleasures of this world. These are the thoughts controlling the minds of many young people in schools of the world today. These are dangerous, powerful influences that are shaping the thoughts of a whole generation. They are directly contrary to the purposes and ideals of the church of God. It is therefore a matter of tremendous consequence to the church where and how its young people are educated. It is also of de-

cidated interest to the church that our own schools continue to follow the God-given plan for their operation, rather than seeking to become as nearly like the other schools as possible. Any compromise on our part, will be at the sacrifice of the ideals and principles for which the church stands. The result of compromise is certain—lowered spirituality, a lessened inclination to service for others, a programme of study that neglects the training which the workers in the church greatly need.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character."—*Education*, p. 225.

Christian education is needed by our youth, not only to prepare them for service, but to prepare them for life. "True education is that which will train children and youth for the life that now is, and in reference to that which is to come; for an inheritance in that better country, even in an heavenly."—*Fundamentals of Christian Education*, p. 328.

The Bible, the central subject around which all other subjects revolve, is alone able to explain the purpose of life. It only can adequately explain the trials and disap-

what are these compared with God and eternity? "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. The place where our

youth attend school is no light matter. It is one of the most important things in this world. May every Christian parent, counsellor, and student carefully consider what God wants him to do.

their work ends with giving instruction from books. Several hours each day should be devoted to working with students in some line of manual training."—*Counsels to Parents and Teachers*, p. 211.

Let us do our best to make manual labour attractive and interesting to our children and youth. Booker T. Washington said, "We shall prosper in proportion as we learn to dignify and glorify labour and put brains and skill into the common occupations of life."

I have yet to be convinced that the proper position to do weeding work on one of God's farms, or any other farm for that matter, is sitting down, unless of course it is being done with a tractor. In Colossians 3:23 we are told, "Whatsoever ye do, do it heartily as to the Lord." It has been said, a person who works with his hands and his head is a skilled tradesman, while one who works with hand, head, and heart is an artist. So let us instil in the hearts of our youth that manual labour is part of the gospel plan today even as it was in the beginning when sin first entered.

"The great Teacher enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade. . . . This was deemed an indispensable part of their education. Now, as in the days of Israel, every youth should be instructed in the duties of practical life."—*Counsels to Parents and Teachers*, p. 307.

"This is the gospel of labour,  
Ring it ye bells of the kirk,  
The Lord of love came down from  
above,  
To live with the men of work.

This is the rose that He planted  
Here in this thorn-cursed soil  
Heaven is blis with perfect rest  
But the blessing of earth is toil."  
—Henry Van Dyke.

## THE GOSPEL OF LABOUR

C. H. BERGER

"CURSED is the ground for thy sake." Gen. 3:17. Yes, that is what God said—"for thy sake." The Spirit of prophecy says: "The fall of Adam changed the order of things; the earth was cursed: but the decree that man should earn his bread by the sweat of his brow, was not given as a curse. Through faith and hope, labour was to be a blessing to the descendants of Adam and Eve."—*Fundamentals of Christian Education*, p. 314.

Are we claiming and receiving the blessing promised through manual labour?

"Judicious labour is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy."—*Counsels to Parents and Teachers*, p. 278.

"It was God's purpose to alleviate by toil the evil brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labour is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity and firmness. Thus it becomes a part of God's great plan for our recovery from the fall."—*Ibid.*, p. 274.

If physical labour is a part of God's great plan, surely it must be a part of the gospel.

When and where should this phase of the gospel begin? "In the home school the children should be taught how to perform the practical duties of every-day life. While they are still young, the mother should give them some simple task to do each day."—*Counsels to Parents and Teachers*, p. 122.

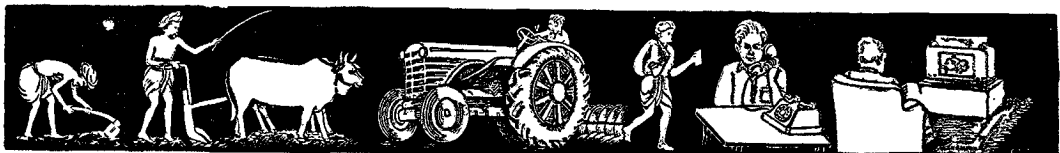
Physical training was not neglected in the life of Jesus Christ while He dwelt on this earth. As a child, He helped His mother in the home. As He grew older He worked with Joseph in the carpenter shop to the extent that He learned a trade.

What course should be followed in our schools? Sister White states: "Outdoor exercise, especially in useful labour, is one of the best means of recreation for body and mind; and the teacher's example will inspire his pupils with interest in and respect for manual labour."—*Education*, p. 278.

"Those who combine useful labour with study have no need of gymnastic exercises."—*Fundamentals of Christian Education*, p. 73.

"Students should not be permitted to take so many studies that they will have no time for . . . manual labour of some kind, anything which will fall into action all parts of the body. . . . When students leave college, they should have better health and a better understanding of the laws of life than when they entered it."—*Ibid.*, p. 146.

"Our teachers should not think



## INTO ALL THE WORLD

O. A. SKAU

“GO YE into all the world and preach the gospel,” was the command. I have thought of this command a great deal since I accepted the truth and was baptized. Nearly half a century has passed since that day. How much has been accomplished in these fifty years? Today the Bible in full or in portions has been printed in more than one thousand languages and dialects. Have we come that far in preaching the gospel? Has the truth for the last days gone to all the world? The Bible says that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

In the beginning of the Christian church, God made use of the Jewish passover feast to spread the gospel of the kingdom. People from many lands gathered in Jerusalem and it was then that God blessed His messengers with the power of tongues. That method carried the message of the risen Saviour into most of the then-known lands. Do we have such facilities today? To that we may say “No,” and yet God *has* provided facilities that work pretty well the same way. I was thinking of our schools. You may ask, “In what way are they helping out as the passover feast did at the beginning?” This is the way I see it.

Our training school in Burma last year had the following nationalities represented:

159 Karens—Po and Sgaw Karens, 13 Burmese, 8 Chins, 9 Burmese Muslims, 10 Chinese, 5 Lushais, 10 Anglo-Burmans. Thus we see that many of the different races in Burma were represented and during the vacation, the students went back to their people preaching the gospel.

In Spicer Memorial College we have twenty-eight different languages and dialects represented this school year. In this group ten countries are represented. Truly we can say, “And

they went everywhere preaching the gospel.”

What is true of the two schools cited is equally true of the many other schools in our Division. In our Assam Training School we had the difficult problem of preaching with four men translating into the languages of the four main groups represented. In our Ceylon training institute we carry on the school instruction in the medium of three languages. In Colombo our sermons were translated into two languages. Yes, this gospel is being preached in many of India's two hundred languages and dialects.

There is still another factor that I feel will be a help in the final preaching of the Word of God. Hindi has been voted the official language of India. Hindi is now being taught in all the schools. This will be a great help in the final movements.

Before closing I want to mention another thing that is happening in our schools. Recently a Sikh young man came to our college. He became interested in our truth for these days. This caused some concern among the Sikh community, but when everything was clearly explained to the delegation that waited on the president of the College, all were satisfied. Today that young man is a member of the Remnant Church. Today—1957—a Gurkha young man from Nepal, a closed country, is studying and hopes to be baptized soon. Therefore our schools are one way God has of getting the truth to the many nations, kindred, tongues, and peoples in the world today. To Him there are no closed doors.

## MASTER GUIDES INVESTED AT “SPICER”

CAPT. N. V. REDDY

**E**VEN Nature seemed to rejoice as the golden rays of the setting sun streamed into the chapel of Spicer Memorial College, Poona, India, to witness a most solemn investiture ceremony on March 2, 1957, when eight “Spicerians” were invested as Master Guides.

As the sacred hours of the Sabbath were drawing to a close, the MV meeting found the college auditorium packed with the “Spicerians,” visitors from the adjacent localities and the Division headquarters of Southern Asia. All had come to witness and share the blessings of the special service. On the rostrum were seated the Master Guides of “Spicer.” The candidates to be invested, of whom the writer was one, were seated in the front of the chapel immediately below the rostrum.

As Pastor R. L. Rowe, Professor of Theology, Pastor L. R. Burns, Dean

of men and Professor of Speech, and Pastor R. W. Shorter, MV secretary for the Southern Asia Division and Mr. A. M. Job, MV leader and Registrar of the college, marched on to the rostrum the congregation stood up and all joined in singing enthusiastically. After Pastor Rowe had fervently invoked God's blessings upon the meeting, Pastor Burns stated that we belong to an international organization which trains its youth to be leaders in God's cause. Pastor Shorter then called the candidates to come to the rostrum and assisted by Miss Thomas of the Division MV department pinned the insignia of Master Guide on them. While Mr. Job assisted by Miss Thomas put the MV scarf around the newly invested Master Guides, the Division MV leader gave the solemn charge, “I give you charge in the sight of God, who quickeneth all things and before Jesus

Christ... that you keep this commandment without spot, ... Young people keep that which is committed to your trust. ...” He exhorted us to live up to the ideals of the society, then we all repeated the pledge.

We were specially privileged to have with us in the chapel the very first Master Guides to be invested in the Southern Asia Division—Mr. and Mrs. M. S. Prasada Rao—both gradu-

ates of Spicer College when it was at Bangalore.

Mr. Job’s benediction brought the special meeting to a close but the grandeur of the ceremony will linger in our memories till the end of time. Won’t you, dear reader, whisper a prayer that these newly invested Master Guides may do their bit in hastening the Lord’s return and go with the redeemed to their eternal home?

### NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

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### GOOD NEWS FROM THE PATNA EFFORT

B. J. WILLIAMS

IT was my happy privilege to spend Sunday, February 17, in Patna visiting with Pastors D. K. Down and J. C. Jensen and our other workers there connected with the Patna effort. And I enjoyed this visit very much

During the morning hours from 9 to 12 noon, Pastor Down was kept busy in his tent consulting with those who had come to discuss some of their special problems. Brother Jensen and I talked to others as they waited for an opportunity to see Pastor Down. There is evidence of genuine effort on the part of many to clean up their lives and to learn more of the teaching of the Word of God.

Pastor Down had just delivered a lecture on Temperance and had shown the film “One in Twenty Thousand.” Evidently a profound impression was made upon many, and a number threw away their cigarettes and betel nut and determined that they would not use these again. It seemed as if there was an unusually good response to this particular phase of the lecture.

For the meetings on Sunday evening, the pandal which seats 500 was quite well filled. The people who came were well educated and all of good standing. Most of this group are regular attendants. This is the third week of the meetings, and at the beginning there were two meetings each night, with about 700 attending

each. Pastor Down says that credit must go to Pastor Jensen for many of those interested ones who attend regularly as their interest was developed by his faithful personal work in Patna during the past two years.

As you know Patna is largely a non-Christian community, and a large number of those attending the meetings are non-Christian. Many of them are definitely interested in learning more about Christ. One non-Christian gentleman holding a high position in Patna purchased a Rs. 18 Bible and asked Brother Jensen to order for him our book on “The Parables of Christ.” He also enrolled in the Voice of Prophecy Course. This man is definitely interested in our Message. I enjoyed visiting with him for about an hour.

Before opening his series of regular lectures, Pastor Down gave a number of Temperance lectures chiefly in the colleges around Patna, showing the film “One in Twenty Thousand.” This was very good ground work. He told me of a little incident that took place in one of these colleges. He had been requested to give two lectures as all would not be able to be accommodated in one. Just prior to his second lecture, when the Professor was again introducing him, he turned to Pastor Down and said, “Now I want you to tell us what Seventh-day Adventists are.” Pastor Down said he had not expected this question, but he told them in general of our world-wide work and organization. Then he began on his lecture. But the Professor stood up again and said,

“Yes, I understand that, but I want to know what is the meaning of the words ‘Seventh-day Adventist.’” Pastor Down said that with this direct question he gave a very brief and concise explanation of our doctrinal belief of the Sabbath and the return of our Lord Jesus Christ as our Saviour. This Professor has attended the meetings at the Pandal regularly, and is among those who threw away their pan. He is determined to use it no more. He was in the habit of using about 30 a day!!!

At the close of the meetings on Sunday evening a number of those attending raised their hands requesting special prayer. Let us remember these seeking ones and also Pastor Down and his fine group of associates there at the Patna effort in a special way.

### RANCHI HOSPITAL PROGRESSES

PETER K. PETERSON  
Business Manager

WE HAVE broken certain records at the Ranchi Hospital and we would like to share the results with you.

In 1954 we were borrowing money to pay the hospital workers. But today, under God’s blessing, our financial position is sound.

The average monthly income of the past three years will be of interest to you:

Year	Monthly Average Income
1954	Rs. 4,300- 0
1955	6,100- 0
1956	8,400- 0

In 1956 our income amounted to Rs. 101,377-6. This is the biggest income ever received by this hospital. We praise God for this.

Last year we inaugurated a “Courtesy Week,” and it proved a tremendous success. Dr. N. A. Buxton was the author of this idea. During the “Courtesy Week” we tried to keep constantly before us the following statement by Mrs. White: “If we would be kind and courteous, pitiful and tender-hearted, there would be one hundred conversions to the truth, where now there is only one.” We really believe that this can apply to the number of patients coming to our institutions also. People do ap-

preciate kindness, courtesy, pity, and tender-heartedness. Look at the number of out-patients who have come to us during the past three years and you will agree.

1954	5,555 out-patients
1955	6,638 " "
1956	13,160 " "

You will notice that the number of out-door patients during 1956 is double that of 1955. There has been a steady growth of inpatients and operation cases also.

Year	In-patients	Operations
1954	679	376
1955	1,014	567
1956	1,006	756

Dr. (Mrs.) Buxton is well known in this area as an able surgeon. More and more ladies are coming every year to consult her.

With regard to the charity work of this hospital, Dr. Buxton reported to those attending the Northeast Union Constituency meetings that our charity work in 1956 was approximately 18 per cent of our Income. This might sound a small figure to some, but this is about 25 per cent of our total expenses.

In 1956 we re-invested more than Rs. 8,000 in new buildings. We have nearly completed a six-unit Family Ward. According to Dr. T. R. Flaiz this is the first of its kind in our mission. This unit is really proving quite popular. The unit has two rooms, one for the patient and the other for the relatives. Then there is an enclosed courtyard between the relatives' room and the kitchen.

Out of our operating gain of 1956 we have set aside Rs. 4,000 for a charity ward. Before 1957 is out we hope to complete this ward and a *choultry* for patients' relatives.

Since the establishment of this hospital water scarcity has been a big problem but that has now been solved satisfactorily. We dug a new well and installed a Myers Pump. Another Myers Pump was installed in one of our old wells. In all we have five wells on our compound.

The staff is conducting several branch Sabbath Schools in the vicinity. A group of faithful workers are holding open air meetings every Thursday night in a nearby village. They go there with gramophone and projector. They have a portable generator for lighting and for operat-

ing their projector. The meetings are well attended.

Our Church school is also growing. There are thirty-one children studying there at present and we hope soon to have a separate building for the school.

The progress of our hospital has

made us feel humble and grateful before God. We realize that there is still much to be done. Millions of people are yet to be reached with the gospel, and with medical and surgical help.

We solicit your prayers on our behalf.

## ASSAM CONSTITUENCY MEETING HELD AT ASSAM TRAINING SCHOOL

February 20-25

O. O. MATTISON

ON OUR arrival in Calcutta Mrs. Mattison and I were joined by Pastor and Mrs. W. F. Storz and we left together on the early morning plane for Gauhati where we made good connections for Shillong. When we got there we found all the delegates had left for the A. T. S. and we were fortunate in being able to catch the last bus out. We reached our destination the evening of February 20 just as Pastor H. T. Burr had finished seating the delegates and was about to present his opening address.

Although it was school vacation time the chapel was packed with the delegates from all over the field and they were seated according to their language areas. As Brother Burr got up to speak a translator stood up before each group and translated simultaneously. At first it sounded like a cross between Babel and Sabbath school during the Lesson study. But soon things took on a harmonious pattern which kept everyone interested.

Brother Burr sounded the keynote of the Council by drawing our attention to the theme which was "The Hour, the Challenge, and You." He pointed out that success was dependent on an emptying of self and a complete infilling of the Holy Spirit.

Much good planning had gone into the preparation of the programme and everything moved like clockwork throughout the four full days of meetings. Three services each day were given to devotional topics and the balance of the time was spent in regular Constituency work. Most encouraging reports were brought in

by the officers, departmental heads, the principals of the schools—A. T. S. and Aijal.

Separate meetings were held daily for the ladies in which very constructive lessons in Parent and Home Training and Dorcas work were given.

The healthy increase in membership, the tithe increase, and the steady growth of every department revealed that the work is onward in a marked way throughout the Assam field. Good, far-reaching plans were laid for another two years and most inspiring goals were set for souls, sales, and gains in tithe for the year 1957.

Sabbath was a high day indeed with many believers coming in from the surrounding churches. A large portion of those in attendance had to be seated on the verandah where a translator was placed to inform them of all that went on inside. Some 350 persons were in attendance and when the Sabbath school was divided into the Garo, Lushai, Naga, and Khasi groups for the study of the lesson it was an inspiring sight indeed. Those from other language groups had to fit in the best they could. Pastor Storz presented a most inspiring sermon at the eleven o'clock service on "Preparation for Translation."

In the afternoon the young people of the A. T. S. who had remained here for the summer put on a programme that will be long remembered by the delegates. This programme was followed by thrilling reports from ten of the evangelists and this brought us to the close of the Sabbath. How I wish that every reader of the "TIDINGS" could have listened in on these reports which told of victories won, difficulties overcome, and op-



positions and triumphs from every part of this most interesting field. Each speaker, at the close of his report, gave the number of efforts he was pledged to hold and the souls he hoped to win during this year. The total was 350 and I am sure they will make it and more.

We were very happy to have Brother J. W. Nixon from the Division with us over the week-end also Brethren Jesudas and Nowrangi from the Union who were present for the whole session.

The music rendered by the various groups was inspiring and the meetings came to a close on the evening of the 24th on a note of deep consecration and dedication by all the delegates in attendance. We all felt it had been good to be here.

As the delegates marched slowly out of the chapel singing their lovely farewell songs we could visualize the scene of the saints on their way from earth to heaven. The prospects for the advancement of the work throughout Assam are as bright as the promises of God.

sketchy account on Adventists. Elder LeRoy Froom, now General Conference Field Secretary, noticed this and one day visited the editor with a suggestion. Accepting Elder Froom's information on Miller and the church, the editor asked Dr. Froom to write an article on William Miller and one on Seventh-day Adventists. This was done and the manuscripts turned in. Today the *Encyclopædia Britannica* contains the truth about Miller and the church—verbatim as Elder Froom turned it in. Factual articles on Seventh-day Adventists also appear in *Collier's Encyclopædia* and *Schaff-Herzog*.

Here in India openings in the press show indications of greater public relations. The visit of General Conference President, Reuben R. Figuhr and Treasurer C. L. Torrey, received good newspaper coverage. Papers like the *Deccan Herald*, *The Poona Daily*, a paper in Ceylon and a number of others carried the Adventist news.

Last year releases from Spicer College brought college news into *The Poona Daily*. The influence of those fourteen or fifteen inches brought our institution before the public and placed the college on a better footing.

A three-day camp of the Madras church Pathfinder club found a place in *The Mail*. Previous to this the visit of Dr. Adlai Esteb brought a few inches into a prominent section. Just a few weeks ago *The Mail's* choice section, "In and Around Madras City," carried a news release on the progress of our Uplift work in the city. It identified R. L. Watts as our city worker and paved the way for future contacts.

Recently business and professional men at Vizag, India's growing sea port city, read with interest over eighty inches of Adventist news and Bible truth that appeared in the *Vishaka Patrika*, an Anglo-Vernacular weekly of the city. Sunday night evangelistic meetings received good coverage.

The new day is here. Adventists are in the news! Our welfare work, our faithful witness to the Bible, our stand on health principles, the influence of our publications and the blessings of the Holy Spirit have brought a change in public opinion. This new identification is bringing the message before millions—rapidly.

## ADVENTISTS IN THE NEWS

REGINALD N. SHIRES

FIFTY years ago Seventh-day Adventists were called calamity howlers. Today, however, after over a hundred years of straight Bible preaching, our position on fundamental belief, coupled with fast fulfilling Bible prophecy, has made the world in general, and top Protestant leaders in particular, stop and take note of Adventists.

The biggest tribute to the church's stand was made by Dr. Donald G. Barnhouse, editor of *Eternity* (40,000 circulation). According to *Time*, Barnhouse is "one of the top leaders of U. S. Fundamentalism." For two years Editor Barnhouse, Staff Writer Walter R. Martin, and Professor George Cannon of Nyack Missionary College, screened every piece of Adventist theology. Barnhouse's research gave the Protestant world the truth on Seventh-day Adventists. Said he: "Adventists take their place in the very centre of traditional Christianity's Trinitarian doctrine as accepting the Christology of the New Testament, of the fathers, the Reformers, and all true evangelicals."

Always on the look-out, *Time's* reporter on religion noted with interest the warm reception Adventists had received from the conservative Fundamentalists, and *Time's* December 31 issue carried a thousand-word tribute titled, "Peace with the Adventists." This write-up in one of the world's largest news magazines has brought Barnhouse's view-point on

Adventists before the world and thus presented a clear picture of the fundamental beliefs of the church.

The humanitarian work of the church is coming into the spotlight of world attention. Some months ago the *Reader's Digest* assigned Staff Writer Clarence Hall to cover the work of Elder and Mrs. Leo Halliwell, founder of the famous fleet of medical launches that operate on the Amazon. Clarence Hall flew to Belem, Brazil, to begin work on his story. But the Halliwells were not to be found! Work and duty had taken them a thousand miles up-river! Finally, however, Public Relations Secretary, Howard B. Weeks, contacted the Halliwells by radiophone. The Halliwells hurried down the Amazon. By pushing their launch at top speed and traveling 18 to 20 hours a day they were able to meet Staff Writer Hall. Hall's experience aboard the "Luzeiro II" and his hours with those pioneer medical missionaries must have been thrilling for he wrote in the "Luzeiro's" guest book: "My sincerest thanks for a most wonderful and inspiring day aboard the well-named 'Lightbearer II' with two of the most inspiring people I have ever met." This one contact has brought the medical work before millions. The October *Reader's Digest* (American edition) carried Hall's article, "Medicine Man on the Amazon."

For a number of years *Encyclopædia Britannica* carried a rather

Laws of Soul Winning—3

## FUNDAMENTAL PRINCIPLE OF CHOICE

G. A. COON

A FINE Christian woman approached me at the close of an evangelistic meeting many years ago, imploring me to come over immediately to her home and help her husband overcome the tobacco habit.

Although the hour was late, I was happy to believe he was eager to be rid of this unfortunate habit. So I made haste to visit their apartment.

At once I began teaching this man the A B C of victory. The A is "Ask, and it shall be given you." Matt. 7:7. The B is "Believe that ye receive them, and ye shall have them." Mark 11:24. The C is to claim that we have received, by returning thanks: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

As I gave this general pattern of victory, the man very quietly listened. Then I said, "Now we can bow in prayer and ask, and believe; then we may claim the victory which God has promised."

Imagine my astonishment when the man quietly replied, "But I don't want the victory over tobacco!"

Instantly it dawned on me that the decision for victory was his wife's, not his. My instruction that evening was wasted for I had been labouring under a false impression.

His fine Christian wife was no more guilty than I of breaking the fundamental law of soul winning, for I had never taught her that the power of choice based on love is the very foundation of Christianity. Does not the Scripture tell us: "Choose ye this day whom ye will serve"? (Joshua 24:15); and again, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. The choice must be made by the individual himself.

The question arises, How can I ever succeed in helping my friends to

choose the truth? The answer is, we must sell the gospel, as Jesus did. It was He himself that placed in the human soul the desire to make its own choice. Therefore He, the maker of man and the founder of law, in His earthly ministry used this desire to lead people to make the right choice. He made truth so beautiful that people chose it on the basis of its attractiveness, its wholesomeness, and its worth-whileness. He is doing the same today. Says the servant of the Lord:

"His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them."—*The Desire of Ages* (1940), p. 826 (Miss. ed., p. 816).

When Jesus invited the fishermen to choose Him, He offered them the greatest social prestige that could be attained by men of their caste. They were fishermen. He said, "I will make you fishers of men." That meant they would be leaders of society. And now their names are engraved on the walls of the New Jerusalem.

### MAKING TRUTH ATTRACTIVE

When Jesus promised, "I will make you fishers of men," it was like offering a kingdom to a waif. He made truth and service so beautiful, so attractive, that they wanted to obtain it. He appealed to the very desire that he had implanted in the human heart—a desire to be successful, useful servants of humanity.

When Peter, who had left all, asked, "What shall we have therefore?" Jesus replied, "An hundredfold now in this time."

If I lend you one dollar for which you promise to return two, I receive 100 per cent interest on my investment. But one hundred for one is 10,000 per cent. What an offer Jesus

made to His disciples! He was making the gospel appear desirable. He was offering inducements for them to make the right choice.

Two statements from the servant of the Lord almost seem contradictory. One is to the effect that we should urge. The other states that constant urging is a powerless method. Here is the first: "Carry the Word of God to every man's door, urge its plain statements upon every man's conscience."—*Testimonies*, Vol. 5, p. 388. The other is: "The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing."—*Ibid.*, Vol. 1, p. 162.

The explanation is simple. Suppose I want to capture a honey bee that is buzzing around my house. There are two ways to urge him into the little glass jar. One is to take a whip and lash at him. The other is to put some honey in the jar. The first method will likely result both in the loss of the bee and also in a sting that may discourage all future efforts at bee catching.

The second method, minus the element of force, takes advantage of the honey bee's power of choice. Jesus did not merely present the truthfulness of doctrine. He presented it in the most attractive manner, to excite a desire to possess it. (See *The Desire of Ages*, p. 826 [p. 816].)

### SHARING THE ICEBOX

A sincere Christian woman and her mother once invited my wife and me to dinner. During our stay, the daughter related many experiences showing the attitude she had toward those not of this message. As she spoke we could detect that she was most conscientious and very eager to win souls to Christ. But most of her friends were not responding to the truth. The following experience may serve to illustrate her methods.

Her son-in-law, who was not a Christian, came to visit her home for several days. One day he brought some pork home and asked his mother-in-law if there was room in the refrigerator for it. She replied, "There certainly is not room in my refrigerator for pork." Whereupon the son-in-law disposed of his pork in some other way.

## THE BEGINNING OF A SCHOOL

EDITH C. DAVIS,

*Principal, Arabic Elementary School*

As the lady narrated her experience to the pictures but most of them conmy wife and I said nothing. We could not give her instruction on the matter unless she chose to learn, for "true education is not the forcing of instruction on an unready and unreceptive mind. . . . God gave to Israel lessons illustrating His principles. . . . Then, as inquiry was made, the instruction given impressed mind and heart."—*Education*, p. 41.

Abruptly she turned to us and asked, "Don't you think I did right?" We replied by quoting the above statement and explained that since she had asked, we would be happy to give an answer. Our answer ran something like this:

"You did what you had a legal right to do. The refrigerator was yours. The home was yours. And, of course, the boy should have had more thoughtfulness than to ask you to let him keep pork there, for he knew your diet precluded its use. But you are a Christian and he isn't. You are trying to win him to the truth. It might have been better for you to reply this way: 'Son, you know my dietary habits, but there will always be room in my icebox for your food.' That way you would have given him religious freedom, thus causing his respect for you to increase and making it easier for him someday to decide for the truth."

A few nights later this same lady came to us and exclaimed: "If your stay in our city has meant nothing to anyone else it has been worth it all for what you have taught me." She had learned of Jesus. She had discovered that He is meek and lowly in heart. He gives to everyone the power to choose for himself. But His blessings "He presents . . . in the most attractive way, to excite a desire to possess them."—*The Desire of Ages*, p. 826 (p. 816).

During a series of studies at one of our camp meetings a lady spoke to me about her husband who had left her: "I don't blame Bill for leaving me. I did not observe the laws of soul winning." She had taken a senior attitude toward him to such an extent that he felt his soul was not his own. And all the time she was eagerly endeavouring to win him to

IT WAS in 1953 that a group of Master Guides at Middle East College decided to give Christmas baskets to poor families near the college. These baskets, including home-made and repaired toys, food, and clothing were prepared and distributed. Although the Master Guides enjoyed preparing the baskets, and although they were received with gratitude, the students decided this was not enough.

Their next step was to organize a Branch Sabbath School. The first meeting was held in the home of one of the families who had received a basket. They had five children and they had invited in five others. The following week there were twenty and still later, forty attending. The Mission then rented two rooms for the Sabbath school and a month later a Pathfinder Club was organized.

Nearly all of these children were attending a parochial school, the only elementary school in their neighbourhood. Soon their teachers tried to stop them attending Sabbath School and the Pathfinder Club by telling the children horror stories about Seventh-day Adventists. Next they began to show pictures each time the Path-

finder Club met. A few children went to the pictures but most of them continued coming to the club. Later the children were beaten each time they attended one of the Adventist meetings. Finally the school authorities told the parents they would expel the children if they continued attending the Sabbath School and the Pathfinder Club. Then it was the parents petitioned the college to start a school for their children.

Bible studies were begun with the use of a projector. Soon not only children but parents were attending these meetings.

One day, George, aged fourteen, was called up to the front of his classroom where the following conversation took place:

"Did you attend the Sabbath School?"

"No."

"Did you attend the Pathfinders?"

"No."

"Did you attend the Bible study?"

"Yes, you hadn't said we couldn't attend that."

"Hold out your hand."

After the boy was cruelly beaten, he was asked if he would ever attend the Bible studies again.



The Elementary School group—Middle East College.

(Continued on p. 15.)

"Yes," sobbed George, "I will, but I'll never attend your school again."

Bible studies had been held in that home for about two years, but the parents had been hesitating. Now, in the light of George's decision, they, too, took their stand and soon George, his father and his mother, were baptized.

In the summer of 1956 building operations were started for an elementary school. All watched its construction with interest. By school time the building was still unfinished but the students moved in. Walls were unpainted, blackboards and bulletin boards missing, and the only furniture consisted of four large tables and a few backless benches. The school opened with twenty-six children and seven grades. Eleven of the original children, including George and his brothers and sister from the Pathfinder group, are attending.

A Sabbath school and church service were organized the first week with the Ministerial Department of the College taking charge of the church. A Week of Prayer was recently conducted by a senior theological student. At the close of the Week of Prayer a baptismal class was organized of ten members.

Junior Missionary Volunteer meetings are held each Wednesday morning, prayer bands on Thursday, and on Monday a Pathfinder Club is led by a group of Master Guides from the College. The Teachers of Tomorrow Club are organizing a Home and School Association. Thus, this is definitely proving a training school for the College students. But what of the children themselves?

Recently the older students were invited to answer questions which would help teachers to deal better with the children. Some of the answers given were:

"The teachers love us and are kind to us."

"If we don't understand the first time, they will explain again."

"The teacher will play with us."

"We have prayer in the morning and before we leave."

"We like the prayer bands and the sermons."

"We remember God all the time, in our studies and play, not just when we are praying."

These children have come from varied backgrounds. They have many things to learn if they are to become good Seventh-day Adventists. It is a challenge which we hope with God's help to meet.

**As you give your offerings for this field this coming Thirteenth Sabbath won't you also remember the teachers and children of the Middle East College Elementary School in your prayers?**

## Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 1, April 6, 1957

### VITAL CHRISTIAN PRINCIPLES

**N**EARLY five months had elapsed from the Feast of Weeks till the Feast of Tabernacles described in John 7:14-53, the first part of this week's lesson. Many sacrifices had fallen due, adding to the normal pilgrim groups. Booths had to be built of pine, myrtle, and olive branches (Neh. 8:15) to live in for eight days (a day had been added for booth construction before Christ's day), so joyful crowds were moving to Jerusalem well ahead of time.

Jesus, avoiding the crowds, conscious of the world's mounting hatred (John 7:7; compare *The Desire of Ages* [Missionary ed.], p. 433), made a solitary journey to Jerusalem, travelling by an unfrequented route. The Sinless One was often lonely in a sinful world, but never aloof. On arriving in Jerusalem in the mid-week at the time of God's appointment (compare John 7:6, 14; *The Desire of Ages*, p. 433, par. 3), He went to the crowded Temple "and taught."

Jesus addressed the vast throng "as no man had ever done. . . . He broke through the barriers of formalism and tradition," and "His word was with power." During those days there must have been a tremendous stir about His teaching, and "for the time, all other interests were forgotten."—*The Desire of Ages*, p. 435.

#### STRANGERS AT THE FEAST OF TABERNACLES

This stir may not have been unrelated to the revival among the foreign communities at Pentecost (Acts 2:5-11): "Jerusalem, the City of Solemnities, the City of Palaces,

the City of beauty and glory, wore quite another than its usual aspect; other, even, than when its streets were thronged by festive pilgrims during the Passover-week, or at Pentecost. For this was pre-eminently the Feast for foreign pilgrims, coming from the farthest distance, whose Temple-contributions were then received and counted."—Edersheim, *The Life and Times of Jesus*, Vol. 2, p. 148. This author goes on to mention strangers from Media, Arabia, Persia, India, Italy, Spain, the Danube, the Crimea.

"If any man thirst, let him come unto Me, and drink." These startling words, coming after the climatic pouring of water in high ritual over the altar steps (*The Desire of Ages*, p. 436), carried the obvious implication that Jesus was the fountain of life, and not their ancient ritual rendered meaningless by the cold formality of barren hearts.

"He who believes in Me, as the scripture has said [Isa. 12:3], "Out of his heart shall flow rivers of living water."'" John 7:38, R.S.V. "The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all."—*The Desire of Ages*, p. 437.

Failing in their attempts to arrest Jesus, thanks to the legal point raised by Nicodemus (John 7:50, 51), the scribes and Pharisees interposed an adulterous woman, with a question calculated to throw Jesus in conflict either with Roman authority or the law of Moses (John 8:5). It was an ensnaring question, like that about the tribute money (Matt. 22:17).

The Jews were not immoral in the measure of the nations around them, but Roman morals had spread, particularly to Herod's entourage. Jesus called them "an evil and adulterous generation" (Matt. 12:39), which needed Nineveh's repentance.

"He that is without sin among you, let him first cast a stone." "Without sin" comes from a word found only here in the New Testament. "It takes here a special meaning from the context, and is to be understood of the class of sins of which her sin was an instance. . . . Of the immorality among the Jewish rulers, which gives force to these words, evidence is not wanting."—*Ellicott's Commentary*, on John 8:7.

The words Jesus inscribed in the sand shamed these men, who, without an accusation, left this woman to face a new life "of purity and peace, devoted to the service of God."

In Luke 10:1-20 we have the dispatch by pairs of "other seventy" disciples, recorded only by Luke, whereas the sending of the twelve is recorded by the first three Gospel writers (Matt. 10:5; Mark 6:7; Luke 9:1). Its purpose was to prepare certain places for the coming of the Master (verse 1). They, unlike the twelve, were to go to Samaria, where Jesus had been recently repulsed, but for which He had special regard (the good Samaritan, the Samaritan leper, the woman of Sychar, et cetera). Their triumphant return evoked Christ's statement of the vital principle that sensational public victories are not more important than our individual standing before God (Luke 10:20).

Three points of interest in Christ's directions to the seventy are: (1) "Salute no man by the way." It was a time of urgency, not to be wasted in talk. See *SDA Bible Commentary*, on Luke 10:4. (2) "If the Son of peace be there, your peace shall rest upon it." If the head of the house was reputable, their cause would not suffer. (3) "Eat such things as are set before you" implies contentment with the receiving household, without searching for something better.

#### SALVATION BY WORKS

We pass from the warm words of Jesus to the Temple crowds and to the sinful woman, to the cold logic of

the lawyer in Luke 10:25-37: "What shall I do to inherit eternal life?" He was under the delusion that eternal life was the reward of man's merit. "It was the old Judaism of self-righteousness speaking without disguise" (Edersheim, *Ibid.*, p. 235), though he was not satisfied with the position and works of the Pharisees (*Christ's Object Lessons*, p. 377).

In quoting Deuteronomy 6:5, which command was used in daily prayer, and Leviticus 19:18 (see Luke 10:27), this man spoke like a well-versed rabbinic lawyer. It is noticeable that on two occasions Jesus used similar words in answer to similar inquiries (Matt. 19:16-19; 22:35-40).

"How readest thou?" The Master

Teacher made the lawyer answer some of his own questions. Christ's "This do, and thou shalt live" shows that the Jews had the theory of truth, but were sadly lacking in practice, hence that perennially apt story of the good Samaritan.

Had these Jews been hurt by knowledge of Christ's sending the seventy among the Samaritans? Had Jesus told them that their conception of "strangers" not only led to hatred among nations, but that it divided Jewry into class against class? We know not, but the account of the way-laying between Bethany and Jericho is a striking condemnation of condescension in all its forms.—*Review and Herald*.

## Sabbath School Lesson Help

For Lesson 2, April 13, 1957

### LESSONS ON THE KINGDOM

**T**HAT there was something unusual about Christ's blessing the children is clear from the protests of the disciples, and from the fact that it is recorded in three of the Gospels (Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17).

Perhaps like other Jewish customs, the rabbinical blessing of children was done in a certain place, time, and manner, and had consequently degenerated into a ritual lacking the human warmth put into it by Jesus. Luke alone uses the word rendered "infants," hence the inference that their mothers brought them, though not all were children in arms. (Compare *The Desire of Ages* [1940], p. 511;

[Missionary ed.], p. 495.) The same word is rendered "babe" in Luke 1:41, 44; 2:12, 16.

Mark says "he took them up in his arms," or better, "folded the children," as in the Twentieth Century New Testament. Three misconceptions were shattered by this demonstration of the love of Jesus: (1) that His work was too important to be interrupted in this way; (2) that Jesus would be displeased by such an interruption; (3) that children were too young to understand anything about Jesus.

In breaking through these barriers Jesus taught that whoever could not

#### THE BEST COMMENTARY

The best commentary on the Sabbath school lessons, a beautiful, 562-page book in good binding, is available for only Rs. 4/12/—**THE DESIRE OF AGES**. It is the best commentary in the world on the life of Christ. If you do not have a copy, be sure to get one before the second quarter begins so that you will get the full benefit of the Sabbath school lessons. This is a book that is worth making a sacrifice to own. Order through your book depot. Order soon so you will not be disappointed.

—O. W. Lange.

receive the truth with the humility, simplicity, faith, and love of a little child, would never enter the kingdom. In face of that fact, who dares ask the shameful question, "Who shall be the greatest in the kingdom?"

#### MAN'S MERIT AND GOD'S KINGDOM

That a man so earnest about eternal life shall come running after Jesus, kneeling before Him—that he should be called "a certain ruler," and yet remain anonymous—is significant. Here is another who may be classed with Nicodemus and Joseph of Arimathea, perhaps a member of the Sanhedrin (see *The Desire of Ages* [1940], p. 520; [Missionary ed.], p. 504), and therefore in some danger from his contact with Jesus. He was rich, ardent, of good character, a conspicuous man in a degenerate age. (See Matt. 19:16-26; Mark 10:17-27; Luke 18:18-26.)

Here was material that might have made a great apostle, if — "If he would place himself under Christ's guidance, he would be a power for good. In a marked degree the ruler could have represented Christ; for he possessed qualifications, which, if he were united with the Saviour, would enable him to become a divine force among men."—*The Desire of Ages* (1940), p. 519; (Missionary ed.), p. 503.

Two things stood between this man and the kingdom. First, the false notion that merit in man is the basis of heavenly citizenship. (Compare Rom. 3:20-28.) Second, a love for money that transcended all else.

Church history supplies many instances of the erroneous view that good works done before God's grace touches the heart, such as this man's observance of all the commandments (Matt. 19:20), merit God's approval. The Latin fathers called this *meritum de congruo* ("deserving from fitness"). Paul says that "no man is justified by the law in the sight of God" (Gal. 3:11), and even after grace, good works are not the meritorious cause of salvation. They are rather the fruits of justifying faith in the merits and love of Jesus.

To "sell *all*" is an indication of the complete surrender that is necessary if the believer is to receive all that Christ has to give. "Those who feel the constraining love of God do not

## LAYMEN'S CORNER



U Aung U is on the right of the picture.

U Aung U, aged 65, of Taung U village was baptized by Pastor Aye Mg, as a result of the efforts of Saw Po Le, a layman. Later U Aung U's wife joined the ranks of the Adventists. Others followed and he won fifteen more to the truth. Due to unfavourable conditions that prevailed then, only a nominal meeting place and a small village school were advisable. They have now requested permission to go ahead and build a church. On one of our visits there five more were baptized.

—S. AH CHU, *Secretary, Home Missionary Department  
Burma Union.*

ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all."—*Steps to Christ* (Pocket ed.), p. 45.

Lazarus holds a unique place in Christ's revelation of the kingdom, not only because his resurrection was the greatest of all Christ's miracles, but, among other things, because of certain memorable words of Christ concerning His power over death (John 11:1-46).

Martha, the over-anxious home-keeper, and the more contemplative Mary meet us in both Luke 10:38-42 and John 11:1-46, and their distinctive qualities are given; but Lazarus is unknown to us apart from the story in John of his death and resurrection.

The peculiar love of Jesus for this family, in whose home He had often found rest, is clearly stated: "Now Jesus loved Martha, and her sister, and Lazarus." "Lord, behold, he whom Thou lovest is sick." The decision to remain two days longer in Perea is in mysterious contrast to the intensity of this devotion.

Three reasons for this delay are given: (1) The Father is to be glorified by the work of the Son; (2) the Son is to be glorified because His own approaching death and resurrection are connected with the resurrection of His friend; (3) the faith of the disciples is to be strengthened. But how confusing it all looked to the sisters and the incredulous disciples!

"Lazarus is dead. And I am glad for your sakes that I was not there." The absence of Christ and the presence of death must be registered on the minds of those who are to see Satan's stronghold invaded.

#### CHRIST'S GRIEF

Mary's paroxysm of emotion—"Lord, if thou hadst been here, my brother had not died"—produced a startling effect upon Jesus: "He groaned in the spirit, and was troubled," and "Jesus wept." The word "groaned" is said originally to have implied "indignation." (Compare Mark 10:14, R.S.V.) The margin of John 11:33 gives "troubled himself."

That "He was moved by human sorrow" (*The Desire of Ages* [1940], p. 533; [Missionary ed.], p. 516) is

## SOUTHERN ASIA DIVISION

# Calendar of Special Days and Offerings 1957

April 6	Christian Home and Family Altar Day and H. M. Offering
April 13	Spirit of Prophecy Day
April 20	Christian Education Day and Offering
May 4	Dorcas and Welfare Evangelism Day and Dorcas Offering
May 11	Christian Health Day
May 25	Disaster and Famine Relief Offering
June 1	Home Visitation Day and H. M. Offering
July 6	Medical Missionary Day and H. M. Offering
July 13	Mid-summer Offering
July 27-August 3	M. V. Week
August 3	Home Missionary Offering
August 10	Bible Society Offering
August 31	Tithe Harvest Day
Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering
THIRTEENTH SABBATH OFFERING	
March 30	Middle East Division
June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

clear. To say that Jesus was indignant with the enemy who causes such sorrows may not be pressing words too far when, with "the weight of the grief of the ages . . . upon Him" (*Ibid.*, [1940], p. 534; [Missionary ed.], p. 517), He stepped up to the tomb, raised His eyes to heaven, and cried, "Lazarus, come forth!" And with those three words Satan's prison house was reduced to a temporary resting place on the road to heaven for all who believe in Christ.

"I know that he shall rise again in the resurrection at the last day," was Martha's expression of an indefinite future hope. Glorious, but distant! "And it was in that state of mind that

the Lord spoke these greatest words of the gospel: 'I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.'"—Taylor, *The Miracle of Our Saviour*, p. 378.—*Review and Herald*.

## THE FUNDAMENTAL PRINCIPLE OF CHOICE

(Continued from p. 11.)

the Lord. Now she was learning Christ's way.

"I have never let him eat meat in my home," began one of our good sisters concerning her Nazarene husband, "but a few days ago when we responded to an invitation to another home he ate meat right there in my presence. When we returned home I said to him, 'You might just as well have spit in my face as to have eaten that meat.'"

When we visited in her home she began to apply pressure on him and inferred he was not a Christian. "I am happy to meet you, my brother," I began. "I believe you are a real Christian." Tears came to his eyes. He was enduring religious persecution, or what the courts term "mental cruelty," by one who was hoping through this means to win him.

Remember, we cannot whip bees into a jar. But if we put out the honey, they will come. That honey represents the attractive way Jesus helps people to decide for Him.—*Review and Herald*.

## ATTENTION

### ALL EMMANUEL MISSIONARY COLLEGE ALUMNI

Please send your current mailing address to us at once. Your help is needed to keep our mailing list current. You should receive "Our EMC Alumni" which is sent free to all graduates. Other correspondence should reach you regularly as well. Write to Dorothy Towar, Recording Secretary, EMC Alumni Association, Berrien Springs, Michigan.

## THINK ON THESE

\* \* \*  
You don't have to explain something you haven't said.—*Calvin Coolidge*.

\* \* \*  
He who has imagination without learning has wings but no feet.—*Joseph Joubert*.

\* \* \*  
The only thing more expensive than education is ignorance.—*Benjamin Franklin*.

\* \* \*  
The real leaders do not always march at the head of the procession.—*Wells*.

\* \* \*  
Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people.—*Harry Emerson Fosdick*.

## Southern Asia Tidings

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EDITOR J. INA WHITE  
ASSOCIATE EDITORS O. O. MATTISON  
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## Miscellany

- THE membership of the North-western India Union is now 1,153. A recent report lists the tithe received during 1956 as Rs. 40,038/12/-. This is a considerable increase over the tithe received during 1955 which was Rs. 35,350/9/-.
- N. L. SHERWIN of Peshawar, Pakistan, reports plans for the opening of a self-supporting dispensary in Nowshera, Northwest Frontier Province. A nurse midwife, Miss P. Singh, will have charge of this work. Negotiations are being carried on to place the buildings in the right location so that needy people can benefit by the medical and spiritual ministry of this institution.
- E. A. STREETER, principal of the Raymond Memorial Training School, Falakata, reports the baptism of eleven students on February 23. J. W. Nixon, Publishing secretary for the Southern Asia Division had just completed the annual Week of Prayer.
- B. NOWRANGI, Voice of Prophecy secretary for the Northeast Union, reports the solicitation of Rs. 600/- during four days of uplift at Dibrugarh, Assam. He reports favourable reception among the people up there of our health and temperance message and suggests the publication of a temperance tract dealing with this subject.

● DR. I. R. BAZLIEL reports a very

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busy programme at the hospital in Simla. They are short of staff but are doing their best to train helpers in the absence of adequate nursing staff.

● G. J. CHRISTO of the Western India Union has recently joined the working force of the Northwestern India Union again. His first assignment is the effort being held in Jabulpur, Madhya Pradesh. He will also carry the responsibility of the Voice of Prophecy representative in the Central India Section.

● FAQUIR CHAND led out in the at Jabulpur preparing for the effort. The address there is 570/3 Napier Town, Jabulpur, M.P. S. P. Vitrano will be the speaker for these meetings.

● FAQUIR CHAND led out in the Week of Prayer at Hapur and S. James was the Week of Prayer speaker at Roorkee. These meetings were conducted from February 17 to 23.

● THE meeting hall attached to the residence at 27 Barakhamba Road, New Delhi, was recently completed and the opening service was held on Sabbath, February 16. T. R. Torkelson and I. M. Chand were present at this special occasion. More than a hundred people attended the opening meetings.

● THE Calcutta church under the leadership of D. S. Laursen is now working to raise the annual Uplift goal for the church. More than Rs. 13,000/- has already been gathered from the city of Calcutta and the church is hoping to reach a goal of Rs. 3,000/-.

● E. L. SORENSEN, I. K. Moses, and S. John have just completed a tour of the South India Union attending annual budget meetings of the local sections. The Uplift work in South India has been completed and careful plans have been laid for evangelism during the dry season. Our workers in South India have set as their goal a church membership increase of 600 persons by August, 1957.

● BARNABAS PETER of the Myaungmya School has been requested to connect with the new Burma Union Training School, Kyauk Taing, near Toungoo. Plans are moving forward for the construction of a temporary building on the school site. Brother

## MEET OUR WORKERS



Pastor M. O. Manley completed his college course at Emmanuel Missionary College, in Michigan, U. S. A. in 1935. In the autumn of the same year he accepted an invitation to join the teaching staff of Cedar Lake Academy in Michigan as preceptor and manager of the Academy press. It was while at Cedar Lake that he accepted, in 1940, an invitation to serve in Southern Asia.

Upon arrival in India, Brother Manley was located in Ranchi until early in 1941 when he was transferred to Vincent Hill School in Mussoorie. For the first year he was Bible teacher but during 1942 and 1943 he was Dean of boys as well. In 1944 and 1945 he was president of Spicer Memorial College but towards the end of the latter year he was invited to join with the workers in Burma in re-establishing our work there after the war. So in 1946 Brother Manley took up his duties as president of the Burma Union and continued to serve in this capacity for six years until the close of 1951 at which time he was again transferred to Mussoorie where, for the past five years, he has been doing an excellent job as president of the Vincent Hill School.

Chit Maung, the newly elected principal and teachers appointed to the staff have been very busy in connection with this work.

● OHN BWINT is locating at Tavoy in the Tennasserim Region. Kalee Paw is the president of the Tennasserim Section and reports an excellent spirit among the workers as they prepare for the evangelistic season just beginning.

● DR. and Mrs. L. D. Kattenhorn of the Karachi hospital have just completed a tour of several of our institutions in India and have returned to their field of labour. Dr. Kattenhorn's help in Karachi has greatly strengthened the programme of medical evangelism.—D. S. J.