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KEEPERS of the SPRINGS



L. R. RASMUSSEN



THE little town lay at the foot of a beautiful mountain range, from whose foundation rocks there flowed springs of pure water which formed a stream that coursed its way past the village. The town appointed keepers of the springs to see that the surface water from the hillside did not flow into the pure waters; to see that nothing would come in to pollute the stream that offered its life-giving fluid to the thriving community.

The town grew into a young city. Then one day the city council decided that it would do away with these keepers of the springs. Instead of guarding the springs, the city fathers would build a beautiful dam upstream and through a modern supply system pipe that water throughout the city, to every home, every factory, and every institution. The keepers of the springs were dismissed. The dam arose. The most modern water supply system was installed. When the water at last flowed through the pipes the people found that it did not taste quite the same as before. Presently an epide-

mic broke out in the city and it reached into every home, every factory, every institution. The people became sick; some died. The city authorities looked over the water supply system, checked the pipes, and investigated the dam. Everything was



was wrong. in perfect running order, nothing

"Why, we have the most modern water system that can be found in any town or city." "But," someone said, "let us test the *water*." Then they found the trouble. They had failed to guard the springs and the water had become impure and polluted, and it affected every home in that city.

This story related by the late Peter Marshall, then chaplain of the United States Senate, has a challenge and a warning for us. Dear parents, pastors, educators, and youth leaders, we might have the most modern educational system that the world has been able to devise. All the techniques may be perfect, but if the basic principles, the pure foundations of this message, do not flow out in their purity to our youth, then all our modern equipment and methods will be of no use. The water was polluted, and why? Oh, those keepers of the springs—those mountain men that guarded the sources of the life-giving

waters to see that no debris or filth or impurity contaminated the springs—yes, those keepers of the springs were taken away; they now had a *modern* water system!

God has appointed three great institutions to be the springs of life—the home, the school, and the church are dedicated to this sacred task. And, dear friends, when these great springs of life—the home, the school, and the church—fail to pour forth those springs pure and life-giving so that the principles of the gospel of Jesus Christ can flow untainted to our youth, then all of our young people will be polluted.

Let us not fool ourselves. It only takes one impure spring to pollute the stream. That is why we are called as parents in the home, as educators and administrators in the school, as pastors and youth leaders in the church, to be Keepers of the Springs.

Of these three great character-building, life-giving institutions in the world, the first is the home. "In the formation of character, no other influences count so much as the influences of the home."—*Education*, p. 283. What a challenge and responsibility come to parents as Keepers of the Springs!

The second spring is the school. The Seventh-day Adventist school system is basic to the great programme that we as a people are attempting—of giving this final message to the world. Christian education needs no defence. If there ever was a cause worthy of the support and confidence of all of God's people, it is Christian education. Seventh-day Adventists conduct one of the most extensive educational systems in the world today, and in as many countries perhaps as any other group that has a chain of schools and colleges belting the globe. No other church depends so fully on its schools as does the Seventh-day Adventist church. No other church has invested so much in its schools per capita as we have invested, and no other people have ever received greater returns from our schools than we have. Educators, we have been appointed as Keepers of the Springs!

The third great spring is the church. Now, our youth are our greatest asset, but they could become

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DEALING IN FUTURES

O. O. MATTISON

AN OMINOUS din and then a roar comes from a certain building in the heart of Bombay. A visitor unaware of its source might fear that he is about to encounter an unruly mob. But he need not fear; it sounds like a mob; it looks like a mob; but it is only the Bombay Stock Market in full session! Here men are dealing in futures—cotton, grains, commodi-

ties. Crops not yet sown are being bought and sold. Here men are investing today in tomorrow's harvest. They are dealing in futures.

We too are dealing in futures. As we work, plan, and pray for and with our youth we are dealing in futures—the future of our youth, the future of the church, the future of the Gospel, the eternal future of countless lives. In the market place for men's souls crops not yet sown are being bought and sold. Like those men in the heart of Bombay, we are investing today in tomorrow's harvest.

In the Golden Anniversary MV WEEK we have the golden opportunity to make the heaviest investments in futures. The outlay of money is not much, but success in this venture calls for an investment of time, interest, prayer, and above all—love. If we were to take just a fraction of the interest in our opportunities for the future that these men in Bombay do, how profitable it would be to the youth, to the church, and to eternity!

Sometimes it may seem that the investment may not prove profitable, but we can never tell. In a crowded manufacturing town in England, a young lady volunteered to teach a Junior Bible Class. The Sunday School superintendent thanked her for the offer but said there were no vacancies just then. However, he suggested that she might like to go out and hunt up a class for herself and he would be happy to work with her. Out she went and gathered a class of poor ragged boys.

Among these urchins gathered from the street, the worst and most unpromising boy was a lad named Bob. The superintendent told these Juniors to come to his home during the week and he would get each one a new suit of clothes. This they did. But



ONLY A BOY

EDGAR A. GUEST

Nobody knows what a boy is worth,
A boy at his work or play,
A boy who whistles around the place,
Or laughs in an artless way.

Nobody knows what a boy is worth,
And the world must wait to see,
For every man in an honour place
Is a boy that used to be.

Nobody knows what a boy is worth,
A boy with his face aglow,
For in his heart there are secrets deep
Not even the wisest know.

Nobody knows what a boy is worth,
A boy with his bare brown feet.
So have a smile and a kindly word
For every boy you meet.



after two or three Sundays Bob was missing. The young lady went after him, finding him dirty and ragged as before, the new suit in tatters! She invited him back to the Bible Class. He came. He received a second new suit. But soon his place was vacant again in the class. Once more the teacher sought Bob out, and found him dirty and ragged as before, the second new suit in tatters! In tears she reported this to the superintendent, saying that she was utterly discouraged about Bob. That lad was just a dirty ragged urchin of the street and so he would ever remain. She must give him up.

"Please don't do that," urged the superintendent, "I can't but hope that there is something good in Bob. Try him once more. I'll give him a third suit of clothes if he will promise to attend your classes regularly."

Bob did promise. He received his third suit of clothes. He kept his promise. He became interested in the school and there made his decision for Christ. He was baptized, became a teacher, studied for the ministry, and became—yes, that dirty, ragged, runaway Bob—became Dr. Robert Morrison, the founder of Protestant missions to China who gave the Bible

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The MV WEEK is the highest tide of the year for youth. When the sun and moon are in a straight line with the earth, their combined influence in raising the waters of the ocean is the greatest, therefore the tide thus produced is the highest. During the MV WEEK the church should line up with the Master Pilot so that the combined influence might bring the highest tide—the Spring Tide of God's Spirit—to launch our youth into deeper experiences of God and greater service for Him.

For those who refuse to yield to the high tide there are fewer chances that they will yield later. Hearts are more responsive to the lifting power of God's Spirit in the early teen years of youth. We must take advantage of this. We must co-operate and do our part in the salvage operations under the direction of the Master Pilot. "Truly there is a tide in the affairs of men, but there is no Gulf Stream setting forever in one direction." "And the Lord said, 'My Spirit shall not always strive with man.'"

Tides are important. Ships move in and out of the Calcutta harbour according to the rising tide that sweeps up the Hoogly River.

One November morning our ship, the S.S. *Rio Tunuyan*, turned from the blue Atlantic and started up the golden waters of the Rio de la Plata (River Plate). Then the ship ground to a halt. We were stuck in the sands! The captain said that we would proceed on our way at 12:30 that afternoon, the tide bearing us up and launching us again. And the tide was faithful; we made harbour in Buenos Aires, Argentina, borne by the tide.

MV WEEKS are important. Youth are then won to Christ. Young lives are dedicated to Kingdom service. This Golden Anniversary MV WEEK is Heaven's "Operation HIGHTIDE"

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"THERE IS A TIDE..."

ROLAND W. SHORTER

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

THUS spake Brutus to Cassius in Rome of long ago. But to paraphrase:

"There is a tide in the lives of youth,
Which, taken at the flood, leads on
to life eternal;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

One dark night as a great storm lashed the coast of Scotland, the captain of a Dutch vessel mistook the lights along the shore for the lights of the harbour, and ran his ship high upon the beach. The flagship of the steamship line now lay a helpless wreck.

After several surveys and conferences, the experts said that the vessel might be refloated. And since the highest tide of the year was almost due, special equipment was hurriedly assembled. Powerful tugs were brought, and everything was ready for the strategic moment. As the waters of the highest tide, the Spring Tide, surged about the ship, the command was given and the salvage operations began. The tugs heaved and pulled; ropes and cables straightened and strained; propellers

churned the sea: but the ship still lay embedded in the sands.

So that which was designed and dedicated to sail the seven seas under spreading blue skies and serve men and nations rusted away high and dry on the sands of West Scotland—because it refused to respond to the high tide and be launched again into the deep.

There are youth who have made an error in navigating their lives, and missing God's guiding lights, have become stranded on the sands of sin. Yet heaven so values these human wrecks that every effort is made to reclaim them and launch them again into the deep. There comes a moment when the tide of God's Spirit is at its highest; when every power at God's disposal is brought to bear upon the stranded youth. Lives that refuse to respond to the high tide of the Spirit of God are stranded forever; and the youth who were designed and dedicated to sail the high seas of service and happiness beneath the blue skies of God's favour rust away on the sands of sin under lowering clouds of remorse because they refuse to respond to the salvaging power of God's redeeming love. And "All the voyage of their life is bound in shallows and in miseries."

MV MOBILISATION— THE ANSWER TO YOUR PRAYERS

REGINALD N. SHIRES

A YOUTH programme that began as a two-member prayer band has sprung up into a 400,000-member missionary group. Aimed at directing the enthusiasm of teen-agers into a programme of total evangelism, this organization—celebrating its Golden Anniversary this year—has been a real boon to the church's growing evangelistic programme.

The founder of this youth programme—now known as the Missionary Volunteer Society (MV for short)—was Luther Warren, a fourteen-year-old American lad. Gripped with the urgency of giving the Bible to the world, Luther talked his plans over with his friend Harry Fenner. One evening the two teen-agers climbed over a fence, found a quiet spot behind a clump of bushes and prayed. A few days later things began to happen in the Hazelton church, Michigan. Nine young people—nucleus of the present MV societies—were visiting, praying, working.¹

In Antigo, Wisconsin, Meade MacGuire, another young Adventist, independently and without the knowledge of Luther Warren's group, started in with another society. But his idea was met with indifference. Said one member of the local church: "No, Meade, it would never do. . . . Stick to the church. Don't try to be independent." But one day young Meade's courage soared. Brother Conner, the church's genial elder, had a chat with the lad. "My boy," he said, putting his friendly hand on Meade's shoulder, "you go right ahead. You may have the church for your meetings, I'll stand by you."²

Today, the MV work—mobilised—plays an important part in the church's missionary programme. So quickly did the youth work "mushroom" that the General Conference met at Glendale, Switzerland, in 1907 to discuss plans for the society. Their

problem: The Sabbath School Department could no longer handle the growing youth organization! After much study it was voted that a new "agency" be created—the Young People's Department.³

Blazing across the world of Adventism at the present moment, is the youth's newest plan of evangelism, "The Best Saturday Night in Town." Started in Australia, the plan has entered London's Adventist centre, the New Gallery. Planned for Adventist and non-Adventist youth, the programme is "offsetting the worldly temptations of Saturday night," says Ernest Steed, Public Relations Director, Australia. (In Sydney, Australia, youth jammed a twelve-hundred capacity auditorium for over twelve months.)⁴

Faced with this growing programme of total evangelism, Adventist youth have not forgotten the need of personal preparation. In 1883 Ellen G. White warned the youth, "You may never know in this world the mischief you have done to some soul by your little acts of frivolity, your cheap talk, your levity, which was wholly inconsistent with your holy faith."⁵

A teen-ager practising her part for a youth-sponsored public effort paused abruptly. The seven Adventists in the room looked up. Tears were in the girl's eyes. She sobbed out: "I feel I cannot go on without making a confession. . . . I have not always been true to this message. I cannot get up before the people and preach such things unless they come from a sincere heart. I have wandered far from God. . . . I must have your prayers. . . ."⁶

The greatest support to this MV enthusiasm is the Bible study plan. Born in a meeting hall one stormy day, this programme has added

thousands of souls to the church's million or more members.

It all began with an old-time gospel preacher. His name—Stephen Haskell. One day Pastor Haskell was called to preach to a group of believers at a camp meeting in California. Stephen Haskell began his sermon. The large audience listened attentively. Suddenly a terrific storm broke out and the tent was lashed with torrents of rain. The preacher's voice could hardly be heard.

But Stephen Haskell wasn't beaten. Picking up his thumb-worn Bible he strode to the centre of the hall, called the people around him, and began calling out questions and giving out texts of Scripture. He may have asked a question like this: "When will Jesus come?" His answer text may have been Matthew 24:32, 33. There would be a moments ruffling and then some bass voice would read out the answer: "When ye shall see all these things (signs), know that it is near, even at the doors."⁷

This simple question-and-answer method spread like wild-fire. Laymen who dared not venture into homes, now delivered doctrinal studies with the greatest of ease. (Incidentally, early Bible studies contained anywhere from 30 to 149 questions. Today eight or ten make up an average study.)

Illustrative of how this plan has succeeded today is the sale of *Bible Readings for the Home Circle*. This book—a compilation of hundreds of model Bible studies—has had the largest sale of all Seventh-day Adventist books.⁸

How can a church start a Bible



study class? It's simple. This is the plan as outlined by the denomination: First get on fire for the Lord. (One church on fire for souls has revived the old gospel chorus "Lead Me to Some Soul Today.") Second step: Get the assistant pastor, the elder, or someone with enthusiasm, to lead out in a weekly class, using *Training Light Bearers* as a guide. Every week chain-reference studies—adapted from John Shuler's *Helps to Bible Study*—should be marked into members' Bibles. (Equipped with these twenty-eight studies, members can present truth in a systematic way with the greatest of ease.) Third: Actual practice is required. The class becomes the first "home" and members "give" their first study under the guidance of their instructor. Fourth: A systematic visiting programme must be started. Places to go? Why, every city has hundreds of Voice of Prophecy students. Members begin to visit these folk every week. Prayer is offered before they leave and a piece of literature left behind. Very soon these openings broaden out and church members find themselves stepping into their first Bible study.⁹

MV's are now using this plan in their programme of all-out evangelism. When the idea was born at the California-meeting tent, Ellen G. White was present on the campus but not at Stephen Haskell's "stormy" meeting. But her son William gave her a glowing account of Pastor Haskell's meeting. Sister White endorsed the plan. Said she: "It is the heaven-born idea."¹⁰ Later she predicted what would happen if the youth were mobilised: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"¹¹

¹ D. A. Delafield, "Organize!" *MV Programme Kit* (Winter, 1957), pp. 112-115.

² *Ibid.*

³ *Ibid.*

⁴ E. H. J. Steed, "The Best Saturday Night in Town," *The Ministry*, Sept. 1956, p. 25.

⁵ *Messages to Young People*, p. 201.

⁶ L. M. Nelson, "My Faith Vanished," *The Youth's Instructor*, Jan. 22, 1957, p. 11.

⁷ *Training Light Bearers*, pp. 11-13.

⁸ *Ibid.*, p. 18.

⁹ *Ibid.*, p. 14.

¹⁰ *Gospel Workers*, p. 192.

¹¹ *Counsels to Teachers, Parents, and Students*, p. 555.



THE GOLDEN ANNIVERSARY OF MISSIONARY VOLUNTEERS PRESENTS "MESSAGES TO YOUNG PEOPLE"

"The Lord has appointed the youth to be His helping hand."

"God directed His chosen messenger to reveal His deep interest in youth. He has a special work for young people to do, and an indescribably abundant future for them that stretches throughout eternity!"

For this Golden Anniversary year the General Conference MV Department has chosen for its book "MESSAGES TO YOUNG PEOPLE"—a golden opportunity to bring a new surge of spiritual life to the thousands of youth in our churches.

Let every library in our educational and medical institutions and the larger MV Societies make sure that "MESSAGES TO YOUNG PEOPLE" is in free circulation among the youth.

As Elder M. E. Kern has stated: "It is our most earnest prayer that these messages may be a great strength to the young people of the advent movement all round the world, in perfecting Christian character, and in giving new impetus toward the completion of our great task—"The Advent Message to All the World in This Generation.'"

READ "MESSAGES TO YOUNG PEOPLE" THIS GOLDEN ANNIVERSARY YEAR!

A GENEROUS VISITOR

ALTHOUGH it was a hot Sabbath, the New Delhi chapel hall was nearly filled with members and friends. Pastor W. G. Jenson, the church pastor, had charge of the service that morning. At the announcement time he called attention, among other items, to the Pew Fund and said it would be a long time before they would have sufficient money to furnish the church. The project is a big one for the Delhi group and many were wondering how they could finance it.

Just before the morning offering was received that Sabbath a Sikh

gentleman stepped into the chapel and took his place among the worshippers. He studied in our Vincent Hill School some years ago. He had attended the New Delhi Church once or twice in the past. But this morning a tightly rolled bundle of currency notes dropped from his hand into the offering bag. The bundle contained six one hundred rupee notes! He left the chapel a few minutes after the offering was received. It seemed as though he came just to make His gift to the church.—S. James, V. O. P. secretary, N. W. Union.

BURMA UNION*President: C. B. Guild**Secretary-Treasurer: W. L. Murrill**Office Address: 68 U Wisara Road, Rangoon***NEWS FROM THE CHIN HILLS**

P. A. PARKER

EIGHT hundred and eighty-five patients were given treatment by Dr. R. H. Dunn on his recent visit to the Chin Hills. Busy clinics were held and health lectures given in Sing U Nau, Tiddim, two villages in the Siyin Valley, and in Tahan by the doctor. The people greatly appreciated his visit and we trust that the hospital will be able to send another doctor to visit the Chin Hills area in the not too distant future.

On this same trip the new Sing U Nau church (near Kalemryo) was dedicated to the Lord. The church was filled to capacity with members and visitors. The history of the church was given by Ngul Khaw Thang, the church pastor. The writer delivered the dedication sermon. Pastor Baw Dee had charge of the act of dedication, and the dedication prayer was offered by Dr. R. H. Dunn. This new church will be an encouragement and strength to our believers in the Chin Hills.

Another church is being built at Trivar village which is only five or six miles away from Sing U Nau. Property has already been purchased for a church at Tahan and construction will begin in the very near future. Tahan is only two miles from Sing U Nau. These monuments to God in this area will mean a great deal to the progress of our work.

New work will be started in four different places in the Chin Hills area in 1957 and two new church schools opened. Brother Ngul Kho Pau will start in the Siyin Valley. On our recent trip a house was located for him and he expects to move during the month of June. Phung Kai was recently added to our working force and he will work among the Chin people in Koptol. We already have a good interest there and expect the work to progress very well. We are planning to purchase land for a new

mission centre in that place. Rual Chhina will be leaving the Tahan area to open up new work among the Lushai people in the Tamu Valley. We are looking forward to hearing good reports from his work there.

Brother Zaikhuma who has been working in the Bukphir area is planning to take his long leave in India during June and July. When he returns he will open up new work in the area south of Tahan.

New church schools will be opening in Sing U Nau and Tahan this coming school year. Kham Za Kim from Myaungmya school will be the teacher at Sing U Nau and Brother Sanchai will teach the Tahan school.

I was very much impressed with the progress of the work in the Tahan area among the Lushai people. It was only a little over a year ago that we placed Brother Lalkhuma and Rual Chhina in Tahan to begin the work there. Now we have an organized church at Trivar and a thriving Sabbath school at Tahan. There is also a small Sabbath school started at Pingone village near Tahan. We now have a baptized membership in the Tahan area of more than forty with many others interested. There were over one hundred people at our Sabbath services in Tahan and around 250 attended our night services. Surely the Lord is ready to do great things in that area among the Lushai people.

DELTA ANNUAL MEETING AT INMA

C. B. GUILD

FOR weeks the Delta annual meeting at Inma had been carefully scheduled and planned by Pastor Ba Nyein, Delta Region president, and it was held from March 13-16. The meeting was intended to be an inspiration to our Delta members and workers and also to friends in the local vicinity.

A number left on the morning of

the 11th taking the big 40 x 90 tent and an electric generator with fixtures. They worked hard under the direction of Saw Ah Chu and pitched the tent in the large open area directly behind the Inma church and school.

Pastor Thein Ngwe, Dr. Stockhausen, a number of students, Mrs. Guild and the writer left at four a.m. on the 12th for the river launch. With two accordians and other luggage we almost overflowed the Chevy carry-all. Then finding available space on the deck of the launch we settled down for the day. Our hospital workers cannot travel far these days without meeting some of their patients, and true to form, Dr. Stockhausen and Beulah, a student nurse, were soon spotted by friends.

We arrived at Einme at 6:30 p.m., and found two sampans awaiting us, and we were soon gliding through the various canals toward Inma. We arrived at the Inma landing at 10:30 where we waited until almost midnight for bullock carts. The beds on the floor felt good enough at 1 a.m.

The next day a workers' meeting was held and Dr. Stockhausen arranged her clinic for the afternoons. In the afternoon many of our Myaungmya students came across the fields from Einme. There was little sign of a large meeting until dusk began to come and the people with it. There were many complaints because only the six or seven hundred in and near the tent could see and hear and we made plans for an outside screen the following evenings.

During the days of the meetings the various departments were fostered and promoted. The children were intrigued with their special meetings led by Miss Esther Peter, with flannel-graph Bible stories by Mrs. Guild, illustrated health talks by Dr. Stockhausen, and chorus singing and colour book work by Norma. Just before each evening meeting more than forty bullock carts would come creaking and bumping across the fields to help make up the audience of an estimated 1,500 people. Good attention was paid to such subjects as "What is a Christian?" and "What is an SDA?"

Sabbath afternoon witnessed the climax of the meetings when Pastor Johnnie baptized eight souls in the canal on the other side of the village.

That evening another large crowd was present for a general concert, and being lovers of music it was difficult to pull away for the bullock cart trek back across the fields. A full moon added to the thrill of the midnight journey through bamboo-lined canals. We arrived at our launch at Einme at 2 a.m. only to find the city next to the boat in its final stages of being consumed by flames in one of those frequent disasters which come where the buildings are of inflammable material. Though the return journey was without the benefit of much food it was also without incident, and we will look forward to the next Annual meeting.

BURMA NOTES

Dr. Roger Barnes visited Rangoon several days in March. His time here was utilized in special surgery and numerous contacts with medical groups of this city. Dr. Barnes has been one of the Seventh-day Adventist specialists at Vellore Medical College, in harmony with our arrangements with that institution. A meeting and

social of the Burma Christian Medical Association in honour of Dr. Barnes was held April 6 at our hospital.

The last form of the new edition of Burmese *Health and Longevity* is in process, and the signatures have been given to the binders.

A special inter-denominational sunrise service was held on Easter morning, April 21 near the lake and park in Maymyo. By special invitation, Pastor Raymond H. Woolsey was invited to be the guest speaker for that occasion. Brother Woolsey's message was built around the events connected with the death, burial, and resurrection of our Lord and was most appropriate for the occasion.

A census taken at the hospital on the morning of April 28, one hundred and one patients with three doctors on duty.

Dr. John Ford, of San Diego, California, specialist in surgery, including chest surgery, has been appointed to the Rangoon Seventh-day Adventist Hospital and has accepted the call.

PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

THE LORD'S WORK IN THE PUNJAB SECTION

A. M. AKBAR

BY THE help of the Lord we are doing our best to help finish His work on the earth. We have held four efforts in various places during the past three months. One was a city and three were village efforts.

Ladhianwala, a new village, was chosen in which to hold an effort. Three workers held three meetings a day and almost everyone came—old and young, men, women, and children. Everything went well and the Lord has twenty-five people ready for baptism and before this news is printed those will have been baptized. We thank the Lord for this wonderful result.

Matta was another place where we

started to work. As usual, our workers held about 84 meetings— evening, morning, and noontime and all the people gladly attended. Seven precious souls were recently baptized and many more are in the baptismal class and we hope they will soon take their stand for the Master. It is the desire of the local committee to organize a church here.

In this place many women came to me with tears in their eyes and broke their bangles and threw their charms away and confessed their sins and asked pardon. It was really a thrilling experience.

A woman, who worshipped an idol which she had hidden in a deserted house for twenty years, said she wanted to give it up. So we went with her to the place and she dug the idol out and right there we prayed



GOD LEADS

JEANETTE T. WORTH

God never leads His children dear
In paths they would not choose
Could they but see the end, as He,
And trace the rainbow hues

Of glory in the purpose grand
That He fulfils through them;
Which they now share; and thus
prepare
To wear a diadem.

Our plans oft fail, but do not grieve;
He lets them fail, indeed,
That His great purposes for us
May gloriously succeed.



and thanked God for victory. At the close of the meeting that evening the woman bore a very fine testimony to the Lord. She confessed her sin of idolatry and then gave sweets to the congregation as a token of her victory over the devil. Soon she will be baptized.

Another new village, Kuralke, was chosen by another group of workers. They, too, held 84 meetings and although we had to face some opposition the Lord blessed us and we have had good success there too. About a dozen people are ready for baptism and before very long they will be buried with the Master.

Brother Hakim Din is studying with some people after his meetings in Multan and he hopes to baptize them soon.

Three more efforts are outlined which we plan to start in the near future.

This month we hope to baptize at least fifty souls. How much more we could do if we had more workers. As I read the letters of appeal that come to my office nearly every day I lift my heart to the Master and pray that He will send us the workers to answer these calls and so help us to finish His work here before He comes to claim His own.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***EVANGELISM IN SOUTH
TAMIL SECTION**

D. DAVID

BY GOD'S help we are planning to conduct fifteen efforts during the first half of this year. These were started in April and May. Our plan is that each worker should conduct or help in an effort. During the second half of the year we will have another ten efforts going. On April 7, Pastor V. D. Koilpillai and Pastor G. Gurubatham, started major efforts at Tanjore and Dindigal respectively.

I would like to share with you some of the interesting news which comes concerning the efforts that are going on at the present time.

Pastor G. A. Yesudian in writing from Devarkulam says: "Our effort is going on nicely. The people listen attentively to the message. . . . We are of the opinion that some good souls will join us at the close of the effort. Chettikurichi is a village which is three miles from Devarkulam. In this village about fifteen people manifest interest in the message. We are conducting two meetings weekly in this village also."

From Rajaputhukudy Brother S. Vedanayagam writes: "About 200 people are attending the meetings nightly. We lay a strong spiritual foundation for God in the minds of the people. No doubt that these people will realize the responsibility of Christians and respond to God's Word. . . . Ten souls desire baptism. Kindly pray that they may remain steadfast in the last-day message."

Brethren G. Monickam and Paul Ebenezer report: "God's work is well carried on at Meenachipuram. Work is going on in the neighbouring villages also. Three families are interested in the truth. We will have a baptismal service here within two weeks . . . although there is much opposition. Please pray for us."

These letters have brought me great

inspiration and courage, and I am sure they will inspire you also. Our goal for souls is 175 for 1957. The Lord who has been doing great things for us here in the South Tamil Section will help us go over the goal.

**JAMES ELEMENTARY
SCHOOL***MONICKAM DHASON, Principal*

THE James Elementary school began as a boarding school in June 1956 under the principalship of Pastor V. D. Koilpillai. A month later it was taken over by the present headmaster. We had eighty-five students in the school—forty-five of whom were boarders. Ninety-five per cent of the students were Adventists. The age of our boarding students ranges between 6-16. Many of the parents were afraid their children would not be happy in the boarding school but when they visited them later they found them perfectly happy, playing and singing together.

The school was in need of an electric motor pump for irrigation. How could we raise the money for this? The answer was a concert. The teachers worked untiringly day and night preparing the little ones to take their part. We fixed the mission tent, invited all the church members, the friends, and the neighbours, and the programme was a great success. The children were highly commended. The people of the village began to talk about the good training given to the children. As a result of this concert we were able to raise Rs. 600/- and if this is matched by the Division, very soon it will be our privilege to have an electric motor pumping water to our paddy fields and our plantain garden.

After the young people's Week of Prayer the headmaster of the school conducted a baptismal class. The young people were given the truths systematically and as a result seven of them were baptized at the end of last year. We thanked the Lord as

we saw these young students take their stand for the Master. We hope and pray that they will live out in their lives the truths which they have learned to cherish so much.

Though we could not have two crops because of the scarcity of water, we had one crop and a good harvest. We harvested about seventeen kottas of paddy and according to the present market rate it has brought to us an income of Rs. 700/-. As we are installing a five horse power motor pump and as we have plenty of water in the well, we hope we may soon have additional funds to purchase some more paddy fields. It is our prayer that the Lord will bless our humble efforts and make this school a good influence in this area.

**MV ACTIVITIES
AT PRAKASAPURAM**

W. MULLER ISAAC

THE Prakasapuram church was fully packed with members to celebrate an investiture service on March 30, 1957. Mr. I. R. Thomas from E. D. Thomas Memorial High School, Kudikadu, conducted the service. Missionary volunteers did their part well. The following insignias and certificates were given:

Helping Hand	7	Companion	4
Busy Bee	35	Friend	10
Sunbeam	11	Guide	3
Builder	4	Master Guide	5

The Prakasapuram church held an MV camp for the first time in its history from April 17-21. Twenty-three young people went to Kuttalam which was 75 miles from Prakasapuram. Brother I. R. Thomas was the director and did his job well. Regular duties were well carried out every day and we had a camp fire at night.

During the camp we climbed three mountains and saw six water falls and enjoyed bathing in some of them. We hiked from three to six miles every day. Everyone enjoyed the camp and the scenery which was so beautiful.

We spent the Sabbath near one of the falls and we felt the presence of God in that beautiful place. All of us returned home safely and we thanked God for His guidance during these days.

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: B. J. Williams**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***ONE IN 20,000**

A few excerpts from a letter sent to Pastor Chad B. Israel from Pastor D. K. Down regarding the reception received by the film, "One in 20,000."

"The film was so popular that I had many requests to show it again and so it was screened the following Saturday night and again we had a good attendance. A few days later I preached on the subject of Temperance in general and nearly one hundred people signed the pledge not to touch alcohol, tobacco, or pan.

"As the men went around in their personal work they were very thrilled at the large number of people who have definitely given up the use of tobacco and pan. There have been some real decisions made in this line and it is a good step towards conversion. My plan in evangelism is always to get people away from these bad habits before presenting the testing truths and then their minds are clearer and in a better position to accept the truth. Incidentally I approached both the English "dailies" in Patna, inviting their editors to attend the screening of this film, and although neither of them sent any representative to my knowledge, one of the editors said that he would be glad to print a write-up before the showing of the film and this he did for us, on the basis of the copy I submitted and that appeared in his newspaper on the morning of the meeting. One man visited me on the following day saying that he was sitting in his doctor's waiting room at 6:15 on the night of the meeting, and reading the paper he saw our advertisement. He promptly informed the doctor that he could not wait and ran to the meeting, signed a pledge card, and when he came to visit me handed me his tobacco and he has since completely broken with it.

"I also screened this film in the Bihar National College and our meeting at Raj Bhavan went off very nicely. The governor had a number of selected guests present and general appreciation was expressed for the programme we are conducting.

Generally speaking our Temperance programme, in connection with our evangelistic campaign, has built up wonderful prestige and just about anyone of importance in Patna understands our programme, our objectives, and we receive many expressions of appreciation."

REGIONAL MEETINGS IN THE NORTHEAST

J. PANDIT

Director of Hindi Voice of Prophecy School

IT WAS indeed a happy occasion and a great privilege for me to be present at a few of the regional meetings of the East India Section in the Northeast India Union. I would like to share with the readers of the "TIDINGS" some of the highlights of the four meetings I attended.

By the time I arrived at Chokoakheti in Bengal, the first of a series of meetings was over. I was present, however, at the meeting held at Kolyan on March 20.

Kolyan is a picturesque spot with mountain valleys on one side, and the railway line and the Ganges river on the other.

On the appointed day about fifty men and women of our faith gathered together from the surrounding villages to meet the Lord in worship for three days. Elder O. O. Mattison was the chief speaker. He was assisted by Mrs. Mattison, Mrs. Storz, Pastor R. N. Dass, Brother K. Gopala Rao and the writer.

The meetings were conducted on a highly spiritual level. All the Advent doctrines were re-studied. Mrs. Mattison and Mrs. Storz talked about Dorcas work and the Christian Home.

Sabbath, March 23, was a day of great rejoicing for we witnessed five souls being buried with the Lord in baptism. Towards evening a communion service was arranged. New and old baptized members united in this solemn service.

Our next meeting was at Kadrudih,

and it is interesting to note that as a result of vigorous Voice of Prophecy follow-up work, all the residents of this place who were once members of the Baptist church are now Adventists. The meetings here were held on March 25 and 26 and were indeed inspiring.

Rania in the Ranchi District was where we held our next annual meetings for the Munda field. Eighty members were in attendance. Here the weather was inclement, but despite this fact everything went off well. We were privileged to see four new members added to the church of God by baptism.

On the evening of April 1, when Pastor W. F. Storz conducted a testimony meeting, we were thrilled to hear all the brethren re-dedicate their lives once more to the service of the Master. We left for our next meeting place with a prayer that the Lord may continue to bless the simple village people of Rania.

On the way to the next meeting Pastors Storz, Dass, and Tiru left the company to organize a village church at Tonea in the Munda field. As a result of hard work by a faithful lay member, a company of believers had been formed at Tonea and today a church has been organized there. Brother Mangal Guria has been stationed there to take charge of the work.

We reached Kochedega in the Oraon field in due time and held our meetings here from April 5 to 8. Pastor H. Lakra conducted a baptismal service during this time and five souls were won to the Truth. More than fifty believers attended these meetings and they returned to their homes refreshed in spirit and resolved to serve the Lord better.

It was in Kochedega that the writer had the privilege of meeting a few believers who were studying the Hindi Bible lessons. They are now rejoicing in the Advent message.

It was the writer's privilege to relate the story of the Voice of Prophecy wherever he went, and to tell people of the wonderful work that is being accomplished by this God-ordained Institution. Hearts everywhere rejoiced to learn of God's saving power through the Voice of Prophecy Bible Correspondence Course.

OUTSTRETCHED HANDS

WILLIS J. HACKETT

*President, North Philippine Union
Mission*

MAY I introduce to you Domingo, 28, Juanito, 26, and Paz, 22, three children of Mr. and Mrs. Villagomez, who live in Camarines Sur, the territory of the Southern Luzon Mission in which the North Philippine Union proposes to build a vocational training school from the Thirteenth Sabbath overflow of the second quarter. We hope that this school will meet the needs of the hundreds of young people who stand with outstretched hands, looking to the leaders of the denomination with the hope in their hearts that somehow they will be provided with a Christian education.

Domingo, Juanito and Paz, are typical youth of the Southern Luzon Mission who constantly struggle to secure an education. These three youth with their parents found the Advent message in the year 1940. As little by little the message opened their minds which had been steeped in the doctrines of Catholicism since their birth, their hearts responded to the anointing of the Holy Spirit to step out and keep the Sabbath. It was a real struggle to leave a large Catholic church which in the Philippines is always located right in the very centre of every community. Their friends and neighbours would ask, "What is this that you are doing? How can you leave the Mother church to enter into that small and unknown sect, the 'Sabadistas'?" But like loyal Seventh-day Adventists all around the world, their hearts were moved and they continued to be true to their God. They joined the Seventh-day Adventist people in their community and started to teach their neighbours and friends the new-found faith.

They had not been long in the church before they found that Seventh-day Adventists operate a system of schools and colleges where they could be trained for service.

They determined in their hearts that they would have a Christian education at any cost.

After finishing the intermediate grades in his home town, Domingo came to Manila and applied at Philippine Union College as a self-supporting student. Juanito came two years later, and his sister, Paz, the next year. There is no school in their mission, and these young people without funds wish to support themselves while seeking a Christian education. And so they have secured employment in the Manila area and are living together in a small room helping each other in their educational projects. Paz takes care of the laundering of her brothers and cooks for them. They are taking turns in attending the school. One works to support the others, while they go to school, and the next year he drops out and becomes a worker while the brother or the sister attends the academy the

next year. They have been working now for nine years for that great prize of Christian education. And still Domingo has more years to go to complete his work. Even though he is 28 years of age, he is not discouraged, and says, "It is worth it to have a Christian education."

These three youth are industrious, consecrated and willing to sacrifice in order to obtain a Christian education. There are hundreds of youth like these in the North Philippine Union, stretching out their hands to the leaders of the denomination, saying, "Give us only an opportunity. We are willing to work. Our great desire is to have an education in the schools of the prophets."

We appeal to the brethren and sisters of the world field to help us to provide that opportunity which our students so much seek. We have already purchased the land for an academy in the Southern Luzon area. It has a fine location with good rich land. We have already planted over 6,000 citrus trees which will begin to bear fruit in three more years. We have 20,000 pineapple plants, papaya, bananas, and other fruit crops coming on. We have found that the land is well suited for the production of soybeans. This will provide a good crop which is in demand here in the Philippine Islands.

We are attempting to build a school where we can not only give vocational training to our youth but where they can earn a large portion of their way. These students come from rural areas where there is little industry and where their finances are insufficient to pay their way to a school.

We are working against great odds to provide these earnest and consecrated God-fearing youth a means of securing a Christian education. Will you help us find that way? May God bless you as you dip deeply into your purses on 13th Sabbath.



Domingo, Paz, and Juanito.



Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 13, June 29, 1957

FORTY DAYS OF FELLOWSHIP FOLLOWING CHRIST'S PASSION

NO PERIOD in all history can have been more momentous to the church and the world than the six weeks between the death and the ascension of our Lord. Beginning on the third day after His passion, Jesus appeared for forty days at various places in a manner that galvanized into activity some five hundred dispirited believers.

What did Jesus do and say during this memorable forty-day period? First, "He shewed Himself alive after His passion"; second, He did this "by many infallible proofs"; third, He spent the time in "speaking of the things pertaining to the kingdom of God." Acts 1:3.

All this resulted in one overwhelming conviction: "The early disciples including Paul never doubted the fact of the Resurrection, once they were convinced by personal experience," and "at last they risked life itself in defence of this firm faith."—Robertson, *Word Pictures*, Vol. 3, pp. 5, 6.

Gnosticism (widespread heresy that repudiated the Old Testament and taught that Christ was merely an apparition and that thus His death was not real) attempted to show that during these forty days Jesus set forth much new teaching, and some Christian traditions have Him giving lectures on church order, et cetera. "But Luke declares that He continued to instruct them on the same subjects as had formed the burden of His teaching before His passion—"the things concerning the kingdom of God."—Bruce, *The Book of Acts*, p. 34. Compare Luke 24:27: "the things concerning Himself."

Why did Jesus expound Himself as the centre of all Scripture in Luke 24 before revealing His identity? "Had He first made Himself known to them, their hearts would have been satisfied.

In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established."—*The Desire of Ages* (1940), pp. 796, 799 (Miss. ed., p. 786).

Upon the fact of Christ's resurrection the whole body of New Testament doctrine rests, hence the tremendous emphasis on this truth in all Christian theology.

The first appearance of Jesus in the upper room (John 20:19; Mark 16:14; Luke 24:33-36) seems to have followed the late night return of the disciples from Emmaus. "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews." John 20:19, R. S. V. This was, of course, the Roman method of beginning the day at midnight, whereas by Jewish method it was the night of the second day of the week.

"Peace be unto you: as My Father hath sent Me, even so send I you," Jesus said (John 20:21), and we see at once the divine plan in all its urgency to carry the Christian evangel by human instrumentality to the whole world. Christ was sent of God; so must the disciples be sent.

THE SPRIT OF LIFE

"Receive the Holy Spirit" (verse 22, R. S. V.). This was immediately partially fulfilled (compare John 14:16-18; 16:7-15) as a foretaste of the Pentecostal outpouring some seven weeks later when the Christian verities were launched upon the world, as recorded in Acts 2. Jesus breathed upon them as a symbolic act, the meaning of which would be clear to them. God breathed the spirit

of life into man (Gen. 2:7). The breath of God in Ezekiel 37:9 brought life to the dead. The Lord here quickened these disciples with the all-prevailing life of God that had conquered death, and that would continue to conquer sin till the end of time.

"If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." John 20:23, R. S. V. With these words "Christ, after His resurrection, delegated power unto His church" (*Testimonies*, Vol. 4, p. 17), indicating the conquest of sin that lay in His evangel.

"Unless I see . . . I will not believe" (John 20:24, 25, R. S. V.), said Thomas the Twin (both *Thomas* and *Didymus* have the meaning "twin") when told of this appearance. And for a week this man, who was "truehearted, yet timid and fearful" (*The Desire of Ages*, p. 296 [p. 271]), held brief reign as the doubter, because "he had allowed jealousy and unbelief to take possession of his mind and heart."—*Ibid.*, p. 807 (p. 796).

Then, in the same upper room, his deadly doubts were slain, as "he recognized the One before him as his Lord. He had no desire for further proof. His heart leaped for joy, and he cast himself at the feet of Jesus crying, 'My Lord and my God.'"—*Ibid.*, p. 807 (pp. 796, 797).

In John 21:15-19 we find Jesus dealing with Peter after the breakfast of bread and fish. "Lovest thou Me more than these?" no doubt refers to these disciples with whom Peter had previously compared himself to his own advantage (see Matt. 26:33; Mark 14:29). The threefold question would bring burning memories of his three-fold denial.

"We do not know what passed between Jesus and Peter when Jesus first appeared to him (Luke 24:34). But here Christ probes the inmost recesses of Peter's heart to secure the humility necessary for service,"—Robertson, *Word Pictures*, Vol. 5, p. 321. We may summarize this passage in two famous phrases. First, Peter's vehement "I love Thee," than which a man can say no more. Second, Christ's peremptory "Follow thou Me." We cannot truly say the one without doing the other.

The ascension scene is nowhere graphically described in detail, but it was a vision glorious that remained forever with these disciples, and with it came Heaven's promise to man. "The angels who lingered upon Olivet after Christ's ascension repeated to the disciples the promise of His return: 'This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'"—*The Great Controversy*, p. 301.

When the crucified One returns in power and glory, then the derision of the world will be turned to confusion and fear, for men will cry: "The great day of His wrath is come; and who shall be able to stand?" To the righteous comes "that voice, richer than any music that ever fell on mortal ear. . . . 'Your conflict is ended.' 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'"—*Ibid.*, p. 646.—*Review and Herald*.

peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22), and this fruitage appears in the believer's life. In the language of theology, the saving grace of God reproduces godliness in the believer; he becomes gracious like the God in whose grace he stands (Rom. 5:2; 1 Peter 5:12).

The process by which this nobility of soul is produced in man involves the interaction of man's faith and God's grace: "Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy."—*Patriarchs and Prophets*, p. 431. When man accepts what God offers, it becomes true that "genuine faith is life. A living faith means an increase of vigour, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347 (p. 324).

Sabbath School Lesson Help

For Lesson 1, July 6, 1957

GOODNESS AND NOBILITY

THERE is no such thing as goodness innate in man (Ps. 14:2, 3). "There is none good but one, that is, God, said Jesus. "God is essentially, absolutely and consummately good, Matt. 19:17; Mark 10:18; Luke 18:19."—Vine, *Expository Dictionary of New Testament Words*, Vol. 2, p. 163.

Once we grasp the fact that in God alone is there absolute goodness, then we can understand that wherever goodness is ascribed to man it is strictly relative, and is derived from God. This is seen in Matthew 25:21 ("Well done, thou good and faithful servant."), where goodness concerns the faithful use of God-given talents, not goodness inherent in the servants. Other instances occur in Luke 23:50; Acts 11:24; et cetera.

Quite often we find expressions like "the good," "that good," in the neuter gender, used to describe that which is well pleasing to God. Believers are to "prove what is *that good*, and acceptable, and perfect, will of God" (Rom. 12:2); to "cleave to *that which is good*" (verse 9); to work "*the thing which is good*" (Eph. 4:28); to be "followers of *that which is good*" (1 Peter 3:13); to imitate "*that which is good*" (3 John 11); and to "overcome evil with *good*" Rom. 12:21.

The young man who asked Jesus, "What good thing shall I do, that I may have eternal life?" (Matt. 19:16) was fundamentally wrong (1) in ascribing goodness to one whom he

regarded merely as a human teacher; (2) in thinking that any great deed could earn eternal life for any man. Thousands today make these same two mistakes. "They insist on being saved in some way by which they may perform some important work. When they see that there is no way of weaving self into the work, they reject the salvation provided."—*The Desire of Ages* (1940), p. 280 (Miss. ed., p. 253).

Probably the most beautiful description of God's goodness is found in Exodus 34:6, 7. Moses had requested, "Shew me Thy glory," and God answered, "I will make all My goodness [beauty, excellence, glory] pass before thee." Ex. 33:18, 19. The revelation of God, insofar as man could endure it (see verse 20), consisted of "three fundamental qualities—mercy, justice, and truth. Greatest emphasis is placed upon mercy because God's relationship to us is based upon it (1 John 4:7-12)." *The SDA Bible Commentary*, on Ex. 34:6.

The whole basis of man's salvation is God's free grace. When man's free will accepts this divine favour a remarkable change occurs in the human recipient. He becomes aware of "the power of God unto salvation" (Rom. 1:16) working within him. As he grows in grace he is conscious that God's divine power hath given unto us all things that pertain to life and godliness." 2 Peter 1:3.

"The fruit of the Spirit is love, joy,

A HOLY GOD AND A HOLY PEOPLE

Given that relationship, then, trusting man may rise to otherwise unbelievable heights of moral and spiritual power. "As He who called you is holy, be holy yourselves in all your conduct," wrote the apostle (1 Peter 1:15, R.S.V.). And in chapter 2, verse 12, of the same version, he declares, "Maintain good conduct among the Gentiles, so that in case they speak against you as wrong-doers, they may see your good deeds and glorify God on the day of visitation.

The power of God available for noble Christian living is stated in even stronger terms in Hebrews 13:20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, . . . Make you perfect in every good work to do His will." Robertson's *Word Pictures* calls these two verses "one of the noblest doxologies in the N.T." The word rendered "perfect" here has the idea of completeness, which is the result of "God working in you." Every excuse for low standards of conduct, the same as for sin, is removed by this provision of divine help.

In Hebrews 2:10 another word for "perfect" is used in contrast with man's immaturity "For it became Him, . . . in bringing many sons unto glory, to make the captain of their salvation *perfect* through sufferings."

Through the endurance of suffer-

ing, by overcoming every temptation through divine grace, Jesus exhibited an obedience to divine principles that will forever glorify God (John 17:4, 5); It was the supreme triumph of divine grace, the secret of His noble and winsome life.

In 1 Corinthians 1:26 the word "noble" signifies well born, those whose earthly pedigree is honourable; but of them we read: "Not many wise men after the flesh, not many mighty, not many noble, are called." In Acts 17:11 the same word is used in its comparative sense: "These [the Bereans] were more noble. . . , in that they received the word with all readiness of mind, and searched the scriptures daily."

There are some Christians today who profess religion but lack Christian character. They seem to serve both God and the world. "The sons of God belong to a different nation—the empire of purity and holiness. They are the nobility of heaven. The stamp of God is upon them."—*Testimonies to Ministers*, p. 442.

The imminence of the second coming of Jesus presents urgent additional reasons why believers should follow the godly life. Our Lord is to return at the moral and spiritual midnight of the world, a time when "earthly passions, corrupt thoughts, take possession of the mind."—*The Desire of Ages*, p. 635 (p. 625).

Yet, in such an evil environment there will be believers who "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:12-14.—*Review and Herald*.

KEEPERS OF THE SPRINGS

(Continued from p. 2.)

our greatest liability. The greatest challenge that faces any generation is to know how to lead and guide and educate the oncoming generation. The church that cannot or does not save its own young people can never hope to bring a saving message to the people of the world. Some of our youth are losing their faith and confidence in this message and its final

triumph. I think that we ought to establish faith and confidence in the prophetic rise of this movement and in its ultimate triumph. We need to establish confidence in the fundamental doctrines and pillars of this message. Do our young people *really* believe? Do they know what the great pillars that uphold this movement around the world are? Do they have faith and confidence and a *belief* in them, or do they just *know about* them? Pastors, youth leaders, it is part of our responsibility as Keepers of the Springs to give our youth a faith to live by and help them make their decision for the kingdom.

To all of us, parents, teachers,

pastors, and youth leaders, there comes the challenge as Keepers of the Springs to rally the advent youth to the heroic task of finishing this message in the world; to inspire them to labour for the Master; to pioneer for Him; to crusade for Him; to go into the hard places for Him. Are our youth willing to go to the hardest places we have? Do our youth come to the threshold of service with a will to serve and a faith to live by, a faith to share though it may be the sacrifice of life itself? Only if the springs of life are pure can this be the experience of our youth. To this purpose are we called as Keepers of the Springs.

LAYMEN'S CORNER

MORE SOULS WON BY LAYMAN

SULEMAN KANDULNA, a member of the Rania Seventh-day Adventist church, is also an Ayurvedic doctor. He tours the surrounding villages treating the sick. On one of his trips several miles from Rania he found Saban Guria ill. During the course of the treatment he aroused in his patient an interest in our message. Since that time our doctor has made regular calls to this home in an endeavour to cure spiritual ills.

During the latter part of March, while we were holding regional meetings in Rania, Pastor J. Tiru, pastor of the church, presented four souls whom he had prepared for baptism. Saban Guria also came forward at that time desiring baptism. His wife was also studying. On that Sabbath afternoon four were baptised but Saban decided to wait until his wife was also fully instructed and could be baptised with him. In the very near future these two, the fruits of the work of a lay doctor, will be baptised.

—W. F. Storz.



Suleman Kandulna in the centre of picture with Saban Guria and his wife.

FACTS!

D. A. DELAFIELD

ONE day a minister who was riding in a streetcar witnessed one of life's little dramas that he never forgot. A woman passenger arose to get off the car. She said to the conductor, "Is this my street?" He replied that he was sorry but they had passed it two blocks back. The woman was very much annoyed. She scolded him soundly. "I told you distinctly when I got on this car the name of the street that I wanted. Why didn't you tell me when we came to my stop?" Then with bitter words she lectured him for the "stupid" man that he was, and in a fit of temper got off the streetcar.

The conductor kept silent; he made no reply. After she left, the minister moved up to a seat near him, and in a gentle voice said, "I admired the way you talked to that woman. You were very patient and kind." To this the conductor replied, "The woman was right; she did tell me the name of the street at which she wanted to get off. I should have called it out when I came to it, but I am very tired. You see, my wife is sick. She is not expected to live. For five nights I have sat up with her. I know that I should rest. Yet I can't afford to stay away from work. I need the money desperately to pay the hospital bills. I suppose if this woman knew all this, she would not have spoken so harshly."

"Yes, the woman was right," the minister thought to himself, "but she lacked information. What she needed was *all* the facts."

Jesus said, "Judge not, that ye be not judged." The reason why we should not judge is because we do not know all the facts. We would not be unkind or cruel, neither would we speak ill of people, if we knew all the circumstances involved.

Not long ago I learned of a woman who was crossing the street, her arms loaded with bundles. One of her bundles slipped from her arms. A soldier in uniform appeared on the scene, but he did not offer to assist

the woman even though she looked at him pleadingly. He passed on. But the woman was incensed. Angrily she burst out, "What kind of soldier is that? He doesn't even have the courtesy to help a woman in an emergency." Then something happened that caused her to blush, and to wish that she had said nothing. The wind caught the open coat that hung about his shoulders and she saw that the poor soldier had no arms. Apparently he had lost both limbs in the service of his country.

"With what judgment ye judge, ye

shall be judged." If we judge others harshly, how can we expect to be treated any better ourselves?

In the final judgment God will render a fair verdict in each case, because He has all the facts. Our Lord said that for every idle word we speak we shall give account in the day of judgment. Why does God make a record of every word and thought and action? So that He can give a fair and impartial judgment. If he didn't have all the facts, if the evidence was only circumstantial, the judgment might not be fair. Do you see what I mean?

Jesus will be the Judge. He knows all about us. His verdict will be absolutely impartial. And since He is going to judge us in such a manner, should we not be kind and merciful in our attitude toward those for whom He died? Let God do the judging. That way it's better all around.—*Review and Herald.*

SETTING GOALS

IT WAS the first Sabbath of the New Year. The Calcutta Sabbath School came to order promptly. It was an interesting programme. New classes were formed, new teachers took up their work and I was impressed by the earnest appeal the superintendent made for the mission field under study for the quarter. He pointed out the need, God's blessings to us, and asked the members of the Sabbath school to set their goal.

I was intensely interested. How would this Sabbath school respond to the far away call? Several members seemed eager to speak. Someone reminded the school of the previous quarter's goal suggesting that the same might be adopted again. At once others were on their feet to speak. As his turn came each one urged that in view of the need the goal be set higher. Someone suggested an increase of 25 per cent over the previous quarter's goal, others agreed and soon a vote was taken to accept the new goal.

Would they reach the goal? During the weeks that followed I learned that the senior division of the Sabbath school reached the new total goal for the Sabbath school, not including the offerings of the children's divisions, the birthday and investment offerings. Calcutta church exceeded its Sabbath school offering goal by 17 per cent, receiving a total of Rs. 701-12, thus exceeding the former quarter's goal by 56 per cent.

A little planning, a thoughtful suggestion and a burden to see the work finished is a great help in making advances. Let us lengthen our cords and strengthen our stakes by working for higher goals in Sabbath school offerings, more branch Sabbath schools and more faithful Christian living. In all goal setting be sure to keep your eyes upon the final great goal—the coming of Jesus.

—O. W. LANGE.

DEALING IN FUTURES

(Continued from p. 3.)

to that people in their own language! That young Junior teacher and that patient superintendent were dealing in futures—the eternal future of Bob, and the spiritual future of the great country he went forth to serve.

Investments in futures of cotton, grain, and commodities involve a risk. And so do our investments in the youth. Do NOT invest in the MV WEEK unless you are willing to risk losing your heart to the youth. You will find that working for and with the youth is the finest work ever committed to man. To see the course of hearts and lives being changed now and for eternity, thus bringing in a better tomorrow for countless thousands, will thrill your hearts. Tomorrow a Paul will venture forth and blaze a trail for God across the country. He may be in your church,

on your campus, or in your village or city, waiting for YOU to invest in their future with your time, interest, prayers, and love. And what a harvest of stars there will be for your crown!

If you wish to find great adventure and happiness then invest in the MV WEEK, for we are dealing in futures—the future of our youth, the future of the church, the future of the Gospel, the eternal future of countless lives.

N. C. P. A. OFFICE
OPENED IN
BOMBAY

M. S. PRASADA RAO

THE office of the National Committee for the Prevention of Alcoholism is located at Gobind Mahal, Marine Drive, Bombay.

On Tuesday, May 28, 1957, at 6:00 p.m., His Excellency the Governor of Bombay, Shri Sri Prakasa, formally opened the office. The place was tastefully decorated for the occasion, and an elite group was present, including some members of the diplomatic corps. Pastor O. O. Mattison, the President of the International Temperance Association, Southern Asia Division, with some members was also present.

In his opening speech, Dr. M. D. D. Gilder, president of the N. C. P. A., pointed out that distillation of illicit liquor is not incident to the introduction of prohibition, as some think, but it has been here even since pre-prohibition days and is still rampant in countries where there is no prohibition. He gave some very enlightening statistics on the subject. Pastor C. B. Israel, the Executive Secretary of the N. C. P. A., explained the aim and objects of the Association.

His Excellency the Governor mentioned some of the benefits that have accrued to the country as a result of the introduction of prohibition. Even though prohibition involves loss in revenue to the Government, it has launched out on this programme so that the individual, the family, and the whole country, may benefit. While prohibition has done good through legislation and law-enforcement, his burden was for educating specially

the children, the coming generations, to the evils of drink so that total abstinence might become natural to them. He expressed appreciation to the N. C. P. A., for what it is doing towards this end.

Shri Vaikunth L. Mehta, a member of the Taxation Inquiry Commission, mentioned that there was unanimity in the conviction of its members for introducing prohibition, even though it meant substantial loss in revenue, because of the moral and social blessings it brings in its wake. He suggested that this was true also among the members of the Finance Committee of the Government of India of which he was a member. Those present, were then conducted through the newly opened offices and light refreshments were served.

May the "TIDINGS" family remember the work of the N. C. P. A. in their prayers.

SOUTHERN ASIA DIVISION

Calendar of
Special Days and
Offerings
1957

July 6	Medical Missionary Day and H. M. Offering
July 13	Mid-summer Offering
July 27-August 3	MV 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

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald" are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D. C.

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Miscellany

- SOUTH India colporteurs realized a total of almost Rs. 21,000.00 worth of literature sales during the month of April.
- BROTHER Prem Bazroy who has been assisting Brother D. K. Down in the Patna effort has accepted a call from the Assam Section to serve as circle leader in the Garo hills. Brother Bazroy is locating in Rajasimla.
- BROTHER M. C. Kujur assisted by Brother Prabhu Dan Kujur, a recent graduate of Spicer Memorial College, has been conducting a very successful effort in Babro.
- A NEW addition to the Falakata School is Brother Ch. D. S. Johnson. He has accepted a call to serve there as science teacher.
- Miss Ira Haldar, who has been working in the Bengali Voice of Prophecy School at Karmatar, has also accepted a call to connect with the Falakata School staff.
- AFTER an absence of two years spent in study abroad, Brother M. E. Cherian has assumed his duties on the Spicer Memorial College staff.
- PASTOR R. H. Brodersen has accepted a call from the Northeast India Union to serve as their Home Missionary and Sabbath School secretary. This office was carried until recently by Pastor O. W. Lange.
- SEVERAL of our missionaries are spending their summer vacation in the Landour Language School. Some are studying Urdu and others Hindi.
- WE ARE happy to report that Danetta Johnson has come through her surgery in Ludhiana very successfully.
- THE new training school for our Burma youth located near Toungoo was opened on May 29 in temporary buildings. This is really the resurrec-

Did you give your Disaster and Famine Relief offering on May 25? If not, it is not too late to do so. Just turn it into your church treasurer.

tion of the old Meiktila Training School which was destroyed during the war. We know that this will bring joy to our people throughout Burma

- PASTOR R. H. Woolsey has been asked to look after the work in Northern Burma during the absence of Pastor P. A. Parker who has gone on furlough.

- A VERY keen interest in the city of Peshawar is reported by Pastor W. H. McGhee. He says many new names are being enrolled in the Urdu Voice of Prophecy School.

- REPORTS from everywhere throughout the Division would indicate a very heavy enrolment in our various High Schools. If your son or daughter should be in one of these schools, do not delay to make arrangements immediately to place them there.

- SPICER MEMORIAL College opens her doors on June 20 for the new school year of 1957-58. May this be a very prosperous school year for the youth who are training in this fine Institution for the Lord's service.

—O. O. M.

"THERE IS A TIDE . . ."

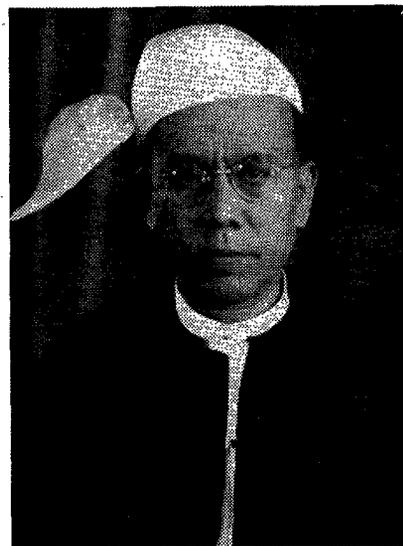
(Continued from p. 3.)

and with the blessing of God and the outpouring of His Spirit, we look forward to the launching of 2,000 precious ships bound for the port of New Jerusalem.

To those who have already made their decisions for Christ, the MV WEEK is also important. For long winter months the white hand of Jack Frost holds the State of Maine, USA, in his icy grip and the inland harbours freeze over and seal the ships. But the City of Eastport, Maine, has a fine harbour, clear of ice the year around because of its 25-foot tides. When the coldness of indifference and the chilling winds of doubt sweep over our souls, the rising tide of the MV WEEK keeps the heart from becoming ice bound.

MV WEEK is a special time of the year when we hear the command from the Master Pilot, "Launch out into the deep!" Obeying that command, and co-operating with Heaven's "Operation HIGHTIDE," we shall witness young hearts responding to the surging, lifting power of the Holy Spirit, and see them sail away to the

MEET OUR WORKERS



U Hla Pe was educated in the S. D. A. Mission High School, Meiktila. After his successful school career the Union offered him an appointment as a teacher in Kywegyan Village, Myaungmya District, but he preferred to serve as a regular colporteur spreading the message through our literature and he continued in this work for about seven years.

In 1936 he was appointed as assistant editor of the Kin Saung monthly magazine. In the year 1938 he was called to the Union Training School in Meiktila to teach Burmese in the High School.

After World War II he continued to serve in the same capacity in the S. D. A. Mission High School, Myaungmya. In 1955 he was called for evangelistic work in Mandalay where he served for a year. At the present time he is working as the secretary of the Publishing department of the Burma Union.

more abundant life beyond the sands of sin and the rocks of despair.

"Hoist up sail while gale doth last
Tide and wind stay no man's
pleasure."

"There is a tide in the lives of
youth,

Which, taken at the flood, leads on
to life eternal."

We cannot waste time. We can only waste ourselves.—George M. Adams.

Men are born with two eyes, but only one tongue, in order that they should see twice as much as they say.—Colton.