



VOLUME 52

POONA, INDIA, JULY 15, 1957

NUMBER 14

MANY of our churches are small—some very small, with only a few members. This has been discouraging and perplexing to many. Although this has not been a discouragement to me, I too am perplexed by it.

First, I cannot understand why so many people refuse to accept Christ and His way of life, when He offers all that is good and really worth while in *this* life, and eternal life to come. Nor can I understand why so many continue to serve the devil, when the pleasures he offers are so empty and disappointing. They only lead to difficulty in this life and then eternal death in the end.

The cold fact still remains that more people choose the devil and his way of life, with all the disappointments, heartaches, and eternal death that it involves, than those who choose Christ and His way of life, with its peace of mind, clear conscience, happiness here, and eternal life in the end. Why do people choose death over life? This question I cannot answer.

But I have settled the fact that we cannot be disturbed by numbers. It was the Master Himself who pointed out that the road to destruction is broad and that many choose this road. The multitudes today are going this way, and perhaps will go in spite of all that we or Heaven can do.

If you find yourself with the few on the narrow road, do not become discouraged. God has never been dependent on great numbers or massive wealth to do His work. Noah,

SMALL

CHURCHES

MARENUS H. JENSEN



almost alone, faithfully preached his message of warning to the antediluvian world. Israel was not chosen because of great numbers. Nor was the early church. There were only about 120 disciples in the upper room, but what a mighty work was accomplished by their consecration, courage, and faith.

Yes, comparatively speaking, we are a small people, but we have a great work to do. To us has been given the responsibility of preaching the everlasting gospel to every nation, tongue, and people. It is indeed a stupendous task to be accomplished by so few in one generation. It allows us neither time nor means to build costly cathedrals. So we gladly erect modest churches, and from them small congregations find joy and satisfaction in carrying the story of the crucified Saviour to those who are lost in sin.

Most of our ministers are not what the world would style great men, but, thank God, they are consecrated and hard-working men of the gospel. For some reason God has called most of His leaders down through the ages from the lowly walks of life. David was a shepherd. Gideon was a farmer. Peter was a fisherman. Yet God greatly blessed the work done by these godly men.

The Saviour directed His message to all classes of men and women—high and low, rich and poor, learned and unlearned. He gleaned some from all classes. The record says, "The common people heard him gladly." So we may expect it today. If we

desire to be with the multitude, where pomp, wealth, glory, and power bear sway, then we must look outside the Seventh-day Adventist Church, for these are not the characteristics of the remnant people.

Like faithful Joshua of old, let us

take our eyes off the nations about us. Let us fix them instead on the task at hand and the beautiful land of Canaan that lies before us. Let us be faithful to the Lord even though our church be small and our numbers few.—*Review and Herald*.

three more souls were buried in the watery grave.

I have just returned to the office from a trip to Kyndongtuber about ten miles away from the Assam Training School. I was accompanied by Pastor D. S. Laursen. Brother Laursen is here on hill leave and since we have no pastors in this section to conduct a baptismal service (all our workers are from the younger generation and so far none of them is ordained to the ministry). Pastor Laursen was very willing to go up to this village and perform the rite. We had one and a half hours' jeep drive from the school to the village. At some points the road was very dangerous. In one place we had to put chains on because the road was so slippery.

When we reached the village we were greeted by Brother Holliwel Dkhar, our worker there. This was a Wednesday and the people were not sure as to the time of our arrival and many of them were out in their paddy fields. Nevertheless, a bell was sounded and the people gathered in the church. Pastor Laursen spoke on the need for baptism and at the end of his talk the candidates were thoroughly examined. Then we walked to the place of baptism and three precious souls were baptized. Before the baptism took place ten babies were dedicated to the service of the Lord.

Brother Holliwel Dkhar is doing a good job in spreading the message to the people of his village and the villages around.

We understand that in the Naga area a number of people are now waiting for Pastor D. J. Donesky to go to their villages and baptize them. Plans are already under way for the purchase of a very good plot of land in the heart of Imphal. Brother Donesky and his family are located in Imphal and we are sure that their labours in that area will be a blessing to the work as a whole.

Heart-warming messages are coming to us from the Lushai Circle. Our workers there are in the midst of their efforts and soon we hope to report souls won to the Lord.

This is a fruitful field but we need more earnest workers who will be willing to go into these villages and pioneer for the Lord.

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

ASSAM SECTION NEWS

M. D. SPICER

NOT many people are acquainted with the State of Assam, Manipur, Tripura, and Northeast Frontier Agency. These four areas mentioned comprise the Assam Section of Seventh-day Adventists. This country is not easily accessible as travel conditions are very poor. To visit our places of interest one sometimes has to travel 20 to 25 miles on foot from the nearest bus station.

In this area sixty languages and almost 600 dialects are spoken and they represent a total population of nine million people occupying an area of 84,924 square miles. This presents a mighty challenge to the handful of workers that we have in this territory.

In the month of February we held our constituency meetings at the Assam Training School, Jowai. They were a real inspiration to all who attended. The Lord blessed abundantly and resolutions were made by the workers and members to witness more zealously for Him. Our motto for these meetings was timely and appropriate. The words were, "The HOUR, the CHALLENGE, and YOU." Yes, the challenge is great and the time very late. Soul winning is our motto and several efforts are being held at present.

The month of June was a month of joy and gladness for our people here because as the result of efforts that were held around the field, by the help of God, a good number of people were baptized and added to the church. We had to request Pastor W. F. Storz, our Union president, to come and baptize these dear people. So, on June 2, Pastor Storz and Pastor

R. H. Brodersen (who will be acting president of this section in the absence of Pastor Burr) and the writer visited Mylliem, a village ten miles west of Shillong. It was in this place that Pastor Storz baptized sixteen people. These were the fruits of a series of meetings Brother Baxter Fanwar, one of our enthusiastic evangelists, had been conducting for over three months. It was a real pleasure for us to see this group come out and stand for the Lord. From there we made a short visit to Cherapunji, the wettest spot on the earth. We are building a school-cum-chapel there at present and the work is almost complete. At about 7:30 p.m. we returned to Shillong.

Early next morning found us bound for Rongbu village in the Garo hills area. Brother G. A. Marak, one of our workers, was conducting an effort in this village and had seven souls ready for baptism. Pastor Storz conducted this service on Monday, June 3. From there Pastor Storz moved on to Puntimari, a village seven miles away from Rongbu where

THINK ON THESE

The world is God's workshop for making men.—*H. W. Beecher*.

* * *

A church-going people are apt to be a law-abiding people.—*E. A. Park*.

* * *

It is only when the rich are sick that they fully feel the impotence of wealth.—*Colton*.

* * *

Criticism is a study by which men grow important and formidable at very small expense.—*Samuel Johnson*.



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

K. ISRAEL AND L. C. CLEMONDS

GUNTUR had never had an evangelistic service where present truth was presented, but in this town souls were earnestly seeking for truth. For the past twenty-five years the only Adventist members in Guntur have been Dr. and Mrs. Samuel. Repeated requests from them for a series of evangelistic meetings had to be turned down due to the dearth of men and means.

But Jesus said, "This gospel . . . shall be preached in all the world." Guntur was included in this prophetic utterance. The day finally arrived when Pastor Andrew H. Farthing was asked to conduct a series of meetings in this town. Associated with him were Pastor K. Israel, the local worker, and three Bible workers. Music was provided by a local team directed by Mrs. Samuel.

April 14, 1957, was no different from the other hot days. But to us it was the day we had been waiting for. The team were busy getting everything in order for the first meeting which was scheduled to begin at 6:30 p.m. However, the audience began gathering at five o'clock. The people continued to come till our tent, which accommodates about 500 people, was filled with nearly 800. Another 200 were standing outside for lack of accommodation inside the tent.

Pastor Farthing and Brother Israel preached with power. They preached Christ. Many went away convicted that Christ was the only solution for a hopeless and dying world. The speakers were united in thought and approached the subjects from common ground.

Not a few have expressed their appreciation for these meetings. Some said that they had never heard such powerful preaching before. Others are amazed at our implicit faith and

adherence to the Scriptures. All of them are urging us to continue the meetings.

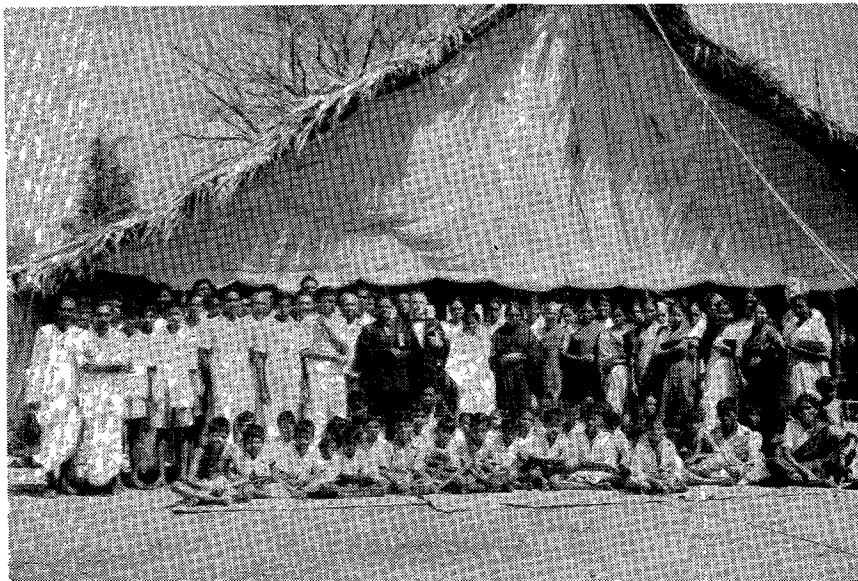
How wonderful to know that God's messages are for all men regardless of colour, caste, or creed. In this caste-ridden country it is gratifying to see learned doctors and lecturers congregate with humble labourers to drink in the words which mean eternity to them. Nothing seems to deter them. In the midst of a lantern lecture a tree nearby fell across the section where the ladies were sitting. By the grace of God no one was hurt and after singing "Praise God from Whom All Blessings Flow" and offering a grateful prayer to God, the lecture was continued.

The monsoon in India causes a great deal of apprehension and anguish. Many people see their huts blown down with the heavy winds and driving rain. We experienced this pain when we heard our tent groaning and creaking under the high winds one evening. Then there was the sound of tearing canvas, and a moment later what was once our tent

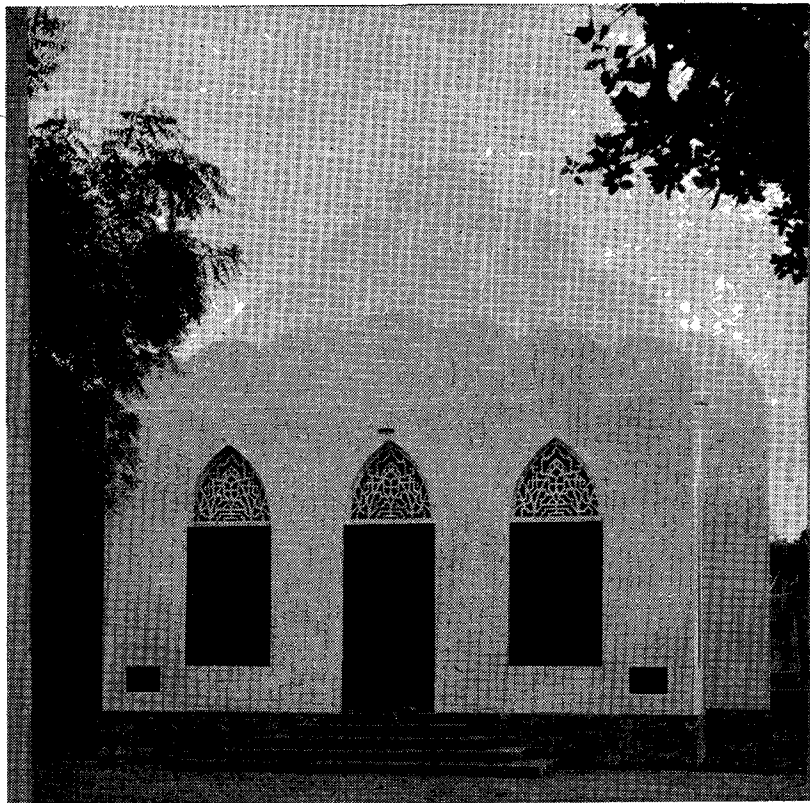
was just a few pieces of canvas fluttering in the wind.

A temporary pandal was constructed and the next meeting as announced was started on schedule. The rains came down again and the pandal proved too inadequate to keep the people dry. Everybody was drenched to the skin. The next meeting day we were definitely worried. Would they come after the uncomfortable experience they had had? The evening sky promised another good shower of rain. But they came again and so did the rain. Despite such experiences, the widespread epidemic of influenza, and opposition from Christian and non-Christian quarters, a steady attendance has continued to the present day. After the presentation of the Sabbath, a deputation from the audience requested that the whole Sabbath question be repeated, a request we granted by instituting another meeting on Wednesday nights, to which a large number came.

We can all say "What hath God wrought!" when we realize that fourteen souls who had been studying the message previously have been baptized, and there are thirty interested persons who are receiving special Bible studies preparatory to baptism. Another interesting result is that fifty people attended our first Sabbath school and church service on June 15, 1957.



Pastors K. Israel and A. H. Farthing with the 50 adult non-Adventists and many children who attended the Sabbath school at Guntur.



Our most southern church in India.

DEDICATION OF OUR MOST SOUTHERN CHURCH IN INDIA

A. J. WESSEL

THE most southern Seventh-day Adventist church in India was dedicated to the glory of God on April 30, 1957, at Nagercoil. Pastor M. E. Kemmerer, our Division treasurer; Pastor E. L. Sorensen, Pastor I. K. Moses, and Brother S. John, the South India Union officers; and Pastor D. David and Brother V. Benjamin, the South Tamil Section officers, were present for the occasion. At the appointed time for the dedication service the church building was packed to capacity with church members and friends and a large number were standing outside.

"All Hail the Power of Jesus' Name" was our opening song. Pastor M. E. Kemmerer's inspiring dedicatory sermon was helpful to the congregation. He emphasized the fact that the dedication of our body temple to God was even more important than the dedication of a church building. Pastor I. K. Moses led out in the act

of dedication and Pastor E. L. Sorensen offered the dedicatory prayer.

Earlier in the service, while giving the history of the church, the writer mentioned that the church at Nagercoil had been organized on November 29, 1941 with a membership of twenty-seven by Pastors R. H. Pierson, E. D. Willmott, G. Gurubatham and M. D. Kodan. Mention also was made of the large-scale evangelistic meetings held at Nagercoil by Pastor R. H. Pierson in 1941 and by Pastor R. H. Brodersen in 1954. We have greatly appreciated the keen interest taken by Pastor R. H. Brodersen in the work at Nagercoil in recent years, and as a result of this interest funds for a church building were made available by our Union and Division leaders. The foundation stone of the church building was laid by Pastor Brodersen on September 21, 1956. We take this opportunity to thank our leaders and friends who sent us messages of felicitation at the time of the church dedication.

In a special way we want to thank our earnest believers all over the world who have sacrificed their means for the construction of this monument

near Cape Comorin for the spreading of God's eternal truth. It should be a lighthouse sending out the Gospel Light to the millions groping in darkness in the rugged southernmost district of India.

"PROPHECY SPEAKS LECTURES"

K. J. MOSES

THE evangelistic campaign at Ellore, in the North Telugu Section, was started by Pastor B. S. Moses, Voice of Prophecy secretary for the North Telugu Section. With the assistance of Mr. Y. Samuel and the writer, Pastor Moses conducted a series of fascinating meetings night after night and faithfully presented our Saviour, Jesus Christ.

Occasional visits of our doctors and nurses from Giffard Memorial Hospital, Nuzvid, increased the interest of the public. Our medical friends gave interesting health programmes and thus they played their part in our soul-saving endeavour. The hearts of men and women which had been closed against the message in the past were now wide open. The penetrating words of Christ, "I, if I be lifted up, will draw all men unto Me," were a challenge to the speaker, who faithfully uplifted Christ as Moses of old lifted up the brazen serpent in the wilderness to save the perishing. As a consequence some earnest souls surrendered to Christ.

Brother I. V. Rao, from Spicer Memorial College, joined the force to work for the Master. The campaign reached its climax when seven precious souls bore their witness for Christ to a large number of people who had gathered to watch the baptismal service.

A special Temperance Meeting was arranged in the interest of total abstinence from liquor and other narcotics. Mr. M. S. Prasada Rao, associate secretary of the Temperance department, inspired the audience with the aid of a feature film. The hall was packed to its fullest capacity for the meeting and the District Collector, Mr. K. S. Prakasa Rao, presided.

Many who have heard the message

are convicted but are still lingering in the valley of decision. Some are faithfully studying the truth and hope to take their stand for Christ in the near future. We would ask the readers of "TIDINGS" to kindly remember our follow-up work in their prayers.

LOWRY MEMORIAL HIGH SCHOOL FOOD FACTORY

O. W. LANGE

LOWRY Memorial High School zooms into its school year with a new industrial building ready to go into action. "Yes, sir, this will prove to be money well spent," said Principal A. F. Jessen, commenting on the new building which he proudly stated would cost less than Rs. 5,000.00.

This well-lighted, hygienic building, with its fly proof windows and doors, will provide an ideal home for the school food factory. A good supply of clean water is provided for the factory through special tanks erected at the rear of the building.

Business men and friends have helped to supply means and materials for this new unit of the school. One tile manufacturer donated enough tiles for the roof, other merchants and friends have given liberally to help the project.

Government and electric company officials have shown hearty approval of the food factory enterprise by speeding up the electric power supply and granting permits and licences necessary for the production and sale of the products of the factory.

"It will still take a little time before some of the specialized equipment required for certain processes can arrive," stated Pastor Jessen. "But," he affirmed, "I expect to be in business in a month or two."

The food factory is well located with an abundance of raw materials at hand and a ready market for its products at its very door. Not only is its success assured, but it will prove a great blessing to many students who seek means of earning part of their school expenses.

Some of our other high schools are also turning enterprises of a similar nature in order to help the students. Printing and bookbinding have long been profitable industries where stu-

dent labour is successfully used. Tailoring and sewing has been satisfactorily carried forward in some schools in the past. It is good to see the leaders of the Training centres placing renewed emphasis on industrial training and development. Good word has come from the Chuharkana High School showing the splendid work being done by their wheat puffing factory. The school at Roorkee has for some time produced peanut butter, jam, and the refreshing drink, Koo-loo. The Assam Training School, through the encouragement and aid of the Government, has started a small weaving industry. And for a number of years the Kottarakara school has produced excellent canned pineapple.

It is good to see the youth in our schools being afforded the opportunities for all-round development. We trust more such worthy enterprises will be encouraged.

TEMPERANCE MEETINGS IN SOUTH INDIA

Brother M. S. Prasada Rao has been holding some Temperance meetings in South India recently. The following report is taken from a letter sent to Pastor Chad B. Israel.

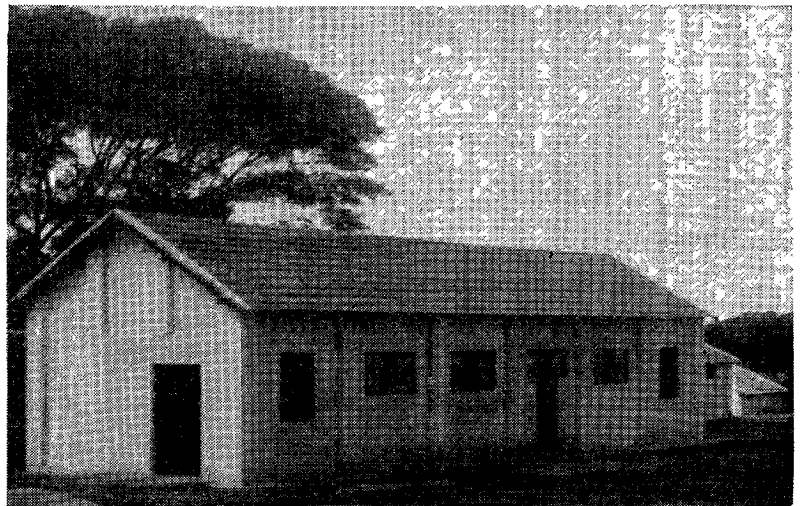
ON SABBATH evening, June 8, I showed both the temperance pictures to our church group in Secunderabad specially directed to the students of our school there. Almost everybody present was impressed with the message and pictures on temperance, and signed the pledge.

On Sunday the 9th, a temperance

meeting was arranged in Guntur in connection with the effort that Brother A. H. Farthing was conducting. Although there had been opposition to the evangelistic meetings, especially after the testing truths were presented, there was a record attendance at this temperance meeting. It was held in the evangelistic pandal. Every seat was occupied and about two hundred were standing outside. Guntur being the educational and cultural centre of this area, those present were an educated group. The Vice Principal of the Andhra Christian College and several of the departmental heads and professors of the college, and students were present. By the blessing of God we had a good meeting and the brethren holding the evangelistic series seemed happy.

Another temperance meeting was held on Tuesday the 11th in Ellore. We used the pandal where Pastor B. S. Moses is conducting an effort. The District Collector of West Godavary presided over this meeting. The folk from our Nuzvid Hospital also were present. Here again the brethren were afraid that there might not be a large crowd, and they were surprised when the pandal was filled. The District Collector is very appreciative of our stand on temperance, and what we are doing to educate the people on the evils of drink and tobacco.

On Thursday the 13th I had the opportunity to explain our stand on temperance and what the National Temperance Society of India is



Lowry Memorial Food Factory.

doing, and also to show the two pictures to the delegates present at the meeting of the Trained Nurses Association of India, Kistna District Branch, at Masulipatam. There were several non-Christian doctors and nurses present, and they all would seem to have appreciated this presentation, too.

Then on the 19th, the Brethren in Narsapur advertised a temperance meeting in a theatre, at 4:00 p.m. There were a few adults, but over 1,000 children were present. The Sub-Collector of Narsapur presided but, as the microphone was not working properly, we had difficulty in controlling the children. I would not call this a particularly successful meeting, but we can never tell what good may come of it in influencing somebody for the message. Our people were agreeably surprised to see a certain

foreign missionary attend. He had lived in this area for about thirty years and had always been bitterly opposed to Adventists and had never attended one of our meetings before.

On Thursday, the 20th, I held a short meeting and showed the pictures to the workers, students, and believers at the Narsapur School. Unfortunately the school was not in session but all the teachers and a few students were present. They want another meeting to be held there when the school is in session. They would like to organize a chapter.

These temperance meetings in connection with evangelistic efforts help to break down prejudice, and promote goodwill and understanding in the public towards us as a people. I wish more of these could be held, and this opportunity be capitalized. —M. S. PRASADA RAO.

and had a good life. It is the Lord's work and He will look after me." The Lord will surely bless workers with such a spirit and the work in Ceylon will go forward and prosper.

I am always happy when I see our lay people take an active part in spreading the third angel's message. A group of active lay preachers from Bethel Chapel have been holding some street meetings. Although there were showers of rain the night I attended their meeting, a good crowd came to hear the message which was given in several languages. Over 1,300 pieces of literature have been given out and many enrolments have been made for the Voice of Prophecy lessons. Our lay brethren are following up some good interests with more literature and Bible studies.

The lay preachers who are leading out in this venture are Brother M. Stotesbury, Home Missionary leader of Bethel Chapel; Brother H. M. Fernando, who has been active in the Voice of Prophecy work; Brother Steven, and Pastor Jesudason.

Another layman, Brother A. O. Pieris, is conducting a branch Sabbath school. When this branch Sabbath school first started he held it in his home. After several months he moved to another house some distance from where the members of the Sabbath school lived. Since then he has been conducting the branch Sabbath school in the home of one of the branch Sabbath school members. He has from eleven to fifteen people coming regularly. Brother Pieris has been conducting this branch Sabbath school since August 1956. Let us remember our lay preachers as they continue to work to save souls for the kingdom of God.

CEYLON'S ENTHUSIASTIC YOUNG PEOPLE

IN THE Ceylon Union we have a very fine group of young people. They are always active and willing to take part in the various projects. Last year there was a good response in our MV societies to study in the MV classes. A large number were invested from Lakpahana Training Institute, Nugegoda, and Divulapitiya.

The Divulapitiya MV society conducted an inspiring investiture service. Those who were invested pre-

CEYLON UNION

President: L. F. Hardin

Secretary-Treasurer: M. M. McHenry

Office Address: 15/2 Alfred House Gardens, Colpetty, Colombo

OUR EVANGELISTS ARE OF GOOD COURAGE

L. F. HARDIN

THE third angel's message continues to go forward in Ceylon. As our evangelists hold their efforts they find a great interest manifested in the message and in the gospel of Jesus Christ.

Pastor B. Pinghe is thrilled with the prospects for a good harvest of souls from his effort in Jaffna. He writes, "We are in the fifth week of our meetings and the interest is most heartening. Yesterday and on Wednesday there was an increase in the attendance and we have reason to believe that this will keep up. Over twenty-five of those attending have come without a break so far. The message has touched many hearts. . . . One lady has given up her jewellery. Another sister has refused to keep flowers before the gods in her home. A Hindu lady said, 'This is the true church and I must join.' . . . An Anglican family has already expressed the desire to join our church. . . . A science teacher said, 'I am deeply stirred. These meetings are

revolutionary.' We are leading her and her family to a decision."

There are many students of the Voice of Prophecy who attend these meetings. Studies are being arranged in the homes of these people and many others who are interested are invited in to hear the studies. A number of cottage meetings have also been arranged some distance from the town.

Brother E. D. Wijesinghe who has been holding meetings in Madampe about sixty miles from Colombo has been having some very good experiences. There has been a great deal of interest in that area. The people are eager to hear the message and from 250 to 300 have been attending the meetings nightly. There has been a great deal of opposition from the local priests because of this. On several occasions our brother's life has been threatened. In spite of this opposition the meetings have been carried on and the interests are growing. When Brother Wijesinghe came into my office the other day to tell me of his meetings I was thrilled with the wonderful spirit he showed. "I'm an old man," he said. "What if they do kill me? I have lived out my time

sented a well prepared programme showing what they had learned in the MV classes. Mrs. Florence Rajah has done excellent work with the young people there in helping them and instructing them in the different classes. Each student demonstrated some of the classwork by action, memory work, and song.

In the Nugegoda school a play was presented by the students at the time of the investiture service showing the progress that they had made in the MV classwork. Memory work and songs told the story of their faithfulness in study. Miss Jayawardena led out in this work assisted by the other teachers in the school.

Recently, while I was at the Lakpahana Training Institute, I was happy to see many students from all three language groups gathered together working on their class requirements. All were happy and earnestly studying to meet the MV requirements. As new students have come into the school this year, they also have joined the others in the MV classes.

Last year during the Youth's camp an investiture service was conducted. A good number were invested and several had completed the requirements for various honours.

In the fourth quarter of last year, the young people from the Nugegoda MV society took an active part in helping Pastor F. R. Scott in the Nugegoda evangelistic effort. All enjoyed having a part in this important work, and their help was much appreciated.

It is with thankful hearts that we see our young people taking an interest and an active part in the activities of the MV society. They will be the leaders of tomorrow. Let us guide them and train them today.

Several of our young people are attending Spicer Memorial College and we are happy that they are studying and training for service in the Lord's vineyard. Nine students from Ceylon will be attending the college this year. This is the largest group to attend from Ceylon up to the present time.

The Lakpahana Training Institute has the largest enrolment this year that it has had since it was re-located at Mailapitiya. May the "Light of Lanka" continue to guide our young people into service for the Master.



IT TAKES MORE THAN WISHING

J. H. RHOADS

"IF ONLY I could play like that!"
I heard this sentiment variously expressed many times during the days that followed a brilliant Saturday night performance by two Adventist youths—a young man and his sister who had given an extraordinary musical programme in the academy chapel.

Several years ago, while I was in St. Louis, Missouri, attending a national educational convention, a friend invited me to go with him to hear the St. Louis symphony orchestra. Vladimir Horowitz, internationally celebrated pianist, was the guest artist. The vast audience was thrilled when Horowitz appeared and seated himself at the grand piano.

For a brief instant he surveyed the instrument; then his long, thin, white fingers swept the keys with a confidence and skill that electrified that great concourse of people. His hands

moved at times with such rapidity that their movement was actually lost in a blur. The music was exquisite. I know that there was a silent wish in the hearts of many who saw and heard that masterful performance that they, too, might be able to play like that.

We do well to remind ourselves often that excellence exacts its price. Distinctive achievements mark only the men and women who have subjected themselves to arduous work.

Such names as Paderewski, Edison, Demosthenes, Henry Ford, Charles Goodyear, Booker T. Washington, John Bunyan, George Washington Carver, Albert Schweitzer, and Abraham Lincoln are synonymous with some great objective, tenaciously adhered to through long years of frustration, of self-discipline and hard work.

Last winter I heard Dr. Glen Cunningham speak for an hour to a large audience of young people. He held their attention. He talked sense. He left them with some big thoughts, and some great challenges.

As he spoke I was reflecting upon the story of his courageous triumph over obstacles. In childhood he suffered a terrible physical injury. The doctors said he would never walk again. His friends and his family spoke of his handicap with fatalistic finality. But with resolution Glen took the tangled threads of his life and with patient persistence through arduous years of pain and suffering, laid them in clear design. He not only walked; he ran. He ran to achieve international track honours.

Recently I read a story about the late Babe Didrikson Zaharias, a girl whose life was dedicated to achievement in the world of sports. Courage, perseverance, and long hours of

(Continued on p. 13.)

GOD HAS A PURPOSE

For every note of all bird calls,
For every tear that ever falls,
God has a purpose.

For many a bitter trial or woe,
Through which our feet are led just so,
For bitter grief and hearts made sore,
God has a purpose.

For clouds that ne'er a glow have had,
For loved ones who have made us sad,
For love and joy that make us glad,
God has a purpose.

For every soul that on earth lives,
For every joy or sorrow He gives,
For every day that each one lives,
God has a purpose.

God has a purpose, Friend, for you,
A plan which now you can't see through,
But someday in a better land,
At Jesus' feet, you'll understand.

—ASTRID E. ABAYASINGHE.

What Candidates for Baptism Should Know—2

SEPARATION FROM THE WORLD

CARLYLE B. HAYNES

THE instruction to the baptismal class which the critic who had counselled a lowering of the standards had been persuaded to attend, went on:

"If it is now clearly understood that only genuinely converted persons should join the Christian church, then we are ready to pass on to another important essential.

"That is, that there should be, in actual experience as well as in public profession, a genuine separation from the world. This is explicitly commanded by God. 'Come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean thing.' 2 Cor. 6:17. The 'them' here referred to are the persons mentioned in the context, the worshippers of idols, the impure, the unbelievers. Plainly the meaning of the text is that Christians, church members, are to be a peculiar people, separate from the world. A positive and distinct line is to be drawn between them and their fellowmen.

"This teaching runs throughout the Scriptures. Nothing is made more plain. 'Be not conformed to this world.' Rom. 12:2. 'Love not the world, neither the things that are in the world. If any man love the world, *the love of the Father is not in him*. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.'" 1 John 2:15, 16. 'Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.' 1 Peter 2:9. 'My kingdom,' said our Lord, 'is not of this world.' John 18:36.

"With sadness of heart I admit that there are worldly habits and practices in the church. There are ways of life, fashions of dress, forms of pleasure, schemes of gain and ambition, in the church, altogether contrary to the

spirit of the gospel. We are not blind to them. Nor do we ignore them. We do what we can to eradicate them. But our brightest hope of doing this is to stand at the portals of the church and thoroughly instruct those who enter the church about what God requires of them.

TWO COMMUNITIES IN THE WORLD

"There are in this world, the Bible teaches, two great communities, or kingdoms. These are separate in their organization, their purpose, their design, and their duration. One is the kingdom of light. The other is the kingdom of darkness. One is the community of the Christian church. This embraces all, of every name and land and race and tongue and colour who are under the laws of Christ. The other is that great community which the Bible calls 'the world.' This has its own laws, its own purposes, its own habits. These two may be, and



AWAKE

Bertha Morris Wilkins

*Awake, awake,
Rejoice and sing;
Our Saviour comes,
Heaven's glorious King.*

*Put on His garment,
Beautiful, free,
Graciously offered
To you and to me.*

*Time is short,
War clouds lower,
Let it be known
This is the hour.*



are, mingled together in one nation, one neighbourhood, one family. But they are radically distinct and separate.

"The act of joining the church, of making a profession of Christianity, is not merely in pretence but in fact the coming out from one and entrance into the other of these independent and separate communities. It is leaving the kingdom of darkness in order to enter the kingdom of light.

"There are different laws, different purposes, different objects, and different governments in these two entirely dissimilar kingdoms. The church is governed by God. His laws, as revealed in the Bible and sanctioned and enforced by conscience, are the rules of its members. The world is governed by Satan, and 'lieth in the evil one.' Its laws are those of fashion, of expediency, of pleasure, of custom, such as are fitted to promote earthly ends, ostentation, ambition, fame, wealth.

"The world has no right to give laws to the members of the church. They are under the laws of the Bible. Their Supreme Ruler is the Lord Jesus Christ.

"With these plain considerations in mind, I have no hesitation in saying to you with all emphasis that unless you are ready, effectually and finally, to turn your back upon and abandon the community of the world, and renounce its laws and pleasures and fashions and demands, and bring yourselves wholly under the laws of the Bible, you are by no means prepared to connect yourselves with the church.

PRINCIPLES TO REGULATE OUR CONDUCT

"Do not misunderstand me regarding this. I do not mean that a Christian must go out of the world and have no dealings or association with it. I do mean there are plain, simple principles of separation from the world that should regulate all our conduct with reference to it. Let me endeavour to express them in a few words.

"1. You are not to partake of or participate in the *sins* of the world. Certainly that required no proof. All that is positively evil, is to be avoided by a Christian. Everything that is a sinful waste of time, of money, of

influence, of energy, is to be avoided. Just this simple principle alone would make a wide difference in the practice of the members of the church.

"2. You are not to partake of or participate in the *amusements* of the world, *as such*. This means that you as a Christian, are not to *originate* such amusements, or *countenance* them, or *share* in them. You are to go to no place where you will be expected or required to lay aside your Christian character and profession. In this connection let it be remembered that over parties of pleasure, dances, balls, shows, and similar amusements, the world, not Christ, has control. The *world* makes their rules. The *world* dictates the conversation. The *world* prescribes the dress, the hours, the expenses, the finances, the subjects of conversation, the conduct, the proceedings. Such occasions the Christian cannot control. It follows as an obvious principle that where a Christian is expected to lay aside his Christian character and profession, even for the time being, there most certainly is not his place.

"3. Notwithstanding these clear, positive principles, it remains true that there *are* great matters of entire innocence and propriety in which the Christian can act in common with the world. There are the common interests of justice, of learning, of agriculture, of civil welfare, of public safety, of public improvements, of a neighbourhood, of a nation; his rights as a citizen and as a man. In all of these the Christian may act in connection with the people of the world. Yet, even here, he is to act in no way inconsistent with the principles of the highest Christian duty. And in these matters, as in all others, no matter what the motives of others may be, his aim is to promote the glory of God.

AIM IN ALL ASSOCIATIONS

"4. Being in the world we are to associate with the people of the world. Our object in all such association is to do them good, to bring to them the salvation we have found in Christ. The Saviour associated so with all kinds and conditions of men. He withdrew Himself from none. He mingled with the scribes, the Pharisees, the Sadducees, the publi-

(Continued on p. 14.)



THE WILLING-HEARTED

O. W. LANGE

THE truest evidence of real conversion is a willing-hearted response to God's appeals.

How wonderful it would be if every believer could be said to be as *willing-hearted* today as they were in ancient times. Take the example of David. He had conceived a wonderful idea. He would build a temple for God. But God said, "No! your son shall build the temple." David didn't waste any time complaining. He was satisfied to prepare the way so that some one else could carry out his plan. Without any bitterness, he said whole-heartedly to Solomon, "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." 1 Chron. 28:20.

Today I was thinking of some of the brave, willing-hearted men and women like Elder W. A. Spicer, Elder and Mrs. L. J. Burgess, Elder E. D. Thomas, Elder L. G. Mookerjee and others, who responded to God's call in the early days of the message in this Division. If they could speak to us who serve in the last days they would say, "Be strong, fear not, nor be dismayed. My God will be with you. He will not forsake you until you finish all the work."

The work was finished in Solomon's day because the people came forward willingly. "Who then is willing to consecrate his service this day unto the Lord?" David asked. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord:" 1 Chron. 29:5, 9.

The determining factor of success in God's work is willing-hearted obedience to the Master's will.

It would be well for every believer to earnestly examine his heart to see

whether he is rendering willing-hearted service that leads to rejoicing in the Lord, or whether he is cultivating a selfish critical spirit that leads to withdrawal from the blessings of heaven.

The saddest story in all the Bible is that of Judas who cultivated a narrow, covetous disposition. Mrs. White says Judas was "blinded by his own selfish desire."—*Desire of Ages*, p. 718. He did not whole-heartedly yield his mind to the will of God.

(Continued on p. 10.)



WE ALL LOOK FORWARD

MARY GUSTAFSON

We all look forward against the day
When Christ and His angels wing
Down to the waiting who watch and
pray
And hope for their rightful King.

We know He is coming, it can't be
long,
For the clock tolls the midnight
hour,
The old earth trembles, the ocean
roars
At a word of Christ's wonderful
power.

We all look forward and soon, now
soon,
We will ride where the chariots
are,
Past moon and sun and the planets,
Up to the farthest star
Where heaven lies, and the golden
street,
Where the tree of life will hold
Solace for all who have sorrowed
here,
As eternities unfold.



"He regarded himself as far-sighted, and thought he could see that Jesus would have no honour and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away if necessary. He would watch, and he did watch.

"From time to time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and apparent hindrances to the advancement of the gospel, Judas interpreted as

evidences against its truthfulness."—*Desire of Ages*, p. 719.

"In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. . . .

"In betraying Him, it was his purpose to teach Him a lesson."—*Ibid.*, p. 720.

Judas reached this sad condition because he did not willingly yield himself to the Master's plan, but rather he cultivated a selfish spirit. He kept close watch to see that he always got all that was coming to him. Instead of being willing to sacrifice for others, he was determined to collect for himself all he

(Continued on p. 14.)

mighty way. Since that time the British and Foreign Bible Society alone has issued fifty crores of copies of the Bible. Today it is distributing over one crore of Bibles every year.

In the stirring events of the French Revolution and the overthrow of the Papacy, diligent students of prophecy recognized the direct fulfilment of the Scriptures. This awakened a great interest in the Bible and it was studied intensely. Men everywhere turned to the study of books as well as the Bible to try to find out what was to happen next.

Here was where printing played an important part because it preserved the expositions of Scripture made by theologians during the period of spiritual deadness that followed the reformation. Even though many of these men had died for their faith, their work lived on in the books they had written and were to be re-studied at a time when the world would be ready to receive their message.

As the 19th century dawned a change came over the prophetic writers and they no longer looked to the future for the fulfilment of prophecy, but pointed to current events as indicating the soon return of Christ. And so it was the reading of books that was largely responsible for arousing public interest in the return of Christ in 1843.

In 1835 a Bavarian schoolmaster wrote a small booklet in which he said, "The year 1843 is the terminus at which the great struggle between light and darkness will be finished, and the long expected reign of peace of our Lord Jesus will commence on earth."

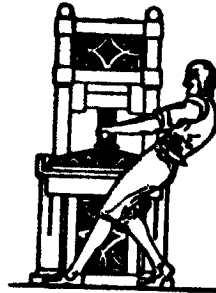
Some of the titles of books which appeared between the years 1800 and 1843 show the trend of the writings of that time. *The Second Coming of the Messiah in Glory and Majesty*, *The Quarterly Journal of Prophecy*, *The Morning Watch*, *The Midnight Cry*, *The End Near*, *Signs of the Times*, and *The Harmony of Prophecy* are only a few of the names of books and periodicals which appeared during that time. They indicate the widespread interest that was taken in the Second Advent and show the important part played by the press in the proclamation of the message. Even newspapers took up the story

(Continued on p. 15.)

PUBLISHING DEPARTMENT

THE PRINTING PRESS PREPARES THE WAY

J. W. NIXON



UP TILL November 29, 1814, various clumsy types of printing were in use, but this date marks a sharp advance in the efficiency of the machinery employed.

The English paper known as the *Times* published an article in its edition of November 29, 1814, in which it stated: "Our journal this day presents to the public the practical result of the greatest improvement connected with printing since the discovery of the art itself. The reader of this paragraph now holds in his hands one of the many thousand impressions of the *Times* newspaper, which were taken off last night by a mechanical apparatus."

This first steam driven press was capable of printing 1,000 sheets an hour, but even this was only the beginning. Fifteen years later this same newspaper company was printing up to 5,000 sheets an hour. Then in 1848 came another forward step when type as well as paper was put on a cylinder. This paved the way for greater speed. The first of these machines turned out 9,000 sheets an hour. During the next nine years im-

provements increased the speed to 18,000 an hour. In just over fifty years these methods of printing had come to stay and from henceforth the press was to have an ever increasing influence on world events and play a tremendous part in the shaping of future events.

During this developing period of printing, the Scriptures were being sent out in ever increasing numbers. When the period began it is said that there were no more than four million Bibles in the world in all the various languages. About this time the Bible Societies swung into action and most countries had their societies for the distribution of the Bible. Prominent among those societies was the British and Foreign Bible Society established in 1804 and the American Bible Society established in 1816.

In the same year that the American Bible Society began its work the Pope sent out a bull denouncing the Bible Societies. He said they were "a fiendish instrument for the undermining of the foundation of religion." But the Lord saw fit to bless and use these societies in a

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 4, July 27, 1957

LIBERALITY AND BENEVOLENCE

THE meanings of the New Testament words from which we get our words "liberality" and "benevolence" make it clear that much more than the giving of money is involved.

In Romans 12:8 Paul says: ". . . he that giveth, let him do it with simplicity ['liberally,' margin]." A similar rendering is in 2 Corinthians 11:3, where Paul fears lest satanic subtlety corrupt their minds "from the simplicity that is in Christ." The same Greek word occurs in Ephesians 6:5: "Servants, be obedient . . . with fear and trembling, in singleness of your heart, as unto Christ."

No thought of childishness is here involved. It is sincerity, unaffectedness, simplicity, singleness of purpose, as contrasted with the double motive. The thought is connected with generous giving in 2 Corinthians 8:2, where the joyful gifts of the poor Macedonians "abounded unto the riches of their liberality ['simplicity,' margin]." The same original word occurs in 2 Corinthians 9:11, "Being enriched in everything to all bountifulness ['generosity,' R.S.V.]"

WHAT "GRACE" INCLUDES

When Paul wrote: "whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (1 Cor. 16:3), he used that sublime word "grace (*charis*)." As Paul used it, "grace" included all that God did, and does, for man's salvation. When we realize the extent of God's inestimable grace, then our hearts are prepared for true liberality, poured out in thought, word, deed, and material gifts for the blessing of others.

"Benevolence" occurs in 1 Corinthians 7:3, where "due benevolence" is to be mutually rendered between husband and wife. "Benevolent" comes from a Latin word whose two

parts mean "well" and "will" or "wish," hence, the mind motivated by good will.

A third interesting word appears in James 1:5, where the apostle speaks of "God, that giveth to all men liberally, and upbraideth not." The adverb "liberally" in this text is commented on thus by the great New Testament scholar Hort: "Later writers comprehend under the one word the whole magnanimous and honourable type of character in which singleness of mind is the central feature."

Man is peculiarly prone to become the slave of his possessions. Actually, man has no absolute ownership of anything. Everything we hold is ours because we have a temporary stewardship of our Creator's possessions: "The heavens are Thine, the earth also is Thine: as for the world and the fullness thereof, Thou hast founded them." Ps. 89:11.

Moreover, anything we give, even with the right motive, does not provide us a title to special favour. "We are not to feel that we can do or give anything that will entitle us to the favour of God. Says the apostle: 'What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?'"—*Testimonies*, Vol. 5, p. 735.

P. W. Thompson, in *Thine Increase*, page 9, says, "Remember, brethren, that a man's pocket is the last part of him to get converted." But possessions never get converted. They are caught up and speeded on God's errands only in the measure that a man's heart is converted to God. A man who practices philanthropy aside from true Christian stewardship principles often falls victim to that fatal human malady expressed by Moses: "Beware . . . lest . . . thine heart be lifted up, . . . and thou say in thine heart, My power and the

might of mine hand hath gotten me this wealth." Deut. 8:11-17.

The relation between giving with a love motive that expects no return (Luke 14:13, 14) and faithful stewardship that brings God's promised harvest arises here, for sowing and reaping, giving and receiving, are certainly taught in the Bible: "He that giveth unto the poor shall not lack" (Prov. 28:27); "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty" (Prov. 3:9, 10); "God loves a cheerful giver. And God is able to provide you with every blessing in abundance so that you may always have enough of everything and may provide in abundance for every good work." 2 Cor. 9:7, 8, R.S.V.

Then there is the undoubted fact that the Hebrews who brought willing and liberal offerings to God's house (Ex. 35:21, 29), were enriched rather than impoverished thereby. The only impoverishment known in the Old Testament came as a result of (a) open wickedness (Gen. 13:13; 19:29); (b) the temporary spoliation of the righteous at the hands of the wicked (Nahum 1:15); (c) unfaithfulness to God's laws governing Israel's well-being (Neh. 5:3-5; 13:1-30).

GOD'S OUTPOURED BOUNTY

The last of these instances appears also in Malachi 3:8, 9: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse." Then follows the challenge to sow and reap God's harvest by bringing the tithes and offerings as the first step to God's opening the windows of heavenly blessing upon them.

"There shall not be room enough to receive it" is both literal and figurative. It was often literally true that when Israel gathered in the annual Feast of Tabernacles their unprecedented joy was based largely upon the bursting barns and full storehouses, which were tokens of God's blessing. It is figuratively true in the spiritual joys that flood the loyal soul in the daily walk with God, and in the great ingathering of souls prophesied for the church under the latter rain

(cf. Isa. 49:20; Zech. 10:10).

"The experience of apostolic days will come to us when we wholeheartedly accept God's principle of benevolence—consent in all things to obey the leadings of His Holy Spirit."—*Ibid.*, Vol. 7, p. 146.

It is recorded that when the tax officials wrote to John Wesley that they felt he must have some undeclared silver plate somewhere, he replied tersely: "I have two silver spoons at London, and two at Bristol;

this is all the plate I have at present, and I shall not buy any more while so many around me want bread."

"Think of the Saviour's matchless love. . . . In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your means—all are to flow to the world in a tide of love for the saving of the lost."—*Ibid.*, Vol. 9, p. 50.—*Review and Herald*.

sacrifice so broad and deep and high that it is immeasurable. . . . If we love Jesus, we shall love to live for Him. . . . For His sake we shall covet pain and toil and sacrifice."—*Christ's Object Lessons*, pp. 49, 50.

Three ideas involved in sacrifice as pertaining to the object sacrificed, are worth noting: (1) it was a *gift*, something brought to a superior being to whom homage is due (Gen. 46:1); (2) it was *expiation*, or a getting rid of sin (Lev. 5:1-7); (3) it was *communion* between a man and his God. Read Psalm 51 with this in mind.

Sabbath School Lesson Help

For Lesson 5, August 3, 1957

SELF-DENIAL AND SACRIFICE

MUCH as fallen human nature dislikes the idea of sacrifice and self-denial, it is so intricately interwoven into the teaching of the Bible, and into the fabric of history, that both the Bible and history would be meaningless without it.

"Were you to blot the precept of self-denial from the Scriptures, and the need of it from human life, you would in so doing blot out almost every interesting passage in man's history," wrote the famous William E. Channing.

The extent to which sacrifice figured in Israel's worship is summarized thus: "In the Old Covenant there were many sacrifices; the official number annually no less than 1,273 (according to Num. 28 and 29), and thus together from Moses to Christ nearly two million, apart from the unnumbered millions upon millions of private offerings (Lev. 1; 3; 4; 5)." —SAUER, *The Dawn of World Redemption*, p. 140.

All this, before we enter upon meanings and explanations, adds point to the statement: "The plan of salvation was laid in sacrifice" (*The Acts of the Apostles*, p. 519), and to the fact that it was conveyed to Israel through elaborate ritual that continued for the faithful until Jesus appeared, and "by one offering . . . perfected for ever them that are sanctified." Heb. 10:14.

In the New Testament the noun rendered "sacrifice" (*thusia*) denotes primarily the act of offering, then the

offering itself. Its uses apply to: (1) animal, or other legal sacrifices (Matt. 12:7); (2) idolatrous sacrifices (Acts 7:41); (3) Christ, in the sacrifice on the cross—"walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour." Eph. 5:2; (compare Heb. 9:23, 24).

Beyond this the word is expanded to include (1) the body of the believer as a living sacrifice to God (Rom. 12:1); (2) the faith of the believer (Phil. 2:17); (3) the gifts of believers to God's needy servants (Phil. 4:18; compare Heb. 13:16); (4) the praise of believers, offered to God continually (Heb. 13:15); (5) "spiritual sacrifices" of all kinds, "acceptable to God by Jesus Christ." 1 Peter 2:5.

The meticulous care, the regularity and repetition, the costliness, and the endless blood-shedding of the Mosaic sacrifices, may leave the impression of mechanical and laborious ritual. As centring and culminating in Jesus, however, sacrifice is inextricably linked with the love of God.

"Sacrifice is the first element of religion, and resolves itself, in theological language, into the love of God," wrote J. Anthony Froude. "Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. . . . Love will be revealed in sacrifice. The plan of redemption was laid in sacrifice—a

ALL SACRIFICE CENTRES IN CHRIST

In the New Testament all these meanings are caught up and expanded as the writers enter into those larger aspects in which Jesus was the offerer, the sacrifice, the priest. In Him they found the humblest penitent who needed no repentance, the most complete sacrifice who was slain and yet lives, the one who ministered one final sacrifice for all sins and yet abides forever a priest.

Whereas anciently sacrifices involved something *slain* and offered, in Romans 12:1 believers are exhorted to "present your bodies a *living* sacrifice." This is because Christ "hath given Himself for us an offering and a sacrifice to God." (Eph. 5:2.) Whereas the endless "gift and sacrifices" under a typical system "could not make him that did the service perfect, as pertaining to the conscience," under the antitypical system the comparison is made: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:9, 14.

In Philippians 4:18 Paul speaks of gifts brought to him by Epaphroditus, calling them "a sacrifice acceptable, well pleasing to God." From gifts to givers was an easy transition for one so consumed by Christian devotion that he could say: "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For His sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ." Phil. 3:8, R.S.V.

It was this overwhelming consci-

ousness of what the sacrifice of Christ meant to the individual believer that suddenly created the unique Christian communion among the saints. In 1 Corinthians 10:16 the apostle to "the communion of the blood of Christ," "literally, a participation in . . . the blood of Christ. The word *koinonia* is an old one from *koinonos*, partner. . . . It can mean also fellowship (Gal. 2:9) or contribution (2 Cor. 8:4; Phil. 1:5)."—Robertson, *Word Pictures*, Vol. 4, p. 154.

Because of this personal spiritual participation of the believer in the sacrifice of Christ Jesus, there arose a united brotherhood: "They were all with one accord" (Acts 2:1; compare the same expression in Romans 15:6—"with one mind") in the upper room, and "were all filled with the Holy Ghost." They preached Christ with amazing results because they gave themselves so utterly to Him.

Peter exhorts us likewise to "follow His steps: who did no sin, neither was guile found in His mouth: . . . that we, being dead to sins, should live unto righteousness." 1 Peter 2:21, 22, 24. Believers who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13) are especially exhorted to deny ungodliness, and to "live soberly, righteously, and godly, in this present world." Verse 11.

At one time Mrs. White wrote: "I saw that the church has nearly lost the spirit of self-denial and sacrifice."—*Testimonies*, Vol. 1, p. 115. Whenever that happens it is because the church looks too little toward Calvary, and therefore loses faith in conquest through sacrifice.—*Review and Herald*.

IT TAKES MORE THAN WISHING

(Continued from p. 7.)

practice lifted her to the pinnacle and kept her undisputedly a champion, a distinction she painfully maintained even when cancer was eating her life away.

Shortly before his death Albert Einstein observed that society was not so much in need of successful men as of valuable men. Men enhance their worth as they contribute to the

"LOST IN WONDER, LOVE, AND PRAISE"

H. M. TIPPETT

AN architect who had spent several days looking carefully at the great Chartres Cathedral, observing the strength of its structure and the marvellous detail of its filigreed stonework, exclaimed, "I'm going to study architecture." The greatness of this noble monument to worship awed him and made him want to know more and still more of how to magnify the profession he had chosen.

That is the way it is with all things noble and worthy. We are charmed the more we contemplate those achievements that have engaged the skill and talent and devotion of men, no matter whether they be of a past generation or of contemporary life. Much of our criticism of men and their accomplishments arises out of superficial judgments. A glance, a moment of consideration, a scrap of hearsay, and we are off to full pronouncement of our opinion. When vital issues rest upon such careless evaluation, we are unwitting despoilers of truth and saboteurs of faith.

"I know Mount Hood," cries one.

"I saw it clearly out of an observation car window." "The Bible is a conglomeration of contradictions," says another; "I have a recent book showing its inconsistencies." "There is no other interpretation of that text possible," says a third; "I have preached on it for thirty years." But no one ever really saw the majesty of a mountain through the car window of a train. No one who has long studied the beauties of the Bible story would be betrayed by its seeming disparities. No one who keeps his heart open to fresh revelations of truth ever believes he has plumbed the deepest meanings of any given Bible text.

It takes years of association with men and mountains and books and ideals to be able to instruct and advise and point the way to others. The simple truths of salvation may be couched in such language that "he who runs may read." But there are special rewards and inspiring revelations awaiting those who take time to "watch and pray."—*Review and Herald*.

betterment of those among whom they live.

Much has been said in recent years in praise of the "common man." Commenting on this popular theme, Herbert Hoover declared: "The greatest strides of human progress have come from uncommon men and women. . . . The humour of it is that when we get sick, we want an uncommon doctor. When we go to war, we yearn for an uncommon general or admiral. When we choose the president of a university we want an uncommon educator. The imperative need of this nation at all times is the leadership of the uncommon men and women. We need men and women who cannot be intimidated, who are not concerned with applause meters, not those who sell tomorrow for the cheers of today."

A prominent religious leader was

addressing a conference of clergymen. He remarked that a minister of the gospel should read twenty to thirty books each year. A listener interrupted, "Doctor, the average preacher doesn't read six." "Exactly," replied the speaker, "and that is just why he is an 'average' preacher."

To be a useful, uncommon, above average person isn't easy. Unless one is content to remain as a beaten man on the beaten path he must constantly lay the lash of discipline to his own back.

Modern youth who spend hours sprawling before a TV set are not likely to achieve greatness. Spectatorism is a disease that is shrivelling the masses to mediocrity. Twisting buttons and turning dials and switches requires little skill. God designs that the talents of Christian

youth shall be developed to the maximum. To be a consumer requires little. To be a producer demands ardent and unremitting application and perspiration.

"A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavourable trait to remain uncorrected."—*Christ's Object Lessons*, p. 331.

The heights are before you. Will you pay the price to conquer them?—*Review and Herald*.

THE WILLING-HEARTED

(Continued from p. 10.)

could whenever an opportunity arose.

"In ministering to others, Judas might have developed an unselfish spirit. But while listening daily to the lessons of Christ and witnessing His unselfish life, Judas indulged his covetous disposition. The small sums that came into his hands were a continual temptation. Often when he did a little service for Christ, or devoted time to religious purposes, he paid himself out of this meagre fund. In his own eyes these pretexts served to excuse his action; but in God's sight he was a thief."—*Desire of Ages*, p. 718.

There are daily indications and evidences of the direction we are taking. Are we developing the "selfish disposition" or the "willing-hearted" spirit?

Oftentimes Christians when brought to the knowledge of the truth, instead of willing-heartedly yielding all to God's will, cultivate small reservations for self which slowly choke the willing-hearted liberal impulses which stirred within them when they first heard the message of God's love.

Cultivation of a selfish spirit always leads away from Christ. It deviates from the willing-hearted way only slightly to begin with. First it prompts one to be overcautious about



BLOSSOMING DESERTS

C. G. Bellah

"The desert shall . . . blossom as the rose." Isa. 35:1.

A large high elm stump stood at the edge of the sidewalk in front of our home. It was dead and unsightly. The cost of removal being high, I planted a circle of heavenly blue morning glory seed all around it.

After some weeks the old stump was completely buried under a mass of bright-green foliage. Then each morning thereafter for weeks and months there burst forth an unstinted profusion of flowery loveliness. What a magic and beautiful transformation a few tiny seed had made! Instead of being an object of vexation it became a place of attraction. Scores of admiring people passed it daily. Even children would often pause a moment and lift the delicate trumpetlike flowers, inhale the fragrance, and pass on their way.

Thus our heavenly Father mercifully and completely covers the ugly, unsightly spots in our life, and causes "the beauty of the Lord our God to be upon us." Ps. 90:17.

"Thou hast covered all their sins." Ps. 85:2. "All their sins." Every spot, every stain, every bruise, every ugly, unsightly place. He does not cover sin as men cover wounds, with plasters that only hide. But He so completely covers our sins that even His own pure eye does not behold them.

The loving heavenly Father spreads the best robe over every returning prodigal and fully covers all traces of wandering.

Thank God that my desert places, and your desert places, shall "blossom as the rose."—*Review and Herald*.

helping others in need. It is manifest in the giving of miserly offerings when appeals for gifts to God's cause are made. As the selfish covetous spirit is cultivated it causes one to give grudgingly to Sabbath school or other calls for God's work. As one proceeds the wrong way upon this road he allows doubts and questions to linger in his mind. He compares himself with his brethren with a favourable appraisal of himself. He cherishes the thought that he has done his share. Portions of tithes are withheld with the feeling "well, I have made up for it by what I have already done," or "I have really been underpaid. I have not received what I should have, so this just helps make things even."

By such pretexts and excuses one like Judas may salve his conscience; but by so doing he cultivates a selfish disposition, and in God's sight he is a thief. Not only has one robbed God but he has robbed himself of greater blessings and joys that might have

been his had he cultivated a willing heart.

Shall we not cultivate willing hearts in giving and in service?

For as it was said of the people in David's time "then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord," so will it be said of the faithful in our day who willingly respond with perfect hearts to the needs of the hour.

SEPARATION FROM THE WORLD

(Continued from p. 9.)

cans, the lepers, the fallen, indeed with all sinners. On the Sabbath He went to dine with a Pharisee. He entered the house of Zacchaeus the publican. Not to engage in pleasures and gaiety, but to bring salvation.

"So to all men we are to do good. We are not to avoid them, or pass them by. We are not to be exclusive, or morose, or sour, or condemnatory,



or misanthropic. To all we are to show kindness, sympathy, goodness, using every occasion to do all the good God may put it in our power to do.

"These are some of the principles by which our intercourse with the world is to be governed. It is with a decided purpose to act upon these principles that you should approach the solemn transaction of uniting with the church. If, however, these should not be your principles, then it is clear your heart is with the world, and I counsel you to wait before joining the church of Christ.

"There is a third essential in this matter of joining the church that we must discuss. It is that you are to abandon whatever is not compatible with your honest purpose to be a whole-hearted Christian. I know you will not call in question here the general principle that a person who unites with the church is to abandon whatever is wrong. On this we all agree. But this principle needs to be

amplified and applied with some particularity to specific things. Deeming it important that all prospective church members should have a clear understanding here, I venture now to apply this principle to certain particular things."—*Review and Herald*.

(To be Continued)

AT REST

MENKEL—We have received a cable giving us the sad news that Dr. H. C. Menkel passed to his rest on June 30, 1957, after a brief illness.

Dr. Menkel came to India about fifty years ago to join our medical work in Calcutta, and so was one of our veteran missionaries.

The doctor served in several offices of responsibility here in this field such as vice-president of the Division; chairman of the Division committee; medical secretary; union president; and in various other capacities. Through his medical ministry he always magnified the evangelical side of our work and held many successful efforts which attracted the elite of the land. He used every avenue to bring the light of present truth to those among whom he moved.

After his retirement from mission service, Dr. Menkel continued to carry a full and heavy programme in his line of service in his homeland. He is one of the stalwarts who gave his life to the cause of God and to the work which he loved. Those of us who worked with the doctor in the early days feel we have lost a true friend and when the Lord makes up His jewels we are sure Dr. Menkel will be among the faithful ones who will awaken to newness of life.—
O. O. MATTISON.

PRINTING PRESS PREPARES THE WAY

(Continued from p. 10.)

and the "Vermont Telegraph" published a series of articles by William Miller on "The Coming of Christ" and "The Final Destruction of the Beast."

Right up to the last, on the day that the Lord was expected, the press continued to give the warning message. They gave away what was believed to be the last number of the

Signs of the Times, "without money and without price," and the *Midnight Cry* said, "We believe this to be our last paper." Two power presses were kept running day and night to supply the demand for the last edition of the paper.

Not till the last moment of the expected end of time did the printing press stop endeavouring to warn and arouse the people. Men and women kept reading the literature that was distributed everywhere until they turned to look heavenward for the expected coming of Christ.

As the printing press played its part in the 1844 movement, so in a greatly extended manner will it play an even larger part in the final stages of the proclamation of the three angels' messages.

Our literature evangelists the world around are playing their part in this tremendous drama of the close—
(Continued on p. 16.)

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.

EDITOR J. INA WHITE
ASSOCIATE EDITORS O. O. MATTISON
D. S. JOHNSON

DIVISION DIRECTORY

President O. O. MATTISON
Secretary D. S. JOHNSON
Treasurer and Auditor M. E. KEMMERER
Asst. Treasurer A. G. JOHNSON
Asst. Auditor A. F. FOSSEY
Asst. Auditor M. S. PRASADA RAO

DEPARTMENTAL SECRETARIES

Acting Educational and War
Service Commission D. S. JOHNSON
Home Miss. and
Sabbath School O. W. LANGE
Medical G. A. NELSON, M. D.
Associate Medical D. W. SMITH, M. D.
Acting Ministerial O. O. MATTISON
YPMV J. F. ASHLOCK
Radio & V. O. P. A. E. RAWSON
Temperance & Public
Relations CHAD B. ISRAEL
Associate Temperance M. S. PRASADA RAO
Publishing J. W. NIXON
Building Engineer E. R. STREETER

Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by L. C. Shepard at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 2,100—2582-57.

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

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

Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

Miscellany

- EIGHT were baptized at the Inma annual meeting in the Delta Section of Burma.
- PASTOR and Mrs. J. G. Corban and infant child from Canada have arrived in Bombay. Brother Corban will pastor the church there.
- PASTORS E. P. Wolfe and W. M. Moses led out in consecration meetings at the opening of Spicer Memorial College. They stressed ministerial lines of study to the students.
- PASTOR and Mrs. M. G. Champion conducted a very profitable workers' meeting for three weeks in Monosapara, East Pakistan, with twenty teachers in attendance.
- OUR "TIDINGS" readers will rejoice to know that Pastor and Mrs. J. F. Ashlock arrived in Bombay from their furlough on July 6. We are confident that the promotion of the Missionary Volunteer work in



A LETTER TO ALL SABBATH SCHOOL MEMBERS

Dear Brethren:

This quarter is a very special one for Southern Asia. The eyes of our world Sabbath school members are being focussed upon our field. The thirteenth Sabbath overflow offering will come to us.

Many of you have old friends in other Divisions to whom you have not written for many months—perhaps many years. Write to them now. Send a nice friendly letter telling about yourself and your family and something interesting about your work or your church. It will renew their interest in Southern Asia and will increase the offering of the Sabbath school they attend.

Write today.

Sincerely your friend,
O. W. Lange, Secretary,
DIVISION SABBATH SCHOOL
DEPT.



Southern Asia especially during this Golden Anniversary year will be greatly strengthened with the able leadership of Brother Ashlock.

- BRETHREN W. F. Storz, A. Maberly and Dr. Stanley Sturgess have just returned from an interesting trip to Nepal in the interest of establishing our medical work there.
- FOUR Seventh-day Adventist students, Joan Israel, K. P. George, Sadananda Rao and Moses Dass, have been accepted in the Christian Medical College, Vellore. We wish these young people God's continued blessings as they prepare themselves to enter the medical ministry.
- THE first stage in the re-modeling of our church at the headquarters in Poona has been completed. The first service in the re-modelled church, which looks almost new, was held on June 22 and Elder O. O. Mattison, president of the Southern Asia Division, took the service. The members of this church rejoice over this additional blessing of God to help them accommodate more members in the building.

● THE Division mid-year committee meetings are scheduled to be held from July 15 to 23. We solicit the prayers of our "TIDINGS" readers so that the guidance of God may be felt in a special way as our leaders discuss and lay plans for the development of our work in Southern Asia.

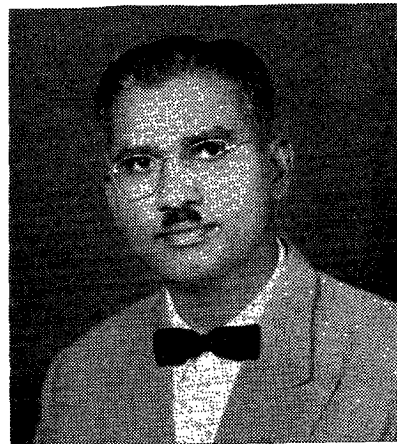
● BROTHER J. W. Nixon, Division Publishing Department secretary says, "Our hearty congratulations go to two fields in particular this month—South India and North-western India. . . . South India holds the place of honour."

● BROTHER O. W. Lange, Division Home Missionary secretary, states that the number of persons added to the church during the 1st quarter of 1957 whom the laymen helped to win is 242. One year ago this was only 33. We trust that our faithful laymen will keep up their good work.

● THE Northeast India Union reports tithing income of Rs. 21,531.91 to May 31, 1957 as compared to Rs. 1,946.00 for the same period of 1956.

● PRESIDENT R. E. Rice of Spicer Memorial College reports an enrolment of over 100 students in the elementary section, and 280 students in

MEET OUR WORKERS



While in our High School at Kottarakara, Brother C. N. John accepted the Seventh-day Adventist message and became a member of the Kottarakara church. After finishing High School he went to the South India Training School and completed Junior College in 1937. He was then employed as history teacher in the High School and as manager of the school press.

In 1938 Brother John accepted a call from the Training School at Lasalgaon. There he taught until the school was amalgamated with Spicer College and moved to Kirkee in 1944. Brother John continued to teach in the High School for one year and in 1945 became the dean of men in the college. In this capacity he served for four years. Then from 1949 to 1955 he was assistant accountant and cashier in the college.

A call from Western India in 1955 to be the secretary-treasurer of the Union was accepted by Brother John and in this capacity he serves the Cause at the present time.

the college and high school sections. This is again a new high enrolment at Spicer Memorial College.

● COLPORTEUR sales in the Northeast India Union during April, 1957, totalled Rs. 24,147.99 which Brother Japagnanam reports is the record for April sales in the history of that field.—D. S. J.

(Continued from p. 15.)

ing scenes of this world's history. Count it a great and blessed privilege, colporteur evangelists, to have a part in this grand work and go forward with courage in the Lord to finish the work of warning the world by means of the printing press.