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THE DORCAS COMMISSION

LOVING ministration to the needy has ever been a part of God's plan to save man. From early times when Moses, through inspiration, gave definite directives to the children of Israel regarding the care of their own poor as well as the stranger within their gates, down to apostolic days when provision was made for the widows in Jerusalem, God's own people have ever been admonished to minister lovingly to the poor and the unfortunate.

All Christian service is promoted by love for God, and its real objective is to impersonate that love so that others will be attracted to Him through us and will learn to love Him too. This is the spirit of Dorcas. "In Joppa there was a Dorcas, whose skilful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm tears fell upon the inanimate clay.

She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might be a blessing to others.

"Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it." —*Testimonies*, Vol. 5, p. 304.

Our impelling incentive is expressed in the words of Luke 10:27: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." But we turn back to Isaiah 58 for a clear and simple statement of our commission. Without taking space for quoting it here,

we suggest that you read verses 6-12 for a description of the various types of Dorcas welfare service, and receive your commission and also your inspiration from the promises to those who accept the challenge laid down. Notice that such services as are described here carry a reward, even in this life, plus the eternal reward of life everlasting. How marvellous is God's love!

Jesus, on the Mount of Olives, pictured to His disciples the scenes of the judgment. His vivid description of that solemn event is found in Matthew 25:31-46. A careful reading of these verses reveals that He represents the decision of the judgment as turning upon one point—our relation to His little ones. "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or neglected to do for Him in the person of the poor and the suffering." —*The Desire of Ages*, p. 637.

Another word picture of love in action is found in Luke 10:25-37, where Jesus told the true story of the

DORCAS
AND
WELFARE
DAY

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good Samaritan to make clear the type of service His true followers will render. "In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless conditions. . . . Pointing to His own example, He says to His followers, 'These things I command you, that ye also love one another.' 'As I have loved you, that ye also love one another.' The lawyer's question to Jesus had been, 'What shall I do?' And Jesus, recognizing, had said, 'This do, and thou shalt live.'

"The lesson is no less needed in the world today than when it fell from

the lips of Jesus. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighbourhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*Ibid.*, pp. 503, 504.

"In the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn. . . . On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery."—*Prophets and Kings*, pp. 718, 719.

—Taken from HM Leaflet No. 10 "The Dorcas Welfare Society," pp. 3-5.

poor, the sick, and the suffering, or in seeking to help some one who is in need.

In trying to help the poor, the despised, the forsaken, do not work for them mounted on the stilts of your dignity and superiority, for in this way you will accomplish nothing. Become truly converted, and learn of Him who is meek and lowly in heart. We must set the Lord always before us. As servants of Christ, keep saying, lest you forget it, "I am bought with a price."

God calls not only for your benevolence, but for your cheerful countenance, your hopeful words, the grasp of your hand. As you visit the Lord's afflicted ones, you will find some from whom hope has departed; bring back the sunshine to them. There are those who need the bread of life; read to them from the Word of God. Upon others there is a soul-sickness that no earthly balm can reach or physician heal; pray for these, and bring them to Jesus.

On special occasions, some indulge in sentimental feelings which lead to impulsive movements. They may think that in this way they are doing great service for Christ, but they are not. Their zeal soon dies, and then Christ's service is neglected. It is not fitful service that God accepts; it is not by emotional spasms of activity that we can do good to our fellow-men. Spasmodic efforts to do good often result in more injury than benefit.

Methods of helping the needy should be carefully and prayerfully considered. We are to seek God for wisdom, for He knows better than short-sighted mortals how to care for the creatures He has made. There are some who give indiscriminately to every one who solicits their aid. In this they err. In trying to help the needy, we should be careful to give them the right kind of help. There are those who when helped will continue to make themselves special objects of need. They will be dependent as long as they see anything on which to depend. By giving undue time and attention to these, we may encourage idleness, helplessness, extravagance, and intemperance.

When we give to the poor we should consider, "Am I encouraging prodigality? Am I helping, or



OUR DUTY

ELLEN G. WHITE

BY OUR churches there is a work to be done of which many have little idea, a work as yet almost untouched. "I was an hungered," Christ says, "and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Matthew 25:35, 36. Some think that if they give money to this work, it is all they are required to do, but this is an error. Donations of money cannot take the place of personal ministry. It is right to give our means, and many more should do this; but according to their strength and opportunities, personal service is required of all.

The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the

very depths of human misery, and help those who cannot possibly help themselves. In doing this work we have a favourable opportunity to set forth Christ the crucified One.

Every church member should feel it his special duty to labour for those living in his neighbourhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbours, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbours to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation.

The hours so often spent in amusement that refreshes neither body nor soul, should be spent in visiting the

injuring them?" No man who can earn his own livelihood has a right to depend on others.

The proverb, "The world owes me a living," has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for himself. But if one comes to our door and asks for food, we should not turn him away hungry. His poverty may be the result of misfortune.

We should help those who with large families to support have constantly to battle with feebleness and poverty. Many a widowed mother with her fatherless children is working far beyond her strength in order to keep her little ones with her, and provide them with food and clothing. Many such mothers have died from over-exertion. Every widow needs the comfort of hopeful, encouraging words, and there are very many who should have substantial aid.

Men and women of God, persons of discernment and wisdom, should be appointed to look after the poor and needy, the household of faith first. These should report to the church, and counsel as to what should be done.

Instead of encouraging the poor to think that they can have their eating and drinking provided free or nearly so, we should place them where they can help themselves. We should endeavour to provide them with work, and if necessary teach them how to work. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation. We are to educate the poor to become self-reliant. This will be true help, for it will not only make them self-sustaining, but will enable them to help others.

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He bids us interest ourselves in every case of suffering and need that shall come to our knowledge.

Think it not lowering to your dignity to minister to suffering humanity. Look not with indifference and contempt upon those who have laid the temple of the soul in ruins.

These are objects of divine compassion. He who created all, cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. If we are truly His disciples, we shall manifest the same spirit. The love that is inspired by our

love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. Let your life reveal a love that is higher than you can possibly express in words.—Taken from *Testimonies*, Vol. 6, pp. 275-279.



PURE RELIGION

MRS. O. O. MATTISON

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Is it not strange that first mention goes to caring for the destitute? Or is it? Does this not agree with Matthew 22:37-40 where Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." It also agrees with the words of Jesus to the rich young ruler when He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

One of the finest forms of welfare work is the Dorcas ministry. So many



GOD GIVES YOU MUCH—GO, GIVE

God gives you much, not for fine worldly things,
But for your needs, and those who feel the stings
Of bitter poverty: who cry for daily bread,
And shiver on their thinly covered bed.

God gives you much—His Word, imputed power;
Not yours to hoard in this, earth's crisis hour,
But yours to give, that each benighted soul
May hear, and strive to reach the heavenly goal.

Then take bread, clothing, words of life and light,
And from sad hearts dispel the gloom of night.

—Margaret Locke.



of our churches do not have Dorcas societies, whereas, every single church and company should have one. No church or company is too small. If you think that some may be, read the following excerpts from a letter recently received:

"At last we have made a beginning on the Dorcas work! To start from scratch in a scattered area and with only three members was something of a puzzle, but 'a three-fold cord is not easily broken'! One fine monsoon afternoon we set out by faith in this new venture. We decided to visit some of the ladies of the town to see what assistance they could give. Two afternoons of such work brought us in Rs. 44/- in cash and quite a number of usable garments. There was not one refusal among all our contacts. . . . What encouraged me after four years of perhaps looking at the problem was how wonderfully God worked with us the moment we stepped out."

Another letter received from an entirely different section of the field told how they had organized a Dorcas society. Three girls from a nearby village were there for the organization but soon dropped out. Several weeks went by and finally one day they re-appeared. Now let us quote. "On Sunday they came with two others with the wonderful news that they have a society of fifteen in their village. They have had three meetings, and came to me to bring in their Dorcas fund of Rs. 4/-. Those five, sweet village girls really touched my heart."

We do not have a single company that could not do likewise. Why not step out in faith and do something that constitutes pure and undefiled religion before God?

AN EXAMPLE TO THE BELIEVERS

O. W. LANCE

MANY would like to engage in Dorcas work but it just seems that there is not time to do so. This is one of Satan's masterpieces of deception. Jesus warned, "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life." Luke 21:34.

Every one, by careful planning and self sacrifice, can render this type of faithful service to God and enjoy a pure religious experience.

For many years Mrs. E. G. White was mightily used by God in ministry to the church. Her life was consumed in public ministry travelling for the Cause and in writing the testimonies and counsels to the church. During her lifetime she wrote more than 4,500 articles for the church papers and magazines, and many books, besides personal letters and testimonies to individuals. It is interesting and inspiring to note that in the midst of all her busy activities she was able to make time to carry out the instruction in her own life which she taught to others. The following are a few quotations from her diary and from some who knew her personally which give an idea of her example in this work.

"Not only was Mrs. White a strong counsellor for her husband, to guard him against making mistakes that would jeopardize the cause in any part, but she was most careful to carry out in her own course the things she taught to others. For instance, she frequently dwelt in her public talks upon the duty of caring for widows and orphans, citing her hearers to Isaiah 58:7-10; and she exemplified her exhortations by taking the needy to her own home for shelter, food and raiment. I well remember her having at one time, as members of her family, a boy and girl and a widow and her two daughters. I have, moreover, known

her to distribute to poor people hundreds of dollars' worth of new clothes which she bought for that purpose."—J. O. Corliss, *Review and Herald*, August 30, 1923 (*Welfare Ministry*, pp. 321, 322.)

"January 6, Thursday.—Make a cap for Edson and a vest. At night I am very weary. Give Agnes a half-worn dress for her mother. They are poor. The husband and father is sick. Their crops have failed. Have bread-stuff to buy and nothing to buy with. Agnes is their main support. She is only seventeen. There are four children now at home. They must suffer unless the church interests themselves in their behalf. May the Lord have mercy upon the needy, and put it in His children's hearts to

dispense to them with a liberal hand.

"February 3, Thursday.—Very sick all day with sick headache. Henry Pierce from Monterey at our house. Send Sister Leander Jones some things for her children and Jenny sends her her best bonnet. May the Lord enable us to see the wants of the poor and give us a ready and willing heart to supply them."—*Welfare Ministry*, p. 323.

"April 21, Thursday.—Work on a rug. Write a letter to Daniel Bourdeau. This morning there is a feeling of sympathy among certain of the flock of Benedict's family. We have contributed a mite for their relief, about seven dollars. Purchased them different things to eat, and carry it to them. Brother and Sister Benedict visited us all day. Had a very interesting and pleasant interview. My mother came to see me, which was a great comfort to me."—*Welfare Ministry*, p. 325.

Surely each one can find some time to give and minister to the helpless and needy. Every help rendered, every sacrifice made in the spirit of Jesus will result in the widening of His influence upon the hearts of men and will hasten the glad day of His appearing.

WHY THE CHURCH AND COMMUNITY NEED THE DORCAS SOCIETY

"Why shouldn't we be known as the most charitable and loving people in the world?"

So asks the pamphlet on Dorcas Welfare work, and as true and careful followers of Jesus, we should seek every avenue to give practical love.

The Spirit of prophecy tells us that: "The church is organized for service." In fact, one always observes that any church member who fails to devote some time to practical service for Jesus is the least happy member.

Christ asks us all to *serve*—old and young; the brethren as well as the sisters. This must mean sacrifice of

self—our time, our talents, our life—but isn't that just the essence of Christianity, and where our real happiness is found?

No church can be a completely happy church without a Dorcas society, and no Dorcas society, small or large, can operate well without the co-operation, understanding, and zeal of the whole church.

If only all our sisters could thrill to this Christlike service, the Gospel would go more quickly and Seventh-day Adventists would indeed be known to all as "the most Christlike and loving people in the world."

—E. W. Bryan (abridged) *In Leader*, February 1957.

NORTHWESTERN INDIA UNION

President: T. R. Torkelson

Secretary-Treasurer: L. E. Allen

Office Address: 27 Barakhamba Road, New Delhi

NEW DELHI CHAPEL OPENED

S. P. VITRANO

MUCH has been said and will be said about a new hospital for Delhi in 1957. In fact the 13th Sabbath offering overflow for the third quarter of this year is being sent to Southern Asia for the express purpose of helping to build that hospital. Hospitals, however, are not the only things we build to help finish the work God has given us to do. And while we believe that our medical work is greatly needed in this great city, we believe too, that God has called us to preach the Word at the cross-roads of the world. Surely Delhi has become one of the cross-roads in recent years, and with gratitude in our hearts we take pleasure in reporting that under the blessing of God over the past five years His Word has been and is being preached effectively.

As a natural outgrowth of this work of preaching we have looked to the day when a suitable auditorium could be built in which to continue the witness of the Word on a full time basis. Many obstacles have had to be overcome and at times the prospects of realizing our goal seemed all but hopeless, but with God nothing is impossible. It is only natural then that in due course of time a property was purchased in New Delhi. Not just any property, for God's work demands nothing less than the best. Not just a site relatively near the centre of things, for God's work calls for the loud cry to be given in the very centre of centres. We believe that 27 Barakhamba Road, New Delhi, meets just these standards. The location is just one gate away from the unique centre of India's capital city—Connaught Place.

But the location alone did not solve the problem of a place to meet. This we had to build, and build we did. Sabbath, February 16, 1957, was our

"High Day." It marked the official opening of the new chapel and evangelistic centre—a fine auditorium seating over a hundred people under normal circumstances but designed to accommodate twice as many more when the need arises by opening the large French doors at the rear of the chapel on to a large lawn surrounded by beautiful shrubs and flowers. This is ideal in a warm climate such as India has. Most large gatherings are held out in the open because of the heat during the summer season.

Pastor T. R. Torkelson, president of the Northwestern India Union, was the speaker that Sabbath morning when workers and laymen gathered together to give thanks unto God for what His hand had wrought. Psalm 127:1, "Except the Lord build the house, they labour in vain that build it:" was the text upon which Pastor Torkelson based his remarks, pointing up the fact that not only is this true in building the church building, but is even more true in building the doctrine of the church and the character in the lives of those who worship in the church. Pastor W. G. Jenson, church pastor, presided over the service and led the choir in the choral responses.

The service closed as the writer administered the rite of baptism to the first fruits of the recent series of evangelistic meetings, a young man from Bangalore who had studied the Voice of Prophecy lessons and whose grandmother in Bangalore is a Seventh-day Adventist. He was contacted during the effort by Mrs. Edge, a laymember who was sharing her faith by passing out *Signs of the Times* at a bus stand one day while on her way to work.

With the opening of the chapel another centre for evangelism has been established in one of the important places of the earth. We trust that this light will shine forth in brilliance until the day of the Lord's coming and that through it many souls may find their way to the Light of lights and a place in the kingdom of heaven.

THINK ON THESE

Crimes sometimes shock us too much; vices almost always too little.—*Hare*.

* * *

The wisest man is generally he who thinks himself the least so.—*Boileau*.

* * *

The longer you dwell on your misfortunes, the greater is their power to harm you.—*Selected*.

* * *

The claims of habit are too weak to be felt until they are too strong to be broken.—*Selected*.



The New Delhi church building

LITERATURE EVANGELISM IN SOUTHERN ASIA DIVISION

J. W. NIXON

*Publishing Department Secretary
S. A. Division*

FOLLOWING the peak year of 1952 literature sales began falling lower each year until in 1955 they were Rs. 129,000 below the record of Rs. 546,485. The rate of decrease had levelled off before the end of 1955 and sales were on the up grade as we entered the year under review.

Plans were laid, which, under the blessing of God, turned the volume of sales so steeply upward that the deficit of four years was almost wiped out. The gain over 1955 was Rs. 90,774-6, which brought the total sales for the year to Rs. 508,611. The largest increase in sales came from four unions: Burma, Northeast, Northwest and South India.

An intensive recruiting drive added thirty-five new literature evangelists to our force of workers, and our mailing list now has one hundred and fourteen names and addresses of colporteurs.

Special attention was given to student recruiting, and from the various schools around the Division and Spicer Memorial College, a record number of students volunteered for literature evangelism.

This band of young people, about ninety strong, sold over Rs. 76,000 worth of literature, which was more than double their sales of the previous year.

A feature which was much appreciated by the student colporteurs of Spicer Memorial College, was a function sponsored by the Division Publishing Department. On August 29 all student colporteurs were invited to a supper in the college dining hall. The meal was very tastefully prepared by the wives of the faculty members. Besides some sixty students, about twenty Division and staff personnel sat down to the

supper which was followed by bright speeches and musical items, climaxing with the presentation of trophies to the four most successful students. This happy occasion helped to make the students realize that their work was noticed and appreciated and that they belonged to the working force of the movement.

Another feature which strengthened our work and which will have a very beneficial effect on the future was the addition of three more Publishing Department secretaries; one in South India, one in Northwestern India and a union Publishing Department secretary for Burma, in the person of Brother U Hla Pe. His enthusiastic, energetic recruiting campaign raised the colporteur force from three to twenty in a few months' time. As a result the prospects are bright for a record year in Burma during 1957.

The missionary report of the colporteurs' work for the year is not yet to hand, but we have a very inspiring report from the Assam Section, which was given by the Publishing Department secretary, Brother

THE MASTER IS COMING

I know that the Master is coming
The Bible makes that very clear.
I know that this wonderful message
Is one that the whole world must hear.

I remember the Master's commission
Go ye therefore to men everywhere
How can I be a true faithful servant
If the cross I'm not willing to bear?

The trail that the colporteur blazes
Is one that turns men to the Lord.
Am I true to the Heavenly vision?
Am I faithfully preaching the word?

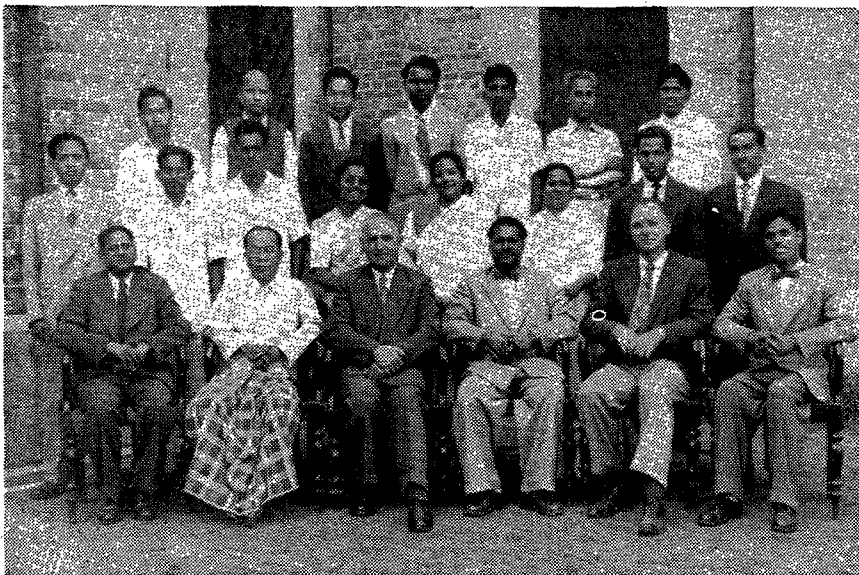
Out in the highways and byways
There are many that someone must reach
I'll enlist in the colporteur army
This last gospel message to preach.

—Earl Hilliard.

F. D. Nongsiej at their recent constituency meetings.

"The work in the Garo and Naga hills was begun by literature. Ukhrul is the home of Mr. Ninghei. Not long ago, when he was pastor of a reform church, he was asked to explain something from the book of Revelation. Mr. Ninghei did not know what to do. He read the book of Revelation but the more he read the more it confused him. Right at that time Mr. Ninghei received a copy of the *Signs of the Times* and an invitation to study the 20th Century Bible Course from the Assam Training School. An interest in the truth was killed due to severe persecution, and papers and lessons were destroyed. One day he came across a copy of *Bible Readings*. This book was given by a soldier of World War II to a Kabui Naga who kept it just for the pictures. Now a desire to study the truth was aroused. At the same time Brother Benjamin (Mr. Ninghei's son) bought a book *Toward a Better Day* from a colporteur while he was studying in Shillong. Comparing this book with the *Bible Readings* he found that they taught the same things. After much search an old envelope with the address of the Assam Training School was found and a letter was written to the school. This was forwarded to Pastor N. O. Dahlsten for his attention. A copy of *Daniel and Revelation* was sent to Mr. Ninghei and out of all this study he, with Brother Benjamin, came to Shillong and were baptized in 1952. They went back home and worked among their own people and soon a church of one hundred members was organized. Brother Ninghei is now an evangelistic worker in the Assam Section.

"In 1945 a student from the Garo Hills was studying in Shillong where he received a set of "Present Truth" tracts. He took them to his village in Rajasimla and without interest packed them in a box. Five years later this box was opened by a younger brother, who found the papers quite interesting. Desirous of more information he wrote to the Oriental Watchman Publishing House and was sent the Voice of Prophecy lessons. Others enrolled and Pastor Nowrangi was sent to visit them. He returned with a glowing report. It was



Literature evangelists and field secretaries at Northeast India Institute.

my privilege to visit those Voice of Prophecy students in that same year. There I found Brother Aron Singh and Brother Piperson already keeping the Sabbath. In March 1954 Brother P. K. Gayen was sent to follow up this interest. Through an intensive evangelistic programme Brother Gayen and his associates have reaped over 200 souls in this new circle.

"One of our colporteurs, Brother Lianzama, went to sell books in the Tripura Hills. In that section he sold about 150 Lushai *Bible Doctrines*. People became so interested in the message that they began to discuss Bible truths which they had never thought of before. They even asked their Baptist pastor and missionary questions regarding the Sabbath. The missionary became very angry when he learned that many Adventist books had been sold in that section. He asked the people to bring all the books so that he could burn them to ashes. But God has many ways to protect His truth. The people who possessed those books told him that they could not bring their books because they had paid money for them. The missionary told them that he was ready to pay for all the 150 books that were sold in that place, but not one man surrendered his book. They said their newly purchased books were so good that they could not afford to part with them.

"Last year, Brethren Lianzama and Sangliana went to Tripura State to sell books. In the very first village

they entered they met strong opposition. The people told them they could not sell books there any more because the Baptist convention had passed a resolution forbidding any Adventist to sell books in that section. However, the two colporteurs were full of courage and stated that they could go anywhere in India and sell books. Opposition did not stop them, they went on from one place to another and sold their books in less time than they expected.

"At present there are many interested in Tripura State. In Damcherra one shop-keeper by name Thangnuna with his family of eight members together with his friend, Lakhawsiamia claim to be Seventh-day Adventists, although they have not seen any Seventh-day Adventists. One man in Korthah village began to keep the Sabbath. One deacon in Rangdil gave up his duty as a deacon and started working on Sunday. In Dhuarhlrip village two Presbyterians are waiting for more light. Last year Brother Lianzama brought a list of those interested in the truth to Pastor H. T. Burr, and Brother Thangpuimanga was sent to Damcherra to follow up the interest.

"Brother Lianzama told me that there are many interested in the truth in the Manipur State among the Lushai community and one lady requested baptism. It is interesting to know that no one has ever contacted these interested people except our faithful literature evangelists.

"We cannot too highly estimate

this work for were it not for the effort of the canvasser many would never hear the message."

We know that only through the working of God's angels upon the hearts of men and women was it possible to achieve one of the greatest gains in sales for one year the Division has ever experienced and we thank the Lord for the privilege of being His helping hand. We look forward to the happy day of pleasant surprises which await the literature evangelist when the harvest from his seed sowing shall be fully known.

Believing that more sales means more souls won, we have taken as our watchword for this year "Higher sales for heaven in 1957." Our aim is to make this a record year.

NORTHEAST INDIA UNION LITERATURE EVANGELISTS' INSTITUTE

J. JAPAGNANAM

*Publishing Department Secretary
North East India Union*

IT WAS the happy privilege of the literature evangelists of the Northeast India Union to gather together for the annual institute from February 5-10 at Calcutta. Our colporteurs represent about ten languages. The services of Pastor J. W. Nixon, Publishing Department secretary of the Division were greatly appreciated by one and all as he rendered important instruction in salesmanship. We were happy to have Pastor W. F. Storz with us and he gave valuable suggestions and counsel during these meetings. I think it was the first time for Mr. Hla Pe, the Publishing Department secretary of the Burma Union, to visit a Colporteur Institute in India. During the whole week we had a very pleasant time in our various activities. On Friday evening, when different colporteurs gave their thrilling experiences, everyone felt that the hand of God was indeed leading the literature work in these troublous times.

One of our colporteurs in Ranchi had worked for about two weeks but did not have any success. At the end of the second week he prayed very earnestly and left home for work having had only a cup of

(Continued on p. 15.)

SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

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THE WORK AT VELLORE MEDICAL COLLEGE

D. S. JOHNSON

AN INCREASING number of our parents and youth are asking about the training work at the Christian Medical College, Vellore. Twelve students are now in the M. B. B. S. course. Brother Peter and Sister Elizabeth of the staff at Nuzvid are taking the Nurse-Tutor course.

Regular staff members made available by the Southern Asia Division are Dr. A. J. Patt serving in the department of Oto-Rhino-Laryngology, and Dr. Gordon G. Hadley in Pathology. Dr. Roger Barnes of the College of Medical Evangelists has served for a year as consultant in the Department of Surgery and his presence has been of great strength to fellow staff workers and students.

It was a pleasure to attend the Annual Council of the Christian Medical College on February 22.

Our people gather together in the home of Dr. and Mrs. Patt for the Sabbath services. Though the group is small the orchestra is usually composed of two saxophones, a trumpet and a trombone. The Friday evening MV service follows a lively song service. The material presented at these meetings is well prepared and timely and the appeal to consecration to Jesus Christ is an excellent introduction to the Sabbath as twenty-five to thirty students and friends crowd into the little room.

A regular Sabbath school and church service are held every Sabbath. Visiting ministers are warmly welcomed, but our staff and students carry the full responsibility for these excellent meetings as no regular pastor is available. This has resulted in great blessing to our student group who have accordingly grown in qualities of leadership under the guidance of our staff.

Two branch Sabbath schools are

being conducted on Sabbath afternoon. The students are now studying regularly with a Voice of Prophecy student—a Hindu who has contacted them. Literature is being distributed to interested ones.

Our students have been active in College programmes such as the church choir, student worship, student council meetings, and sports. These endeavours have been blessed and a spirit of positive co-operation prevails.

Ninan Abraham completes his final examinations for the M. B. B. S. degree in April. After a period of leave during which he will serve in one of our hospitals he will return to Vellore for a year of House-Surgeoncy and possibly a further period of specialized study. K. Paulson is now entering the fifth year, and Terrence Rice, Moses Christian, and Johnnie Abraham are going into the fourth year.

Thirty-nine Protestant church bodies now support the Christian Medical College. The keen interest of Seventh-day Adventists in developing adequate medical staff for our institu-

tions has made co-operation in such a work easy, though sacrifices have been necessary. The total estimated budget for this vast missionary undertaking is Rs. 28,51,900/- for the year 1957-58. The Southern Asia Division bears a proportionate share of this to supply staff, operating costs, and to meet expansion requirements. Then assistance has been made available to sponsor worthy students whose objective in obtaining a medical education is to serve in the finishing of the work.

The aim of the Christian Medical College as quoted from the Memorandum of Association of the College is: "The establishment, maintenance and development of a Christian Medical College, where men and women may receive an education of the highest grade in the arts and science of medicine and of nursing, to equip them in the spirit of Christ for service in the relief of suffering and the promotion of health; in particular in obedience to the spirit of Christ to provide for the full recognition of the moral and spiritual basis of life in relation to health."

The contribution of our staff members and students toward the attainment of these objectives during the training period has already been blessed. The problems have been many but God has directed in their solution. Your continued prayers are solicited for this work.



A picture of our Pothureddipalli church in the Telugu field and the 40 newly baptized members and their children.

SOUTH INDIA LITERATURE WORK

"TEN PERTINENT FACTS"

J. A. SOULE, *Publishing Department Secretary, South India*

1. Last year we had Rs. 197,261/1 worth of literature sales, the highest ever in the history of the South India Union.
2. South India Union had a gain of Rs. 26,850/- worth of sales in 1956 over 1955.
3. We had the highest gain of all the Unions in the Southern Asia Division.
4. Our South India Union sales amounted to about 39 per cent of the total Division sales for 1956.
5. Our sales amounted to more than the combined sales of the three Unions with the next highest sales in the Division.
6. The South India Union sales were more than the total sales made by the Ceylon, Burma, Western India and the Northeast India Unions for 1956.
7. We made two and a half times more sales than any other one Union in the Division.
8. South India sales amounted to five times as much sold by the Union with the lowest sales in the Division for 1956.
9. These facts were made possible only through the help of God, and the consecration and faithful hard work put forth by all the South India Union literature evangelists and local publishing department secretaries.
10. Last, but not the least, in spite of last year's good record, we did not reach our goal of two lakhs rupees sales. Our goal for 1957 is two lakhs and ten thousand rupees sales. The accomplishments of last year will not suffice for this year. May "Deeper Consecration" and "Greater Success" be ours for this year.

SREERUNGAPATNAM CHURCH DEDICATION

THE church at Sreerungapatnam witnessed an overflow crowd for the week-end services, March 1-3. The Budget committee of the North

Telugu Section had met at Vijaywada (Bezwada) from February 25-27. Brethren I. Subushanam and Raja Rao then proceeded to Sreerungapatnam village to lead out in a regional meeting and church dedication.

Over 250 attended the Friday evening and Sabbath services. Most of these were our own members but a number were non-Adventists and non-Christians.

A teacher from Cocanada was there. She had enrolled in the Voice of Prophecy course a couple of years before, and finally Brother S. Thomas in company with one of our local workers contacted her and her husband. She was later baptized, and has continued to teach. She faces a serious problem, because some of her duties fall on Sabbath. But she and her husband are determined to stand firm for the truth.

Brother Solomon is now in charge of the church work at Sreerungapatnam. Our brethren are conducting a school which runs from 1st standard through standard five.

Pastor E. L. Sorensen, president of the South India Union, preached the dedication sermon and Pastor I. Subushanam, president of the North Telugu Section led in the Act of Dedication. The writer offered the dedication prayer.

The work was started here in 1919. A number of our Telugu-speaking workers came from the little school in this village. We know the work here will continue to grow. The re-consecration of lives to the finishing of the great gospel commission marked each service. Pray for the many efforts now opening throughout the great fields of Andhra Pradesh.—
D. S. J.



MADRAS CHURCH REPORTING

ISABELL SARGUNAM

COOKING CLASS

MADRAS church pastor, R. L. Watts, recently launched a "Better Meals" class for members of the English and Tamil churches. Attendance increases each week and student enthusiasm runs high. Dietary classes with practical demonstrations in cooking will be included in the course, the church pastor said. It is hoped, he added, that church members will learn the art of serving better meals for less. Foods used will be those that can be bought at local markets. Mrs. R. L. Watts is assisting and will demonstrate at the practical classes.

CHURCH MEMBERS TO GIVE BIBLE STUDIES

The latest soul-winning venture at the Madras English church is an MV sponsored "Training Light Bearer" course under assistant pastor, Reginald N. Shires.

Singing bands, literature distribution, and hospital visiting have been in vogue for the past three years. But recent developments—the fast approaching city effort under R. L. Watts and an eight hundred V. O. P. list of interested students have caused MV leaders to mobilize society members into Bible Instructor groups. Held every Friday the classes are slanted to give members a quick course in the technique of making contacts and presenting present truth.

COLPORTEUR WORK IN NORTH TELUGU SECTION

In a recent report from the North Telugu Section, we noted that Brother P. Noah had secured an order for 70 Telugu "Health and Longevity" and for Rs. 457 worth of other books. His total sales in that one order was for Rs. 1,207/-. Here is a picture of Brother Noah's order.

SPICER MEMORIAL COLLEGE WEEK OF PRAYER

J. I. CRAWFORD

THE mid-century MV theme highlighted the Spicer Memorial College Spring Week of Prayer held February 13-23.

The response of the young people was very heartening. It was felt by the speaker that the daily prayer bands and consultation periods far superseded the general meetings as seasons of precious nearness to God.

Mention should be made of Pastor R. E. Rice and his consecrated staff of teachers. Every facility of the school was thrown open for preparation for blessing from above. Pastor H. H. Mattison gladly lent his talent and influence as did also Pastor Burns and Miss Warhurst in the school hostels. Altogether it is a week long to be remembered.

Few of us know what it means to be ostracized from home and community because of our decision for Christ. For one to risk one's inheritance, the prospect of a lucrative career, the esteem of very near friends and relatives, and even life itself for Christ is sure proof of consecration which most people are not called upon to render. Yet many of the S. M. C. students face life bravely in spite of these hardships.

"With such an army . . . rightly trained . . . how soon the message of a crucified, risen, and soon coming Saviour might be carried to the whole earth!"

Many were the requests for prayer. Will not you who read these lines offer an intercessory prayer in behalf of such students? In these young people consecrated to God lies our hope of finishing God's work in Southern Asia.

THE BOOK OF NATURE

Helene Suche Wollschlaeger

Oh, I love this old world with its friendly hills,

And its valleys around them spread,
For each time I gaze on some lovely scene
Entranced, my thoughts are led

To that better land where no blight of sin
Mars the beauty so rich and rare

Of Eden restored, and I long to read
God's book of nature there.

TWIN ESSENTIALS

O. O. MATTISON

IN LOOKING over our church calendar for the year 1957 I noticed that April 6 had been set apart as Christian Home and Family Altar Day, and the thought came into my mind: "What is the relationship between the Christian home and the family altar?" Is it possible to separate one from the other? Can there be a family altar in the truest sense of the word without it being established in the Christian home? Both seem to go hand in hand.

We thank God for our Christian homes throughout the Southern Asia Division. This includes the homes of our humblest laymen and our workers in every phase of activity for the Lord. It includes the homes of those connected with our schools and hospitals, and wherever we have an office set-up it should include the office family as they meet together each day in their office worship. As I think of the many Christian homes that I have visited in the various parts of this Division I ask myself the question, Did you notice carefully whether or not there was a family altar in each one? I would presume there was, but if not, certainly there ought to be, because there can be no spiritual growth in the Christian home unless it is established around the family altar of prayer and worship.

Then my mind got to wandering through past years in an endeavour to visualize what I considered to be the most ideal Christian home that I had visited. I thought of homes in the North, the East, the South, and the West. Homes of the fairly well-to-do, homes of our workers, homes of our members living in the cities and of our people in the villages. Standing out amongst these was one that has always impressed me as being an ideal Christian home. It is not in a palatial palace, and it is not the home of a worker or one who is educated. It

is a home in one of the mud villages of the Punjab and in which I have been a guest from time to time. It is a flat-roof mud house in a neat little compound with a few shady trees. In one corner outside there is a hand pump for the water supply and a neat pen for the cattle in another corner. The father and the mother are both hard-working Christian people who labour from morning till night on the land of one of the zemindars of the village. The house itself is very neatly plastered inside and out. On entering you will notice two shelves on one wall, one of which holds the earthen vessels and the other the bright, shiny brassware, all neatly arranged. There is a bin in which is stored the grain, and the charpoys, with neatly stacked bedding on them, are against the wall. The floor is of mud which is kept neatly plastered. The mother is a good cook, and what a joy it is to



be a guest in this home. Each morning and evening the father and mother gather the little children around them, and by the light of the little oil lamp stuck in the wall they study the Bible and the Sabbath school lessons, sing Christian songs, and then the father offers a most touching simple prayer. The mother helps each of the children to say their prayers. This routine very

(Continued on p. 16.)

THE apostle Peter gave this three-fold admonition, "Love as brethren, be pitiful, be courteous." 1 Peter 3:8. These words are as binding on Christians today as any other law found in the Scriptures. Christ was a perfect example of courtesy as He laboured for lost souls.

The power of courteous love is almost limitless. We have not, as a people, begun to tap its resources. It is one of the five virtues that by the power of the Holy Spirit will help net us one hundred conversions to the truth where now we have but one.

Some months ago I was conducting revival meetings in Glendale, California. While there, I visited Forest Lawn Memorial Park, famous for its Hall of Crucifixion, its Last Supper picture, and reproductions of statuary by Michelangelo.

Among these reproductions is a statue of Moses, the meekest man who ever lived. On his forehead are two little horns. To inform the visitors why Michelangelo put horns on such a meek and humble man, the managers of the park have placed an interestingly worded plaque by the side of the statue. It explains that where our Bible says Moses' "face shone," Michelangelo's translation said his face had horns. In his Bible an unfortunate shade of meaning of the Hebrew word *qaran* had been used by the translators. Thus they pictured a man directly opposite in nature to the one described in the Word of God.

A misunderstanding of the Scriptures can have the same effect on us today, therefore we must study carefully the context of some of the most harshly worded warnings.

In a certain church where I recently held a meeting, one of our devout sisters told her Sabbath school class of how she had obeyed the command of the Scripture to "cry aloud, spare not," when she condemned Sundaykeepers who eat pork. This was directly opposed to what I had been teaching in the revival series so I felt that I must clarify the text in the morning's sermon.

I recalled the statement from the servant of the Lord to the effect that "the Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just."—*Gospel Workers*, p.

Laws of Soul Winning—5

"LOVE AS BRETHREN, . . . BE COURTEOUS"

G. A. COON

373. I had for some time accepted this statement as a law, therefore I knew that the text quoted by our sister must have been misunderstood.

To be perfectly frank, I did not know how to explain it. Yet I know that it did not encourage the type of soul winning in which this sister and many of the rest of us are engaged. So while the preliminaries were being taken care of in the morning worship hour I silently prayed that the Lord would help me to understand and explain this scripture.

COUNSEL TO SABBATHKEEPERS

As I prayed for the guidance of the Holy Spirit, I felt impressed to read the context. Then it became as clear as day. It is a message to be borne to professed Sabbathkeepers, not Sundaykeepers.

The sins against which the prophet was to cry out were those of discourtesy, unkindness, and covetousness on the part of the "house of Jacob." The people had become quite negative in their health reform. When they fasted, they boasted of it. They were not courteous. "Ye fast for strife and debate," God said, "and to smite with the fist of wickedness."

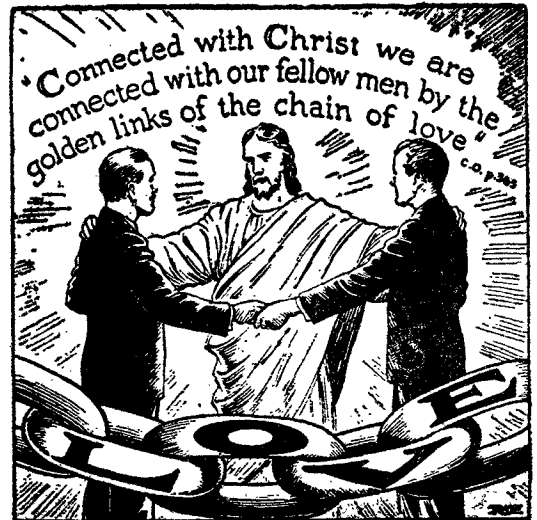
God pointed out further that the very spirit of Sabbath-keeping embraces a philosophy of life that will loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free. It was to deal bread to the hungry and bring the poor who are cast out to our home (Isa. 58:5-13). Thus they could call the Sabbath a delight instead of a burden, honourable instead of

contentious. And thus His people would be delighted with the true philosophy for which the Sabbath stands.

That Sabbath morning I said that this text of Scripture, far from giving authority to denounce Sundaykeepers and pork eaters, denounces us for such a condemning attitude. It demands that we cry aloud against discourteousness, unkindness, and covetousness.

On our return from church that morning, my wife and I decided to look up all comments in the Spirit of prophecy on this scripture, to make sure that the interpretation I had given was correct. Sure enough, we found that without exception Mrs. White interpreted the scripture exactly as I had; it is a rebuke to Sabbathkeepers. But through a misunderstanding of its meaning, it had been used as authority for being discourteous in presenting the truth to unbelievers.

Another passage of Scripture that is sometimes misunderstood by many sincere, would-be soul winners is Revelation 14:6-12. At one of our



camp meetings I was holding a series of Bible studies on the laws of soul winning. One morning near the close of the series, I opened the floor to questions. Among the flood of questions that came in was one worded somewhat as follows: "If your philosophy of soul winning is correct, how do you explain the three angels' messages?"

I did not go into the first part of the question, concerning my philosophy of soul winning. Had I done so I would have had to concede that I personally had failed at times in regard to the use of courtesy. But these laws of soul winning are not mine. They are Christ's. Only as we partake of His spirit can we be courteous.

I did explain a bit concerning the three angels' messages. In the first angel's message, the "everlasting gospel" is brought to view. This shows that even in the judgment-hour message of the first angel we are to accentuate the positive. We are to preach the gospel.

In the second angel's message (and in the message of the angel of Revelation 18:1) we find God presenting the warning message in symbols. Even the church to which He referred could scarcely believe that this message was for her, so carefully did God parabolize this great warning. Then how courteous, how kind, and how diplomatic we, His people, should be, in giving even the most severe messages from Heaven!

Says the servant of the Lord: "When Christ was living on the earth, how surprised His associates would have been, if, after becoming acquainted with Him, they had heard Him speak one word of accusation, of faultfinding, or of impatience. Let us never forget that those who love Him are to represent Him in character."—*The Ministry of Healing*, p. 489.

Because we have not carefully studied our presentation of truth in the light of Christ's example we have too often been guilty of the sin pointed out in the *Testimonies*, volume 4, page 536: "When some, who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of

(Continued on p. 15.)

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 3, April 20, 1957

CHRIST IN CONFLICT WITH THE JEWISH LEADERS

OUR Lord's final public conflicts with the Jewish leaders involved Pharisees, scribes, Sadducees, and Herodians. (See Matt. 22:15-46; Mark 12:13-40; Luke 20:20-47.)

The Pharisees and Herodians were not normally in the same camp, for the former were against both Cæsar and Herod, while the latter were for them. But in Matthew 22:16, 17 they combined in a cunning religio-political question: "Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man. . . . What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?"

Ignoring the lying flattery, Jesus first attacked their duplicity: "Why tempt ye me, ye hypocrites?" Verse 18. Then He avoided their political trap: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Verse 21. In that reply there was no treason to Cæsar, no disloyalty to God, and no pandering to man. "They marvelled, and left Him, and went their way." Verse 22.

CONFLICT WITH THE SADDUCEES

From the proud, ostentatious, coldly aloof Pharisees, we turn in Matthew 22:23-33 to the less numerous, more wealthy, relationalistic, and sceptical Sadducees. They could not accept Pharisaic interpretations of the Pentateuch, hence their query in regard to marrying a brother's childless widow (Deut. 25:5), a law now obsolete because of changed conditions.

Jesus might have quoted clear Old Testament passages on immortality and resurrection, such as Job 19:25, 26; Psalm 16:10, 11; Daniel 12:2, but He stayed by the Pentateuch: "Have ye not read that which was spoken

unto you [Mark 12:26 and Luke 20:37 add "in the bush" and "at the bush," respectively] by God, saying . . . God is not the God of the dead but of the living?" Matt. 22:31, 32. The reference to Abraham, Isaac, and Jacob implies that, to Jesus, God was not only the God whom they had worshipped long ago but the great I AM at that present time.

"In the resurrection," Jesus taught, everything is transformed, because corruption shall put on incorruption, hence decay and reproduction cease to exist. (See 1 Cor. 15:42, 54.)

In Matthew 22:34-40 the Pharisees renewed the conflict, perhaps emboldened because "He had put the Sadducees to silence." This time the lawyer, perhaps a learned scribe, asked the famous question: "Master, which is the great ["first," Mark 12:28] commandment in the law?" Matt. 22:36. This has been called the last assault of His enemies upon the Lord in the Temple.

The question was one much debated by the rabbis. Mark 12:29 shows Christ opening with the great creed that every Israelite must pray: "Hear, O Israel; The Lord our God is one Lord." That is basic truth. Then in Matthew 22:37 Jesus reverts to the chapter that gave Him two of His three answers to the tempter. (Compare Matt. 4:4, 7; Deut. 6:4, 5, 16.) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is precisely the correct answer of the lawyer in Luke 10:27, in the preface to the parable of the good Samaritan. "Thou shalt love thy neighbour as thyself," the second commandment mentioned by Christ, comes from Leviticus 19:18.

Matthew 23 is a tremendous denunciation of the scribes and Pharisees.

It is worth noting that Jesus began His Sermon on the Mount in Galilee with eight beatitudes, and that He now closed His last public sermon with eight woes against scribes and Pharisees (Matt. 23:13-29): (1) They "shut up the kingdom of heaven"; (2) they despoiled widows to their own advantage (see *The Desire of Ages* [1940], p. 614; [Miss. ed., p. 598]); (3) their proselyting zeal made men "twofold more the child of hell" than they were themselves; (4) they were spiritually blind, yet presumed to instruct others; (5) they scrupulously tithed the smallest herbs, but failed to practise justice, mercy, and faith; (6) they insisted on external purity, but were internally corrupt; (7) they appeared righteous, but were iniquitous and hypocritical; (8) they honoured the tombs of the prophets, but were guilty of their blood.

From the most condemnatory words ever uttered by Jesus, we pass to the saddest and most poignant, in Matthew 23:37, 38, where Christ's rejection by the rulers seems to be visited upon Jerusalem as the heart of the nation: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, . . . and ye would not! Behold, your house is left unto you desolate."

"With the same tender yearning Heaven looks upon all the lost (see on Luke 15:7). The time was at hand when God must reject the Jews as His chosen people . . . , yet how reluctantly Heaven abandoned them to their own perverse way and to their tragic fate!"—*The SDA Bible Commentary*, on Matt. 23:37. (Compare 1 Tim. 2:4; 2 Peter 3:9.) When men react in this way, the gift of freedom becomes tragic, for it frustrates the love and pity, the beneficent predestinating grace, of the Almighty.

WHEN CHRIST COMES AGAIN

"Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39. These words were taken from Psalm 118:26, and had been sung by the populace at the triumphal entry a few days before. They will be uttered again when Jesus returns

and every eye shall see him, and they also which pierced him." Rev. 1:7.

When Pharisee, Sadducee, scribe, Herodian, and all the wicked see Him again, they would fain have the mountains fall on them in their shame, "For the great day of His wrath is come; and who shall be ["can," or "is"] able to stand?" Rev. 6:17. This is the focal point of

Hebrew and Christian eschatology. Malachi asks: "But who may abide the day of His coming? . . . for He is like a refiner's fire." Mal. 3:2. Compare Ephesians 6:13; Phil. 1:6, 10. Note John's burden that we should "not be ashamed before Him at His coming." 1 John 2:28.

The Jewish leaders had their *little* day. They will meet Jesus again in His *great* day.—*Review and Herald*.

Sabbath School Lesson Help

For Lesson 4, April 27, 1957

JESUS SEEKING THE LOST

WHEN Jesus went to Jerusalem for the Feast of Tabernacles, He travelled privately (John 7:10). In this week's lesson we find Him travelling to the Paschal feast at the head of a festive band of disciples. He went in secret before, because, as He said, "My time is not yet come"; now He goes among the joyful crowds, yet knowing that He is to be "the Lamb of God," sacrificed for the sins of the world. We witness His final efforts on earth "to seek and to save that which was lost." Luke 19:10.

Jericho, the City of Palms, home of priests and publicans, commercial and military centre, cosmopolitan meeting place, was alive with interest in Jesus, whose fame had spread everywhere, and whose approach was now awaited. It was a last convenient pilgrim rest, some six hours from Jerusalem.

For the last time they forded the Jordan (where Zacchaeus had previously heard John's call to repentance), five or six miles from Jericho, and were now in Judæa and soon in the bustling city. Racial and class hatred were here. A chief publican who, by the customs of the time, should have been ignored on the ground of his disreputable occupation, was allowed to claim Christ's special attention. Bearing the incongruous name Zacchaeus (the just, the pure), this man lacked stature but not resourcefulness, for "he climbed up into a sycamore tree to see Him." See Luke 19:1-10.

"Zacchaeus, make haste, and come down; for today I must abide at thy house." Jesus was by now rejected by the nation, and knew it, yet He had time for a hated publican, who "received Him joyfully."

John's work was bearing fruit, for Zacchaeus was striving to practise the fourfold restoration for stealing (Ex. 22:1), and a half of his goods he gave to the poor. While noting Zacchaeus' experience let us not forget that "If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power."—*The Desire of Ages* (1940), p. 556 (Miss. ed., p. 537).

"Today," said Jesus, "salvation has come to this house since he also is a son of Abraham." Luke 19:9, R.S.V. That Jesus should find the faith and generosity of Abraham in this publican is remarkable. Compare Gen. 13:9; 14:23. It leaves us wishing we knew more of the conversation between Jesus and Zacchaeus that night.

AT THE HOUSE OF SIMON THE LEPER

In Matthew 26:6-13; Mark 14:3-9; Luke 7:36-50; John 12:1-9 we find Jesus at another home. This feast would be memorable if only for the fact that "at the table the Saviour sat with Simon, whom He had cured of a loathsome disease, on one side, and

Lazarus, whom He had raised from the dead, on the other."—*Ibid.* (1940), p. 558 (Miss. ed., p. 540). The one was a Pharisee believer in Jesus as a great teacher, the other the man who came back from the dead.

Mary is identified in John 12:3, but in the other Gospels she is nameless. On the other hand, John omits Simon's name, and only Luke records that he was a Pharisee. Incidentally, Luke, writing for Gentile Christians, records two other instances where Pharisees offered Jesus hospitality. See Luke 11:37; 14:1.

There are difficulties in identifying the feast in Luke 7:36-50 as the same as that in the other Gospels, but in *The Desire of Ages* (1940), pages 557-568 (Miss. ed., pp. 539-551), we read that Simon's feast was at Bethany, that he had been healed of leprosy by Jesus, that Mary, Martha, and Lazarus were present, and that this Mary and the Magdalene are the same person. For further study, see *The SDA Bible Commentary*, on Luke 7:36.

The reactions of the personalities at this feast are remarkable. The woman, watching and holding her costly vase of unguent "was earnestly listening to every word from the lips of Jesus."—*The Desire of Ages* (1940), p. 558 (Miss. ed., pp. 540, 541). She had believed Christ's accounts of His soon-coming death, and had purchased this ointment at great sacrifice for His burial. But in the selfless impetuosity of her love she suddenly bathed His feet with it as He reclined with left elbow on the table; then she anointed His head.

"Judas looked upon this act with great displeasure," and whispered his complaints and reproaches of Christ. A look from Christ convinced Judas that his thoughts were read, and he went off to his contemptible betrayal. The account of this supper is evidently placed between the consultation of the priests on how to destroy Jesus (Matt. 26:4, 5) and the betrayal by Judas, in order to explain the dastardly act by one who had sat at table with the Lord (compare Ps. 41:9). If the subsequent history of Judas is infinitely sad, we must remember that "the betrayal of his Lord was not a hasty, passionate act, done in a moment of excitement. It was done coolly, deliberately; and

LAYMEN'S CORNER



HOW DO
YOU
DO IT?

Thara John and
U Tay Po.

Thara John is not an evangelist. Maybe he does not know how to lead out in the song service, but when tigers came annoying the villagers he decided to do what he could. Every day tigers were killing cattle.

Tigers? Yes, three of them. People were frightened. They could not go out to the evangelistic meetings for fear they might be killed. Everyone had to stay at home—everyone but Thara John. He wiped off the old muzzle loader, took down his dry powder pouch, picked up the lead pellets and marched right out of his cottage.

People were not to be hindered from hearing the truth because of tigers. No! Not when Thara John was able to go out with his gun. That is how the tigers were killed, that is why the people could come to the evangelistic meetings, and that is why there is a church in Thara John's village today.

U Tay Po is the headman of Lay Pota village. Quiet, dignified and patient. U Tay Po is a Christian today, and half the people in his village are Christians. What a change from the old days when U Tay Po was almost the only Christian there. How did he do it? Much prayer and Christian living. U Tay Po has won half his village to the truth by his influence. He visits the people of his village, gives them Bible studies and when a genuine interest develops he calls the evangelist to take over.

This is how faithful laymen are working in Burma. How do you do it?

—O. W. Lange.

this is what gave it its atrocious character."—ANDREWS, *The Life of Our Lord Upon the Earth*, p. 401.

Simon accepted the criticism of Judas concerning Christ's acceptance of Mary's act of love, and felt that Jesus could not be a prophet if He did not know the sinfulness of this woman. How harsh this Pharisaic aloofness must have been to the warm soul of our Lord! When Jesus recounted the story of two forgiven debtors, whose love was proportionate to their debts, Simon "began to see

himself in a new light. . . . Shame seized upon him, and he realized that he was in the presence of One superior to himself."—*The Desire of Ages* (1940), p. 567 (Miss. ed., p. 549).

And, to the glory of God, "the proud Pharisee became a lowly, self-sacrificing disciple."—*Ibid.*, p. 568 (p. 550).

Mary, her sins forgiven and her homage accepted, became immortalized in Christian story: "Wheresoever this gospel shall be preached in the whole world, there shall also this,

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

June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

that this woman hath done, be told for a memorial of her." Matt. 26:13. Jesus, contrary to some people's ideas, did expect to found a great gospel church, and it was to go to all the world! There was divine prescience in every act and saying of Christ, and what we see today of the Christian church in all the world is proof that everything has gone forward under the impetus of divine foresight and power.

Simon had felt no need of forgiveness in his smug Pharisaism, but the love of Christ broke his proud spirit; Judas fancied himself as a smart executive, and lost his soul; the disciples estimated this act in terms of money and begrudged it; Mary esteemed for-

giveness above all else, and loved accordingly.

There are Simons and disciples, and Marys and traitors in the last days, if prophecy means anything. And, thank God, there is still at God's right hand a loving Saviour, who can save them all, except a Judas.—*Review and Herald.*

NORTHEAST INDIA UNION LITERATURE EVANGELISTS' INSTITUTE

(Continued from p. 7.)

cold water. During the day he gave about fourteen canvasses but had no success. That evening before going to bed he prayed again very earnestly that the Lord would provide him the means so that he could have some food. While he was praying someone knocked at the door and his wife went to the door to see who was there. A man dressed in white asked her if she wanted any money. Of course she gave an eager answer "Yes" and this man put his hand in his pocket and took out fourteen two-anna pieces and gave these to her, and said, "Here is the money you want." When her husband got up from his knees she told him that a man had brought fourteen two anna pieces. Immediately the colporteur went out to see who the man was, but could not trace him at all. The colporteur soon went to the town and bought food supplies with this money and praised the Lord for His providential care for His children.

Space does not permit me to tell other experiences which our colporteurs narrated during these meetings.

I request the "TIDINGS" readers to especially remember the literature evangelists of the Northeast India Union in their prayers.

LOVE AS BRETHREN . . .

(Continued from p. 12.)

the truth by presenting the inconsistencies of the popular churches. . . . We are provided with spiritual weapons to 'fight the good fight of faith;' but some seem to have drawn from the armoury of heaven only its thunderbolts. How long must these defects exist?"

We can also learn another lesson from the second angel's message. The angel coming down from heaven with

power, lighting the world with his glory, calls people in Babylon, "My people." Why should we not be courteous enough to do the same?

We are informed by the servant of the Lord in *The Great Controversy*, page 390, that the larger number of the true church, the body of Christ, are still in other churches. Thus when we present our warning messages in such a manner as to indicate that all Sundaykeepers are stubborn or rebellious and do not want to know the light, we ourselves are breaking the very spirit that leavens the messages.

There are two ways to present the truth. One is a kind, courteous method; the other is the thunderbolt method. One is Christ's method; the other is our own, having its roots in the weakness of human nature.

Some place I read of where a fire had broken out in a public building. (It may have been merely a parable.) The audience had no knowledge of the fire, two men backstage discovered it. One wanted to rush out

(Continued on p. 16.)

Southern Asia Tidings

Official Organ of the
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Miscellany

● B. M. SHAD assisted by Nirmal Singh is now conducting meetings at Dasna.

● LAL SINGH who is a teacher at Roorkee School will be conducting a church effort at Jodpur during the vacation season.

● WORD has been received that 22 students are now enrolled in the church school in Delhi. Our people believe in Christian Education and many are willing to sacrifice if necessary to make it possible to attend a church school. One member spends Rs. 75/- a month on transportation for his children to the school.

● B. PINGHE of Jaffna recently held a Week of Prayer at Mailapitiya School at the close of which 17 joined the baptismal class. Four of these were Adventists, and the rest were not. Much is being done to reach the young people through our schools.

● THIRTEEN students were baptized on March 16 at Roorkee School. R. E. Rice recently visited there and reports that nine students are looking in the direction of Spicer Memorial College this coming school year.

● V. D. EDWARD reports an excellent interest in the meetings being held at Coimbatore.

● N. O. DAHLSTEN, Sabbath School secretary for the Ceylon Union, writes of one layman at Bethel Chapel in Colombo who is conducting three branch Sabbath Schools each week. He also reports an interesting branch Sabbath School which is being conducted by the teachers and students near Mailapitiya School.

● A GOAL of Rs. 5,50,000 has been set by the colporteurs for literature sales during 1957. The Department reports sales of Rs. 5,08,611/- during 1956. A fine group of colporteurs from Spicer Memorial College have now joined the regulars in the canvassing work.

● J. A. SOULE, Publishing secretary for the South India Union, reports sales of Rs. 1,97,261/- during 1956. This was a gain of Rs. 26,850/- and according to present figures available represented 39 per cent of total litera-

ture sales throughout the Southern Asia Division during 1956.

● A DISTRICT meeting was held in the Surat church from March 21-23. There was an excellent attendance from the hospital and community. Pastor E. P. Wolfe and Emil Fernando had arranged a well balanced programme for the revival meetings. Pastor and Mrs. A. R. Appel of the

Western India Union were in attendance and D. S. Johnson and M. S. Prasada Rao and family from the Division were also present.

● B. S. MOSES, assisted by C. H. M. Krupavaram and M. Prakasha Rao, has completed the effort at Pulivendala. Thirteen have been baptized and others are studying.

● R. E. STAHLNECKER, of the Bangalore Middle School, has now left for Narsapur where he will be in charge of the work in the absence of W. F. Zill from the field.

● A. E. RAWSON and D. S. Johnson recently returned from the South India Union where Pastor Rawson attended Local Section business meetings and D. S. Johnson attended the yearly council of the Christian Medical Council, Vellore, and meetings in the Telugu field.

● C. B. GUILD reports that the Delta Section in Burma has nearly doubled its tithe in 1956. The Tenasserim Section has more than doubled its tithe during the same period. The tithe in the Central and Upper Burma Section has quadrupled during 1956.

● DURING the Uplift Campaign at Falakata School, forty students were on the job and collected Rs. 1,100/-. This is a fine record for one of our high schools.

● D. K. DOWN and C. J. Jenson report excellent progress in the meetings at Patna. Sunday night meetings are attended by about 500 people.

● DURING 1956, 17 major efforts were held in the cities of South India, and approximately 90 village efforts were conducted.—D. S. J.

LOVE AS BRETHREN, . . .

(Continued from page 15.)

onto the stage and cry, "Fire! Fire! Escape for your lives!" But the other man said, "No, let me go out and use a better method."

So he casually walked on stage and begged the pardon of the audience for having interrupted the programme. Then he called attention to the law of the city which required that on certain occasions they should see how quickly the auditorium could be emptied. Pulling out his watch, he suggested that probably it could be done in about two minutes.

Quietly, and with no fear in his voice, he suggested the order to be followed in vacating the place. First, the aged ladies and men would leave; then mothers with babies and small children; then all others. In a few moments the building was emptied.

The first plan would have caused pandemonium. It majored in the message of warning. The latter majored in saving lives. Let us be soul winners more than mere warners.

—*Review and Herald.*

TWIN ESSENTIALS

(Continued from p. 10.)

seldom varies. Whenever one goes there he finds the same atmosphere of love and Christian fellowship radiating from that home. The children are obedient and the parents devoted to one another and to the rearing of their children for the Lord. They are faithful in Sabbath observance and in the payment of their tithe, and they always have an offering to give. They with their children are present at church each Sabbath.

I have seen many homes since in different environments, but to my

mind the spirit radiating from this home is what we desire to see radiating from every home in this Division. As we look into our homes let us ask ourselves the question, When others visit in my home do they say that from all appearances it is a true Christian home? That from it radiates the spirit of a Christian home to all who come in contact with it? It can be, and it should be. Nothing short of this will be pleasing to the Lord. It is the place of preparation for the eternal home Jesus is preparing for each of His children. Let us strive to truly make our homes after the perfect pattern God has given us.