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A GREAT UNDERTAKING

W. R. BEACH

THE title of this article describes very modestly the publishing work of the Seventh-day Adventist movement. We call this undertaking literature-evangelism. It means that message-filled publications are to be part and parcel of the last work of God in the earth. Men and women of every kindred, tongue, and nation are to read Heaven's message of warning, and find through this ministry the saving truths of the everlasting gospel.

The place of the printed page was recognized early in our church. "You must begin to print a little paper and send it out to the people." (*Colporteur Ministry*, page 1.) This counsel was given by the messenger of the Lord before there was a church or conference organization. The counsel was followed, and in point of fact the advent cause was launched with literature. However, these pioneers never visualized the extent of the publishing work as we know it today. From that small beginning it has grown until it has become an indispensable factor in every part of the world in proclaiming God's message.

This is as it should be. This had to be, for the Seventh-day Adventist Movement came upon the scene of action in an age of the printed word. Every section of life and activity pays obeisance to "His Majesty the Press."

A very keen writer on public affairs, Pierre Beguin, of Switzerland, has made this statement: "Our democratic form of government recognizes three branches of authority; the legislative, executive, and judiciary. But there is in our age a fourth power in government, the magic power of the printed page."

The printed page is a magic power in religion, too. The Catholic Church, with other religious organizations, recognizes this. Back in the twenties the great Cardinal Mercier of World War I fame made this statement to Catholic Action: "The press is power for the extension of our faith. The printed page must remain on our side. Yes, I will cling to the press. Take, if you must, our schools and our

churches. Yes, take my pastoral cross, but leave me the printed page. With this I shall regain all."

Nor has the magic of the printed word waned with the passing of the decades. The development of libraries, the increased number of bookshops, the extended means of travel, the advent of the film, the radio, and the television, have only enhanced the worth and influence of the printed page.

This is also true in the programme of evangelism that this movement developed by godly leadership under the guidance of the Spirit of prophecy. In recent years very dramatic, powerful means have been brought into play in support of our world programme. None of these, however, has diminished the importance of our literature ministry. On the contrary, with each passing year the stalwart men and women who carry these truth-filled pages across the street and across the seas do a far greater and more important work. This requires an ever-increased emphasis on publishing evangelism and a constantly improved ministry. Around the world, our leadership has accepted this view-point. The army of editors, compositors, pressmen, book-binders and literature-evangelists, disseminated across the face of the earth, is meeting the challenge and unfolding a glorious future for the finishing of God's work.

LITERATURE-
EVANGELISTS'
RALLY DAY

SEPT. 14, 1957

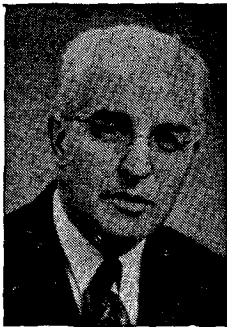
The men and women of the publishing work will carry on until the task is done. We read, in fact, that the work of the gospel will close with the printed page. In *Colporteur Ministry*, page 11, the messenger of the Lord says, "As long as probation continues, there will be an opportunity for the canvasser to work."

This form of activity is with us to stay. It is, as mentioned above, part and parcel of the advent movement. We invite, therefore, every worker in this great undertaking to brighten his faith, strengthen his courage, and redouble his zeal till the task is completed. And may many more in our churches hear the call and serve as literature-evangelists, and unite in the evangelistic programme of literature distribution.

A YOUTHFUL WITNESS

IN Rome we have a youthful colporteur of twelve years. He had been successful, and had already saved 50,000 lira toward college expenses. He wants to be an Adventist minister. One day he was tempted to go by a great big mansion, but he thought he should not pass by a single house, so went up and rang at the door. He told the maid who answered the door that he wanted to see the lady of the house. The maid said, "Oh, you want to see the countess." "Yes, I want to see the countess." "You can't see her," said the maid, but he argued, and finally she took him to the countess. As he gave his canvass, the countess was just thrilled with the fine young fellow. He seemed so enthusiastic, so full of his subject that she said to him, "What are you planning to be when you grow up?" "I want to be a minister," he said. "Oh, you mean a priest." "No, I mean a minister; a Seventh-day Adventist minister. I want to earn my way through college." She replied, "Look here, sonny, I will adopt you, and will give you a million lira, and I will educate you for the priesthood." He said, "Countess, there was a man many years ago by the name of Judas Iscariot who sold his Lord for thirty pieces of silver, but I am not going to sell my Lord for a million lira." She bought his books, and we hope that this countess will somehow learn the message.—M. V. CAMPBELL.

A MESSAGE FROM OUR GENERAL CONFERENCE PRESIDENT



IT WAS God who launched the publishing work in this church, bear that in mind. One hundred and eight years ago He gave the vision that started us out on the publishing work as a career. He wanted those first articles written as He has wanted every article written since, for one purpose, to win men and women to the kingdom of God.

The Divine prediction was that that humble beginning would grow and would spread around the world, and the messenger of the Lord said she saw light shining out from these publishing establishments. And that is the purpose of our literature, to give light in this land and in every other land of the world. Our

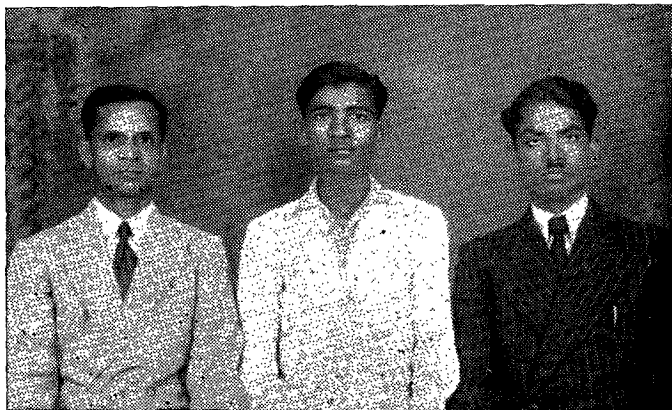
work must be effective and increasingly effective.

God wants us to continue this programme, to become more proficient and more efficient in the production of it, but always that the seed sown might be living seed, life that God has put in it, life that will reproduce in other lives, that the kingdom of God might spread in the earth and prepare the way for His coming. I believe that if we move together, plan together, pray together, we'll reap together by the blessing of God.

THE LITERATURE-EVANGELIST A SOUL-WINNER

V. D. EDWARD

"BEHOLD, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jeremiah 16:16. Our bookmen who are called to hunt for souls from every mountain and valley, city and town, village and home can be likened to these hunters. They are also watchmen and should ring the warning bell to awake the sleepers to their danger. Listen to the



Left to right: P. Kanakaraj, Dharmaraj Ralph and V. D. Edwards.

following words from the pen of inspiration: "There is a line of work in house-to-house labour which he [the colporteur] can accomplish more successfully than others. . . . He should go to his work prepared to explain the scriptures." "As God blesses the ministers and the evangelists in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser."—*Testimonies*, Vol. 6, pp. 314, 340. A sincere colporteur's burden is not to get gain but to give light to the people and to sow the gospel seed beside all waters.

We have in our church a very fine literature-evangelist, Brother P. Kanakaraj, who not only has the ambition to increase his sales, but also to bring more men and women to the knowledge of God through the literature ministry. "More sales, more souls" is his watchword. It is worthy of note that Brother Kanakaraj won the South India Union sales contest during 1956 and 1957 and received the first prize for the highest sales. He has enrolled many in the Voice of Prophecy Bible Correspondence School and also carries the responsibility of Sabbath School superintendent in a very commendable way. He always takes a very active part in all laymen efforts and delights in the work of God in winning souls. In the past he has won some souls for the truth, but just recently, the writer had the privilege of baptizing a very fine young man by the name of Dharmaraj Ralph, who was a Voice of Prophecy student. Brother Kanakaraj had made frequent visits to his home which was some twenty-five miles away from Coimbatore, and earnestly studied this last warning message with him, even though he was very busy with his canvassing work. As a result of these constant visits combined with fervent prayer, this young man accepted the truth in spite of the fact that his parents were not at all pleased with his newly found faith in God. We thank the Lord that he took his stand and was baptized on June 27, 1957. Dharmaraj Ralph has now gone to Spicer Memorial College to prepare himself for the work of God in the future. May God continue to bless our literature-evangelists in their activities as they go forward winning souls for Christ.

THE TALE OF TWO BOOKS

DONALD J. SELF

NEARLY sixty years ago the servant of the Lord gave the following testimony:

"It is true that some who buy the books will lay them on the shelf . . . and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read."—*Testimonies*, Vol. 6, p. 313.

About that time a faithful colporteur placed a book in a well-appointed home. It was *Bible Readings for the Home Circle*. It was purchased and placed upon the shelf. It stayed there, except for an occasional dusting, through seasons of joy and happiness, of sickness and distress. Finally, the Grim Reaper called and swept husband and wife into eternity. But what of the book?

Together with other books and articles of furniture it was taken to an auction mart. Again it was placed upon a shelf, but we are reminded,

"God has a care for His truth, and the time will come when these books will be sought for and read."

And that is exactly what happened, for at that time a young Presbyterian sheep farmer reading his Bible through was impressed with the truth of the fourth commandment as it applies to the Sabbath. The Spirit of God was speaking to him. He checked the calendar. The light was dawning on him. "It IS right," he thought, "Saturday IS the Sabbath." And he prayed that God would send him more light on the subject. How it would come to him he did not know, but it was not long before he found himself in an auction mart fingering through the leaves of an old book called "*Bible Readings*."

"Are you interested in that religious book?" asked the auctioneer.

"Yes," was the reply.

"Then you can have it."

Soon he was home, and the book was eagerly read and carefully compared with the Scriptures. When he came to the section on the Sabbath he was more than thrilled, and when he found that it confirmed his earlier convictions he was overjoyed. His ardour was cooled somewhat when he had consulted his minister, but he did not give up.

Now let us leave our story and travel six hundred miles north to another town, another colporteur, and another book.

Times were not easy. Books were not readily saleable, but with the greater faithfulness that the times demanded, a young lady pressed on. She knew what it was to be hungry and footsore. Few had been her sales of *Bible Readings for the Home Circle* in that area, lean her diet, and hard her bed. Often she was tempted to give up but she kept on. Her heart was right. She had a real burden for souls. And in her heart she knew that "God has a care for His truth, and the time will come when these books will be sought for and read. . . . Sickness or misfortune may enter the home, and through the truth con-

SUGGESTED PROGRAMME

Literature-Evangelists' Day

Sabbath, September 14, 1957

Opening Hymn: "The Lord in Zion Reigneth," No. 7 in *Church Hymnal*.

Scripture Reading: Rev. 10:7-11.

Prayer.

Offering.

Pastor's Introductory Remarks: The Printed Page Ordained of God to Herald the Coming of Christ.

Reading: "A Great Undertaking"—W. R. Beach.

Reading: A Message from Our G. C. President, Pastor R. R. Figuhr.

Reading: "Why, I Am a Literature Evangelist"—Evelyn Vaughan.

Reading: "How I May Serve"—E. R. Gane.

Reading: Experiences—Rome and Sicily.

Pastor's Appeal for Workers.

"Keep On." Our Literature Wins Souls.

Hymn: "Oh, Where Are the Reapers," No. 620 in *Church Hymnal*.

Benediction.

for about one pound nearly sixty years before but here it was, still giving out its light, and having improved itself till it had returned already to the cause 1,000 times its own monetary value.

I visited the other family, and there, upon the shelf, I saw the other precious volume sold in difficult days in unresponsive soil, but here was precious fruit. The Lord had placed

His hand on the head of that house and healing and happiness had come to the home again.

This is the tale of two books. But let me ask you a question. Was it all a coincidence, or is it true that "God has a regard for His truth. And the time will come when these books will be sought and read."?

—*Literature Evangelism.*

ses—the voice of the unseen speaker borne upon the ether waves, or maybe the voice of the printed page carried in the consecrated hands of the literature-evangelist.

Do you know that if it were not for these literature-evangelists many souls wandering in the darkness of sin and unbelief would continue to wander until totally lost? But "the canvassing work is God's means of reaching many that would not otherwise be impressed with the truth."—*Colporteur Ministry*, p. 61.

Our literature-evangelists constitute a great rescue squadron salvaging souls from the wreck that sin has wrought, and planting everlasting joy and peace in human hearts. And here is how it works. A young Cockney, born within the sound of the Bow Bells of old London, becomes a sailor, and commences wandering over the high seas. Suddenly, in far-off New Zealand, he

HOW MAY I SERVE?

E. R. GANE

OR, IN the words of another, "Lord, what wilt Thou have me to do?" Saul was deadly in earnest when he asked that question. It was prompted by a sudden change of heart and mind, also a deep sincerity which seems to characterize the whole life of this man.

Just let us meditate a little upon that experience on the Damascus road nearly 2,000 years ago. Into the range of our mental vision comes a caravan journeying along a dusty highway approaching the world's most ancient city. To us the central figure of the caravan company is a man of small stature, but grim, determined expression. His name is Saul of Tarsus, a Roman citizen, but primarily a son of Israel, a Pharisee of the Gamaliel School—a Jewish bigot. His all-absorbing mission—the preservation of the "purity" of the Jewish religion, by stamping out heresy, consigning heretics to the dungeon, or stoning them to death. Saul was a bitter opponent of Christ.

But suddenly he saw a light. He heard a voice. He recognized the rebuke of divine authority. Because he was honest and sincere, the rebuke was not parried; the light was not rejected; the voice was not denied. The brilliance of the vision of that day, surpassing the glory of the noonday sun, did something to the man. Vital changes affecting his whole being and the entire purpose and direction of his life, were instantaneous. Saul the persecutor became Paul the preacher. A Jewish bigot became a Christian zealot—an avowed enemy of Christ became His ardent and devoted bond-slave. The whole ambition of the man's life is now summed up in the question, "Lord,

what wilt Thou have me to do?"

He must wait for the answer, of course, and be willing to heed the voice of the Spirit speaking to conscience and pointing the way. And because Paul did this, resigning himself and the directorate of his life so completely to Christ, he became mighty in word and deed.

He received other visions through the years, many of them, as from time to time he communed with God and awaited divine direction. He was not disobedient to the heavenly vision; consequently he became a great publisher of the good news of salvation. Nor was he daunted by hardship and persecution, but rather "Paul was like a fire that is not blown out, but fanned into fiercer flame as the hard winds blow." He found his place in service, and at the end of his fruitful career he could say, "Henceforth there is laid up for me a crown of righteousness."

Like Saul of Tarsus, you, dear friend, were a member of a caravan moving along the dusty highway of life. In relation to Christ you were once a stranger and a foreigner. But how is it with you today? Have you in truth seen the light? Have you heard the voice, and recognizing the rebuke of divine authority, are you now saying, "Lord, what wilt Thou have me to do?" "The Lord has a place for everyone in His great plan," so be assured you are not left out. Maybe the Lord wants you to witness for Him in the teeming city yonder, or perhaps along the highways and byways that connect the hills and valleys joining home to home and farm to farm. For be assured of this also: wherever there are people God must have His witness-

OUR LITERATURE WINS SOULS

TODAY Seventh-day Adventists are publishing the advent message in printed form in 200 languages. Souls are responding as the following will reveal.

In 1955, in Germany, 109 persons were baptized as a result of our literature-evangelists' work.

Publishing leaders in Inter-America reported 154 baptisms.

The Far Eastern Division reported 480 new converts through the same avenue.

In the Southern African Division 800 new converts joined baptismal classes through the literature ministry.

From the Australasian Division the following report has come for 1956:

Following the call and ministry of a literature-evangelist, 126 persons commenced attending church and Sabbath school services. Of these ninety-one passed through the waters of baptism.

"The vineyard is large, and the Lord is calling for labourers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?"—*Review and Herald*, June 2, 1903. Quoted in *Colporteur Ministry*, page 37.

hears a voice, and divine light floods into his soul—the same voice and the same light that arrested Saul of Tarsus on the Damascus road nearly 2,000 years ago. He, too, is converted, and immediately questions: “Lord, what wilt Thou have me to do?” Under divine guidance he joins up with the literature-evangelist rescue squadron, and personally snatches over one hundred souls from the turbulent waters of sin and destruction.

Sometimes it happens like this. The knock of the literature-evangelist was answered by a woman in deep distress. A child is ill and hope of recovery is slender. In an agitated state of mind the woman listens to the message of God’s ambassador. She responds to his kindly suggestion that prayer may ease her mind and help her child. Inside the home the throne of grace is earnestly petitioned, and immediate relief calms a troubled soul. Some time later a preacher-evangelist visits this same home and learns the sequel to the story. So distressed and distraught was this woman on the day of the first contact

that she determined to take her own life. The coming of the literature-evangelist, his loving ministry, his words of hope and courage, and his fervent prayer for the stricken child turned the thoughts of her mind back into rational channels. Her testimony, “From that moment my child began to improve until fully restored.” Her decision: to join the ranks of God’s remnant people.

To those who today may be saying within themselves: “How may I serve?” the following message belongs:

“Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work?”—*Review and Herald*, January 7, 1903.

“God calls for workers from every church among us to enter His service as canvasser-evangelists.”—*Colporteur Ministry*, page 20.

Perchance you, like Saul of Tarsus, feel the urge to become a great publisher of the good news of salvation.



LABOURERS TOGETHER WITH GOD

THE Carpenter’s tools had a conference. Brother Hammer was in the chair. The meeting had informed him that he must leave, because he was too noisy. But he said, “If I am to leave this carpenter’s shop, Brother Gimlet must go, too; he is so insignificant that he makes very little impression.”

Little Brother Gimlet arose and said, “All right, but Brother Screw must go also; you have to turn him around and around again and again to get him anywhere.”

Brother Screw then said, “If you wish, I will go, but Brother Plane must leave also; all his work is on the surface; there is no depth to it.”

To this Brother Plane replied, “Well, Brother Rule will have to withdraw if I do, for he is always measuring other folks as though he were the only one who is right.”

Brother Rule then complained against Brother Sandpaper and said, “I just don’t care, he is rougher than he ought to be and he is always rubbing people the wrong way.”

In the midst of the discussion, the Carpenter of Nazareth walked in. He had come to perform His day’s work. He put on His apron, and went to the bench to make a pulpit. He employed the screw, the gimlet, the sandpaper, the saw, the hammer, the plane, and all the other tools. When the days work was over and the pulpit was finished, Brother Saw arose and said, “Brethren, I perceive that all of us are labourers together with God.”

Oh, how many Christians are just like those tools, fussing at others because they don’t do things just the way they think they should.

There was not an accusation against one of these tools that was not absolutely true: yet the Carpenter used every one of them and there was not a place where He used any one where any other one would have done at all. How careful we should be not to find fault with any of God’s tools.

“For we are labourers together with God.”—1 Cor. 3:9.

—Adapted.



WHY I AM A LITERATURE-EVANGELIST

EVELYN VAUGHAN

I AM A literature-evangelist because I like my job. I have never seen my boss face to face, but He asked me to work for Him. I hesitated at first because I was afraid, but He was persistent. He didn’t argue or nag; He just told me how much better it would be for me. He said He knew I wasn’t experienced, but that He would do what I could not do, and when I needed help all I had to do was ask and He would send me as many helpers as I needed.

He said, “Go work in My vineyard,” and He promised all my needs would be supplied. Best of all, He said it is a job with security for future years. If I serve Him well and am faithful in all my work, He will see that I have a big house in His city and a cottage in the country. I can travel and see all my friends and have a health policy against sickness or death. Now, I couldn’t turn down an offer like that, so I said yes.

I have made many mistakes, and I have been late so often and absent so many times, I thought surely I would be fired and that He would find someone else to take my place. But His assistants, whom He has left in charge, never ever rebuke me. They are such kind folk; they only express faith in me, and hope that I will do better in the future.

Since I have been in His employ I have been happy, but I am never happier than at the end of a day when I know I have done my best for Him. Then I have peace of mind I never knew before.

It is a good work He has asked me to do—sowing seeds of truth. Someone has to sow, He said, before there can be a harvest. I want to work more faithfully for Him until the time when He comes to take me back to His city and the home He has promised me there.

NORTHWESTERN INDIA UNION*President:* T. R. Torkelson*Secretary-Treasurer:* L. E. Allen*Office Address:* 27 Barakhamba Road, New Delhi**EVANGELISTIC EFFORT AT BOBRO**

M. C. KUJUR

PRIOR to conducting the effort at Bobro, Pastors H. Lakra, B. Nowrangi and the writer had from time to time the privilege of visiting Mr. Anthony Lakra, a V. O. P. graduate there. Sometimes we stayed with him for a couple of days and conducted small meetings in which his family and other villagers participated. Then we thought we should conduct a full-fledged effort in that place.

It was April 19 before Brother P. D. Kujur (Jr.) and I were able to go to Bobro and after four or five days there we launched out in our effort.

Our camp which was built with a few bamboos and gunny sacks was pitched under a big mango tree which did not protect us very much from the summer heat. Dust storms and excessive heat made us uncomfortable day and night. Brother Kujur's mattress and sheets were blown away and we were covered with hot sand. The bulb for our S. V. E. projector fused, the gas pipe of our Petromax burst, and our battery re-charger burnt out the starter, but in spite of our difficulties and sufferings, we preached the three angels' messages to the people who attended and we felt that the Holy Spirit was hovering over these judgment-bound souls.

At the end of almost every meeting an appeal was made. Many responded and a few began to keep the Sabbath and were preparing themselves for baptism. In the last meeting of our effort fifteen persons indicated their desire to take baptism. After our meeting was over, the adversary began his work through a man from another village who was successful in making these people change their minds regarding their decision to be baptized.

Pastor R. N. Dass and Brother Jyotish Barla helped us a great deal

as we finished our task in Bobro, and on June 20, eight precious souls were baptized by Pastor Dass. Brother P. D. Kujur did not see the fruit of his labour as he was obliged to go to Patna to take Brother P. N. Bazroy's place. A week later Pastor H. Lakra came and helped us to get three more precious souls ready for baptism at Khodarkho on July 6. Therefore eleven souls were added to the Remnant Church and they are looking forward to the glorious return of Jesus Christ.

Two of those baptized had finished

the V. O. P. course and three were still studying.

One of the newly baptized members, a young man, is having much trouble in his home, but in spite of it all he says he will remain true to God and will die rather than break His commandments.

There are many honest souls in this area who could be won for Christ if a regular worker were placed in Bobro. Brother Anthony is donating to us a valuable piece of land worth Rs. 500.00 to build a church.

Our new converts who are now members of our East India Conference church, Ranchi, need a church and a worker to care for them and build them up in the faith. They are all very active in Home Missionary work and there should be an increase in membership there soon.

"STANDING ON THE PROMISES"

H. M. TIPPETT

WHEN Sarah heard the promise of the Lord that she should bear a son in her old age she laughed at the idea. Her attitude was quite like that of many professed believers in God today who deride the thought that God ever sets aside His natural laws to accomplish what is according to His wisdom.

We should never laugh at sin, at weakness, impotence, or helplessness, at poverty or despair. But most grievous of all mistakes is to laugh at the promises of God. To shackle faith by murmuring, "Oh, God sends His blessings upon others, but He always misses me," is to limit even the expressed will of God to send us benefits out of His boundless resources. Such a negative frame of mind is truly the basis of many an unanswered prayer. Thousands of harassed souls bow before the Lord day after day admitting failure in themselves, identifying themselves with the unworthy and out-cast, cataloguing all the undesirable things in their lives they are sure to displease God, expecting to arise from their knees blessed and refreshed.

But such a course is contrary to the counsel of God's word.

"Be not afraid, only believe," Jesus said. God honours the positive attitude, the forward look, the aggressive act of faith. The pity of our heavenly Father does not need arousal by the recital of our impotencies, for "He knoweth our frame; He remembereth that we are dust." Ps. 103:14. When Jesus made that great promise, "If thou canst believe all things are possible to him that believeth" (Mark 9:23), He didn't mean that we should believe in ourselves, which teaching is so popular in modern boot-strap psychology. He meant that we should take hold of His power, His resources, His will, that we may achieve.

No blessing is recorded having come to Job or David in reciting their miseries. But when Job took hold on God in prayer for his needy friends, when David began to praise God for His mighty acts, God's power was released in their behalf. The resources of heaven are open to us as we magnify God, not in proportion to how often we pity or belittle ourselves.—*Review and Herald*.



TEST AND BE TESTED

C. O. FREDERICK

THE school year of 1957-58 has now opened and the teachers and students of our schools have entered into another critical era of their lives. It is a critical era because it is one in which both teachers and students will undergo extreme and severe tests of their skills, and human tendencies.

This era of testing will prevail over a period of thirty-six long weeks. Certainly, it is the desire of both teacher and student to arrive at the end of this school year having successfully mastered every test of his intelligence, character, physical being, and Christian experience.

To those who are students, it may seem strange that their teachers are going to be tested. The question may be asked, "Who is it that gives all the examinations and tests in our schools?" The answer is, "The teachers, of course!" But do they?

Actually, the testing begins from the very first class and is administered in both directions—toward the teacher as well as toward the student. The teacher tests the student and the student tests his teacher, and, possibly, the teacher is more severely tested than is the student.

Whether the student realizes it or not, he serves as a testing agent of the teacher's methods of teaching, his knowledge, his power of self-control, his carnal tendencies, and his spiritual experience. On the other hand it is the undeniable responsibility of the teacher to test these same factors in the lives of his students.

First, can we successfully meet the tests that come to us during this critical era of our lives—this school year of 1957-58? Secondly, can we successfully and effectively serve as

examiners of our fellowmen? During this school year we shall encounter many tests which will, to a great extent, determine our destinies. This should be a sobering thought to each one of us.

What are some of these tests that we shall encounter? Surely, there will be a severe test of our Christian experience, our spiritual life. God has permitted Satan to test the people of this sinful world, and in these last days He and His angels will display unbelievably powerful devices of evil to attract men away from the divine precepts of God's eternal truth. Such devices shall be so cunningly presented that even the spiritually strong



may be deceived. But God has designed that the tests that come to us shall be as the refiner's fire. The fire consumes the impurities in our lives and makes us pure and acceptable before God.

Before God can use any man, he must be tested and shown worthy of a place in His work. Joseph was severely tested in one of the most basic and vulnerable of human tendencies. It was under the most acute of all human circumstances and false accusations that Joseph was tried, and he stood staunch and firm in his con-

viction of God's standard for him, and eventually there was placed upon him tremendous responsibilities which surely reflected God's high evaluation of His faithfulness.

We should not expect that our characters, our human tendencies, and our spiritual life should go untested and unrefined in the Refiner's fire during this school year. It is God's plan that we should undergo many tests so that we may be more adequately tempered to withstand the strain of progressively greater responsibilities in these last days.

Students sometimes say to teachers, "I never thought you would test us on that point." It has been my experience that God occasionally tests us in the points which we do not expect to be tested in. In fact most of us have had the experience of being tested and having failed in points which we thought for many years were completely mastered.

Surely, there is not a single one who would intentionally be disloyal to a fellow colleague, a fellow class-mate, or to the school where we teach or study. Yet, there are scores of times when we find ourselves disloyal. At one of our churches this summer, two former students of Spicer College used a religious service to make disparaging and discrediting remarks about the college, its staff, and its educational policies. Disloyalty is usually the product of negative thinking, and negative thinking inevitably leads to negative action. Mrs. E. G. White, in harmony with accepted principles of psychology, sternly condemns negative thinking. She says:

"Thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. . . . The only security for any soul is right thinking. As a man 'thinketh in his heart so is he.'"—*The Ministry of Healing*, p. 491.

It is my strong conviction that we are too prone to find fault in others—negative thinking. In fact, I think that the habit of finding fault in others, criticizing others, produces greater ill effects upon the patient than does the drug which a dope addict administers to his body. It becomes a habit, and ultimately results in a deadly disease which shall as surely commit one's potential service to the graveyard as

will cancer snuff out the life of its host.

"As a man thinketh in his heart so is he." Man, basically speaks from his heart; and if the heart is filled with the chaff and the scum of criticism and fault-finding, the positive teachings of Christ shall not dominate his life.

"Earnest workers have no time for dwelling upon the faults of others. We cannot afford to live on the husks of others faults or failings. Evil speaking is a two-fold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image."—*The Ministry of Healing*, p. 492.

Do we want to become as dishonest as Mr. X?

Do we want to become as inefficient as Mr. Y?

Do we want to inherit all the innumerable bad characteristics of Mr. Z?

If not, we must dwell upon the positive side of life—the good points in our schools, our fellow class-mates, our faculty members—and completely eliminate all negative thoughts from the very fibres of our being. The poet has said:

"Think smiles, and smiles shall be;
Think doubt, and hope will flee.
Think love, and love will grow;
Think hate, and hate you'll know.
Think good, and good is here;
Think vice—its jaws appear!
Think joy, and joy ne'er ends;
Think gloom, and dusk descends.
Think faith, and faith's at hand;
Think ill—it stalks the land.
Think peace, sublime and sweet;
And you that peace will meet.
Think fear, with brooding mind,
And failure's close behind.
Think this: I'm going to win!
Think not on what has been.
Think 'victory'; think 'I can.'
Then you're a winning man!"

"Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life or character. Cultivate thankfulness," for the things God has given us.



FORGIVE

RUTH LADD GRUESBECK

In youth
Too much of pride we have, dear
Lord,
Too much of selfishness;
Too oft with foolish trivia
Are waking hours possessed.
Forgive.

In adult strength,
Some battles we have fought and
won;
Assurance fills the breast.
How oft, in consciousness of right,
We criticize the rest.
Forgive.

In later years, if life is long
And fate is kind, we learn
To look at things through others'
eyes.
To understand, to sympathize.
It seems we spend so many years
In learning how to live!
Where we have failed,
Where we have erred,
Dear Lord, forgive.

This human problem of positive thinking versus negative thinking presents the greatest test, the greatest challenge to us during this school year of 1957-58.

There is another test that we are certain to encounter during this school year. It involves the co-operation of every student and faculty member.

Our schools are established for the specific purpose of training and developing the young people of

Southern Asia and of establishing in them the objectives of our denomination. This purpose cannot be effectively accomplished without a spirit of unity among the faculty and students of our schools. Unity of purpose can accomplish great things in God's work. However, we must recognize that Satan will get His toe in the door, in any shape, form, or fashion in order to destroy the good spirit of student-faculty unity.

Unity of purpose implies:

harmony—not discord
understanding—not confusion
respect of authority—not disrespect
love—not hate
thankfulness—not ingratitude
agreement—not disagreement.

We may occasionally disagree over some regulation, policy, or the way something was done, but we should not scatter our disagreements to the four winds where they may develop into an uncontrollable and raging tornado of indescribable dimension. Let us go to those directly concerned in any dispute or disagreement and discuss the problem in an amiable manner, seeking to arrive at a mutual understanding in a Christian way.

There is no doubt that each one of us will undergo a severe test of our unity of purpose during this school year, and it is imperative that we harmoniously and understandingly work together for the accomplishment of the task that has been placed upon us as teachers and as students.

Now, let us consider the other phase of this two-way testing process. The results of our tests may be good or they may be bad; some will pass with "A"s and others may pass with an average of "C". But, is it possible for us to meet with the same degree of success in administering tests to other people? Teachers often wonder if their testing devices are adequate to enable them to correctly evaluate the work of their students.

Students should also evaluate their testing devices to see if they are fair in their grading system. Yes, even students administer tests not only to their fellow students but also to their teachers. In fact, a young person is usually more concerned with administering tests than is his teacher.

Surely, this sounds fantastic but it is true!

From the very young age of about three to the not so young age of twenty, the majority of the individual's life is engaged in testing. The baby tests the stove to see how hot it is; he tastes or tests everything he can get his hands on from biscuits to mud pies; and he places his mental mark of evaluation on each item. When he goes to school, he tests the pencil, the paper, and he begins to get interested in the books that are normally found around the school room. When he goes to high school and college, he broadens his field of investigation to include mathematics, chemistry, theology, and many other fascinating subjects of our time. He is almost constantly testing and measuring to see if his desires and needs may be satisfied.

Sometimes a student may say, "I don't like Joseph or John or the science teacher." Why? Is it possibly because he is unconsciously jealous or envious of John's qualifications, appearance, position, or social standing? Maybe he dislikes John because he just does not measure up to his standards. But whose standards are correct? It is extremely dangerous to judge other people. It is dangerous because the judgment rendered is based upon our own meagre knowledge and background, which may be most inadequate.

"Remember that you cannot read hearts. You do not know the motives which prompted the actions that to you look wrong."—*The Ministry of Healing*, p. 494.

When we judge other people it is next to impossible to keep our judgment to ourselves. If we openly judge our neighbour, it is usually done by accusations and fault-finding, which, without exception, does a great injustice to him. Professed Christians should follow the example of Christ and refrain from judging others even if there seems to be obvious reasons for doing so.

"If we have a sense of the long suffering of God toward us, we shall not be found judging or accusing others. When Christ was living on the earth, how surprised His associates would have been, if, after becoming acquainted with Him, they had heard

(Continued on p. 15.)



A DATE AT THE RACE TRACK

W. W. FORDHAM

YOU have a date at the race track. I am not talking about automobile or horse racing. Neither am I referring to the race tracks that are publicized in high school and college circles today, I am talking about the greatest race of the ages—the race for eternal life. And the question comes to you and to me, Am I running to win?

For us to understand and appreciate this race, and to know how to run in order to win, we will have to acquaint ourselves with the discipline put forth by athletes so that they can excel. We have no better trainer or coach than the apostle Paul. He wrote:

"Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified." 1 Cor. 9:24-27, R.S.V.

From the reading of these verses it would seem that the apostle to the Gentiles was thoroughly familiar with the great Olympic races that were held in Greece. The restrictions that were placed upon these young people during training are described in *The Acts of the Apostles*, beginning with page 309. They had to undergo a severe preparatory training. Any gratification that would retard mental or physical vigour was strictly forbidden. For one to have any hope of success in these tests of strength and speed, the muscles had to be strong and the nerves well under control. Both body and mind had to be perfectly conditioned by a programme of self-discipline.

THE PRIZE TO BE WON

On the day of the race, thousands would be assembled in the grandstand. The contestants after having gone through the rigid period of training, would be lined up at the starting point, eagerly awaiting the signal. All were cognizant of the dangers to be encountered. It was not uncommon for a runner to fall to the ground, bleeding at the mouth and nose. Sometimes a contestant would drop dead when about to seize the prize.

Yet in spite of the hazards, and in spite of the fact that only one could receive the prize, these young athletes were willing to deny themselves every harmful habit and undergo severe discipline for the thrill of participating in this great event. And what was the prize? Not a gold medal or an engraved silver cup. The only reward for winning was a garland wreath and the applause of the spectators, both of which soon faded away.

If those young men were willing to make such great sacrifices and postpone so many of the enjoyments of this life in order to receive a prize

TEN WAYS TO BE MISERABLE

1. *Talk about yourself.*
2. *Think about yourself.*
3. *Be sensitive to slights.*
4. *Expect to be appreciated.*
5. *Trust nobody but yourself.*
6. *Shirk your duties if you can.*
7. *Use "I" as often as possible.*
8. *Do as little as possible for others.*
9. *Sulk if people are not grateful to you for favours shown them.*
10. *Demand agreement with your own views on everything.*

—Adapted.



that would soon vanish, how much more earnest should the Christian be in bringing appetite and passion under control, and in throwing aside all harmful habits and practices of this life so that he might win the crown of eternal life.

Are you running to win? Many are running today without a sense of direction. They are just running—running like the football player of another decade who on a certain occasion was running with the ball, but was running to the wrong goal line. In the race for eternal life we have been admonished that we should not allow our attention to be diverted by amusements, luxuries, or ease, and that all habits and passions must be brought under the strictest discipline.

REASONS FOR SELF-DENIAL

One great reason why we follow certain rigid and so-called peculiar habits is because we are determined to win life's race. In our dress we do not follow the customs of the world in burdening ourselves down with jewellery and cosmetics. And why do we not believe in dancing? The simplest answer is: "I am running to win." The dances of today certainly will not fit an individual to win.

Our refusal to sing the popular songs of today is due to the fact that we are running to win. Can I idolize rock and roll and other cheap and shallow types of music and still expect my mind to stay on the race? My young friends, we can never rock and roll our way into heaven.

We can settle the question of the kind of pictures we look at by asking ourselves, Can I honestly enjoy the pictures of Hollywood, whether they come over my television set or on the screen of the local theatre, and at the same time keep my mind and heart on the crown that is imperishable?

We do not smoke or drink or eat certain foods because they will affect our minds and our bodies adversely. They will weaken our physical, mental, and spiritual powers, and thus undermine our ability to run the race of life triumphantly.

The question of marrying outside the faith can be settled also with the inquiry, "Am I running to win?" It is a dangerous thing to form a worldly alliance by marrying outside of the faith. When a professed

Christian marries one who does not love the Lord, he thereby indicates that he is choosing his life companion in preference to Jesus. His alliance with heaven is jeopardized, and personal salvation is in danger.

Single-heartedness of purpose will always characterize the Christian who is running the race for eternal life. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the

pioneer and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God." Heb. 12:1, 2, R.S.V.

We must look to Jesus, our perfect pattern, who was able to win and who is now seated at the right hand of the Father. The race is almost over. We are nearing the finish line. Let us not take our eyes even for a moment off the goal. Jesus is standing there with your imperishable crown. Run to win. —*Review and Herald*.



THE RUNAWAY COAL CAR

D. A. DELAFIELD

I WAS driving south with a minister friend past the Harrisburg, Pennsylvania, railroad yards when my companion said, "These are the biggest railroad yards in the world outside of Chicago." I was not surprised, for the huge yards stretched miles in length.

"I am reminded of a coal car," he said, "that became detached from a long train up in the mountains. There was no way of stopping the heavily loaded car. At first it moved slowly. Twenty men tried to hold it back. They thought that they would halt it, but no, down, down the hill it rolled, gathering momentum all the time. By the time it reached the valley it was doing ninety miles an hour. The 'maverick' car passed through four villages. Finally it crashed into a train of empties, telescoping one car after another. Miraculously, no one was hurt, no one was killed."

Driving through Chester, Pennsylvania, a few weeks earlier, I learned about a driverless automobile that ran wild in the downtown section on a Friday night. Seated in the front seat was a terrified woman passenger seventy-two years old. She had gotten into the front seat of the stopped automobile and had deposited a package of groceries on the floor while the driver was out making a

call. The motor was running, and the groceries pressed against the accelerator. The hydraulic lever was in the "drive" position, and the car started off.

It tore downhill, side-swiping two parked cars, and slammed into the rear of a southbound automobile. Then it careened and headed straight for a group of gospel singers who were carrying on a meeting in front of the post office. They scattered like frightened mice. A \$450 accordion, a \$150 guitar, and a \$250 amplifier were crushed before the automobile crashed against the post office wall. At the hospital the passenger was treated for shock, but suffered no injuries. You see when a car runs wild it can do a lot of damage.

People can be like runaway cars and do much harm in life unless they have a pilot. The people who go farthest and the ones who avoid the crack-ups are the people who stop and think before they begin their journey. They plan their route and make provision for emergencies. They have Christ as their pilot.

You can make a big noise and still be hollow inside. So be solid. Think. Use your head. Plan your work. Work your plan. Don't be a runaway. —*Review and Herald*.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 8, August 24, 1957

MEEKNESS AND HUMILITY

WHETHER in their Biblical setting or in our common English usage, meekness and humility are closely associated. The believer is exhorted to "put on . . . humbleness of mind, meekness," et cetera (Col. 3: 12). Paul beseeches the saints to walk "with all lowliness [humility] and meekness." Eph. 4:2.

In Zephaniah 3:11, 12, describing the great day of Jerusalem's deliverance, the Septuagint uses some interesting comparisons: "In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself. . . . And I will leave in thee a meek and lowly people."

If God so repeatedly stresses His desire for meekness and humility in men, there obviously is something wrong with the prevalent idea that our English words "meek," "humble," "lowly," imply a certain weakness or childishness. The fact is that the Greek noun for "meekness" is not easily translated into English by any other word.

Those who can consult Trench's *Synonyms of the New Testament* will find immense help in paragraph 42, where the point is made that Christianity came into a world where humility seldom stood for anything "which is so grovelling, slavish, and mean-spirited." By contrast "the work for which Christ's Gospel came into the world was no less than to put down the mighty from their seat, and to exalt the humble and meek."—*Ibid.* Compare Luke 1:52. The heathen virtue was pride, and this Christianity dethroned by the humility of its Master. That is the basic warfare which Christianity always wages against the proud, worldly spirit.

Jesus claimed a meek disposition:

"I am meek and lowly in heart." Matt. 11:29. He exalted it as a kingdom-of-God characteristic in His third beatitude: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. He declared it to be a quality of the King-Messiah: "Behold, thy King cometh unto thee, meek," et cetera (Matt. 21:5; compare Zech 9:9).

When we put all this over against Paul's inspiring statement on the humiliation and exaltation of Christ, there is something strong and majestic about humility: "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. . . . He humbled himself and became obedient unto death. . . . Therefore God has highly exalted Him and bestowed on Him the name which is above every name." Phil. 2:6-9, R.S.V.

"AN INWROUGHT GRACE"

Too often we think that meekness and humility are virtues chiefly



FOR SUCH A TIME AND SUCH A PLACE

"I do hope that the Seventh-day Adventists will be able to establish a hospital in Delhi and I will do all I can to aid them," stated India's charming and capable lady health minister. Surely, the "right arm" that keeps the doors open—the medical work—is for such a time as this and for such a place as New Delhi. Give liberally this coming thirteenth Sabbath.

—Dunbar Smith, M.D.



evident in conduct between men. Trench, commenting on the Greek word rendered "meekness" (*proates*) says it "is not in a man's outward behaviour only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather is it an inwrought grace of the soul; and the exercises of it are first and chiefly towards God (Matt. xi. 29; James i. 21)."—*Ibid.*

This inwrought grace is the result of the new creation in Christ Jesus. "The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. . . . The vain customs and fashions of the world are laid aside. Christians will seek not the 'outward adorning,' but 'the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.'"—*Steps to Christ* (Pocket ed.), pp. 58, 59.

When that complete dethronement of the worldly spirit takes place, a man does not ask: "Who is the greatest in the kingdom of heaven?" (Matt. 18:1). He does not evaluate life in the terms of what he can get out of it, but rather in relation to what he can do and give. For him there is but one all-consuming interest—"Christ the power of God, and the wisdom of God." 1 Cor. 1:24. He has learned that before Christ's greatness, we are all small.

It is interesting to tabulate our Lord's own teachings on humility, using only the best-known instances.

1. How Humility Is Revealed

- a. By meekness and lowliness of spirit (Matt. 5:3, 5).
- b. By cultivating childlike trust (Matt. 18:4).
- c. By accepting divine discipline (1 Peter 5, 6).
- d. By readiness to serve all men (Mark 9:35; John 13:13-16).
- e. By acknowledging our unworthiness (Luke 7:6, 7; 17:10).
- f. By admitting the poor to our fellowship (Luke 14:12-14).
- g. By taking the lowly position (Luke 14:10).
- h. By lack of resentment when reproved by the Lord (Matt. 15:27).

2. The Results of Humility

- a. To the poor in spirit "belongs the Kingdom of heaven" (Matt. 5:3, Weymouth).
- b. The meek shall inherit the earth (Matt. 5:5).
- c. The humble shall be exalted (Luke 14:11).
- d. The humble become great before God and men (Luke 18:14).
- e. The favour of Christ is with the humble (Matt. 8:8-13).

3. Christ's Own Example

- a. He sat at table with publicans (Matt. 9:10).
- b. He came to minister to all men (Luke 22:27).
- c. He washed the disciples' feet (John 13:13-16).
- d. He had no place to lay His head (Luke 9:58).
- e. His spirit was always meek and lowly (Matt. 11:29).
- f. He was meek and silent under judicial attack (Matt. 27:12, 14).

HUMILITY THE HIGH ROAD TO VICTORY

In view of all this, and of the apostolic emphasis on "the meekness and gentleness of Christ" (2 Cor. 10:1), we might well ask: Did Jesus think meanly of Himself? Does a Christian have to be servile and cringing because he is a follower of the meek and lowly Jesus?

It is not possible to imagine servility in the One who said: "All things are delivered unto Me of My Father" (Matt. 11:27); "I have overcome the world" (John 16:33); "To this end [to be a king] was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. If Jesus despised Himself, how could He so confidently ask: "Which of you convinceth Me of sin?" John 8:46.

Nowhere do we read that Jesus ever confessed to sin, because there was none in Him. Yet this consciousness of victory over the sins that make ordinary mortals despise themselves, was ever associated with humble dependence upon His Father: "The Son can do nothing of Himself." John 5:19.

That the humble believer in the merits of Christ's atonement should

be conscious also of victory is clear from 1 John 5:4: "For whatsoever is born of God overcometh the world. . . . Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "He [Jesus] knew that the life of His trusting disciples would be like His, a series of uninterrupted victories."—*The Desire of Ages* (1940), p. 679 (Miss. ed. 670).

The life of victory coupled with humility is seen in James 4:6: "God resisteth the proud, but giveth grace unto the humble." There is something about the saving grace of God that humbles a man without degrading him, and then exalts him without inflating him. Augustine said: "It was pride that changed angels into devils; it is humility that makes men as angels."—*Review and Herald*.



Sabbath School Lesson Help

For Lesson 9, August 31, 1957

REVERENCE AND WORSHIP

OUR word *worship* is an abbreviation of *worship*, which was honour, or adoration, rendered to God. In the New Testament the most frequent word rendered "worship" is derived from *pros*, meaning "toward," and *kuneo*, "to kiss."

This word "worship" is used as an act of reverence (a) *to God*, as in Matthew 4:10: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve"; (b) *to Christ*, as in John 9:38: "Lord, I believe. And he worshipped Him"; (c) *to the dragon*, and to the beast as his medium, as in Revelation 13:4: "And they worshipped the dragon . . . and they worshipped the beast"; (d) *to demons*, as in Revelation 9:20: "That they should not worship devils, and idols."

Reverence, for the purpose of this lesson, may be termed the attitude, and feeling, of man before God. When he senses the magnitude of all that God stands for, he feels ashamed of self, filled with reverential fear.

The worship of God is not defined in detail in the Scriptures, but the attitudes of worshippers and the constituent parts of worship are clearly and repeatedly illustrated.

When Moses realized that the flaming desert bush had brought him into the presence of "the angel of the Lord," and when God spoke to him there, he was ready to bare his feet on holy ground, to bow his head, and

to hide his face, probably in prostration, and to cry to the Almighty: "Who am I?" All this was worship based on a consciousness of an almighty, eternal, holy God before whom man should bow in reverence. (Ex. 3:2-11.)

The exalted character of God, whose holiness (1 Peter 1:15, 16) and power (Rev. 1:8) are in themselves sufficient to command man's reverence (see *Early Writings*, p. 122), is acknowledged in heaven. "Holy and reverend is His name," the psalmist declares. Angels, when they speak that name, veil their faces. With what reverence, then, should we who are fallen and sinful, take it upon our lips!"—*Prophets and Kings*, p. 49. This kind of reverence is a sign of strength.

Reverence is more than outward deportment. Although we may come boldly to the throne of grace in the name of Jesus, "we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior."—*Patriarchs and Prophets*, p. 252. It is therefore apt to ask if in our public prayers and in our preaching we use the language, as well as the attitudes, of reverential worship? Do our language and deportment in

KNOW YOUR SABBATH SCHOOL (Part II).

The Duties of the Sabbath School Secretary:

In this work the assistant secretary will co-operate.

1. Render a report each Sabbath, emphasizing progress and features of interest.
2. Distribute supplies and teaching material.
3. Mark record card of the officers' class.
4. Check class record cards and supply omissions and record offerings.
5. Transfer the names of all class members on to new cards each quarter.
6. Keep track of Sabbath school membership and attendance.
7. Keep an accurate account of all offerings, recording 12 Sabbaths, birthdays, thirteenth Sabbath, investment, and expense offerings separately.
8. Give the church treasurer all the Sabbath school money promptly at the close of the Sabbath school each Sabbath and secure a receipt which is to be pasted in the report book.
9. Request the free supplies from mission office. Order through the church missionary secretary supplies that must be paid for and as requested by the Sabbath school council.
10. Keep the minutes of the Sabbath school council.
11. Keep the records of the Sabbath school up to date.
12. Compile complete and accurate quarterly reports on time sending them promptly to the Sabbath School Department secretary of the Local Section.
13. Render quarterly and yearly reports to the church business meeting.
14. Preserve all records for successors.
15. Acquaint assistant secretaries with the work, using them in carrying out the above duties.

God's holy house, and everywhere on God's holy Sabbath, indicate an awareness of God's holy presence? (See the *Lesson Quarterly*, questions 6, 7.) These things are of great importance in training our children, as well as in our own spiritual experience and witness.

KNEEING BEFORE GOD

The reverent gestures of worship are worth noting. Praise, for example, is an important part of worship, as also is prayer. In general, we see in the Bible that praise is offered standing, while prayer is offered kneeling, or bowing, or prostrate, with a few instances of standing on special occasions. "Abraham fell on his face" (Gen. 17:3); "Joshua fell on his face to the earth, and did worship." Joshua 5:14. Compare 2 Chronicles 20:18; Ezra 10:1. Our Lord fre-

quently prayed in prostration (Matt. 26:39; Mark 14:35), and the four and twenty elders worshipped God "upon their faces" (Rev. 11:16; 19:4).

Bowing the knee in prayer is seen in Psalm 95:6; Isaiah 45:23; Romans 14:11; and the ultimate universal confession of Christ is on bended knee (Phil. 2:9-11). "Both in public and in private worship, it is our privilege to bow on our knees before the Lord when we offer our petitions to Him."—*Gospel Workers*, p. 178.

A notable instance of reverent standing in prayer is Solomon's dedicatory prayer, where he "stood . . . before the Lord," but at some point he must also have knelt, for we

read: "When Solomon had made an end of praying . . . , he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven." 1 Kings 8:22, 54.

We can, of course, worship God anywhere, in any attitude, where the normal kneeling, bowing, or standing are not possible. The prayers and praises of those chained in dungeons (Heb. 11:35-37) or caught in the whirl of our city streets may be as reverent and acceptable as those offered on bended knee in church or home.

The third section of our lesson outline states that God's presence hallows times and places. Because of this, Bethel's rocky hill became to Jacob "the house of God, and . . . the gate of heaven." Gen. 28:17. That did not, however, make Bethel a shrine to which men should go in the future to find God. He revealed Himself there because the destiny of a human being required it.

God is not confined to "temples made with hands." Acts 17:24. He can as well reveal Himself to praying and singing saints in a prison dungeon at midnight (Acts 16:24-27), to faithful souls in the martyrs' flames (compare Dan. 3:25), to a stalwart prophet in the lions' den (Dan. 6:22), as to the congregation of His saints in a quiet and beautiful sanctuary.

The dominant thought here is that the divine presence is assured wherever earnest men seek after God. "Never feel that Christ is far away. He is always near. His loving presence surrounds you. Seek Him as One who desires to be found of you. He desires you not only to touch His garments, but to walk with Him in constant communion."—*The Ministry of Healing*, p. 85. Compare Matthew 18:20.

The late A. T. Pierson wrote this on "Reverence": "There are sacred things—things to be treated with respect or even reverence. Never treat an old man with disrespect; honour grey hairs. Touch with careless hand no sacred thing; God's name and word, God's day and house—let them be put upon a high throne in your

SACRIFICE FOR THIRTEENTH SABBATH

mind and heart. The spirit that disregards hallowed things and draws no line between the holy and the common comes very near to the spirit of the scorner, whose seat is in the gate of hell."—*Seed Thoughts*, p. 287.

It would be helpful to read here *Education*, pages 240-245, on "Department." This chapter deals with courtesy, etiquette in its real as well as in its over-estimated sense, consideration for others, and true reverence.—*Review and Herald*.

TEST AND BE TESTED

(Continued from p. 10.)

Him speaking one word of accusation, of fault-finding, or of impatience."—*The Ministry of Healing*, p. 489. Certainly, we should not take more liberties than Christ did in His association with the disciples and other people of His day.

Sometimes we succumb to the pressure of our heavy responsibilities, and we make snap judgments of our neighbours and our associates. Our tempers flare, and we become infuriated at the least provocation. We

SOUTHERN ASIA DIVISION

**Calendar of
Special Days and
Offerings
1957**

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



AS I JOURNEY

CATHERINE A. RITCHIE

Forever and ever Thou art my Guide,
Only in Thee, Lord, dare I abide.
My footsteps unsteady and wavering
are;
The way to the kingdom is rugged
and far.

From day unto day, my eyes look
above,
Seeking for signs of Thine infinite
love;
Fresh showers of glory descend to
impart
The grace that is needed to strengthen
my heart.

My faith will increase each step I
ascend.
Vict'ry will come, with Thee as my
Friend.
Then bountiful praises I'll constantly
bring
To lay at Thy feet, my Master and
King.



are lost in the realm of human tendencies where Satan is the commander-in-chief. Such human tendencies in control of our lives renders us fully unqualified to examine the problems that confront us. In such a condition, it is not wise, it is not safe to pass our judgment on anything.

"Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to conduct of life, are not in all respects the same. . . . The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing."—*The Ministry of Healing*, p. 483.

Quite often we may be judged by our associates, we may be falsely accused as Joseph was and immediately our carnal nature demands that we retaliate.

"Do not retaliate. So far as you can do so, remove all cause for mis-

apprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principles, to conciliate others. . . . If impatient words are spoken to you, never reply in the same spirit. Remember that 'A soft answer turneth away wrath.' And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serves only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away.

"Under a storm of stinging, fault-finding words, keep the mind stayed upon the Word of God. Let mind and heart be stored with God's promises. If you are ill treated or wrongly accused, instead of returning an angry answer, repeat to yourself the precious promises:

"Be not overcome of evil, but overcome evil with good." "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noon day."—*The Ministry of Healing*, p. 486.

Southern Asia Tidings

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

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ARE YOUR CHURCH DOORS OPEN EVERY SUNDAY EVENING?

O. O. MATTISON

I AM directing this question to you whether evangelist, pastor, church elder, or congregation. Naturally, I would not ask if your church doors are open on Sabbath because I am confident that all of you are careful to have your church in readiness and a good programme in operation each Sabbath of the year. But the majority of the Christian world are in the habit of attending church on Sunday. Therefore, you should keep your church doors open, your church well lighted, and a "welcome" sign inviting all who desire Christian fellowship to come in and worship with you. Keeping your church doors open on Sunday will also give you a wonderful opportunity to invite your next-door neighbours or the man on the street to come and join you in worship.

About a year ago the Division committee passed a recommendation that all churches hold Sunday-night meetings every week of the year. I am wondering how many of you have taken that recommendation seriously and are endeavouring to put it into operation. It will call for wise planning by the church leaders, and full co-operation by the members of the church. The minister or elder should have a soul-stirring message well prepared. The subject to be presented should certainly be a Christ-centred message, weaving into its fabric one of our vital truths. If this is followed systematically it would present to those who are attending fifty-two Adventist sermons, which is almost double that of the average evangelistic effort that is held. We are admonished to let our light so shine that men may see our good works and glorify our Father which is in heaven. I know of no better way for a church to let its light shine than to have its doors open every Sunday evening.

This programme should not take

the place of our Division evangelistic programme but with wise planning both can be, and should be, carried on very successfully. Give it thought, brethren, and present it to the members of your church. You will be surprised how heartily they will respond and co-operate in putting such a programme into practice. It will bring joy to your hearts, inspiration to your church, additional members to your congregation, and you will see souls saved in the kingdom of God.

May the Lord bless each of you as you resolve and plan to keep your church doors open and your church well lighted every Sunday evening.

Miscellany

● WE welcome a number of overseas personnel who have arrived to take up service in various parts of the Division. Pastor and Mrs. J. F. Ashlock have returned to Poona where Pastor Ashlock is the Division MV and Ministerial secretary. Mr. N. R. Fouts and family have arrived in Karachi, and Pastor E. R. Reynolds and family have returned to West Pakistan to connect with the school in Chuharkana. Mr. E. R. Hutchinson and family are new arrivals in our Division and will be located at the Pakistan Union High School. Dr. and Mrs. L. H. Rhymes have arrived at the Karachi Hospital. Pastor F. C. Wyman and family have returned to Burma, and Miss Laurice Kafrouni is temporarily relieving at the Rangoon Hospital.

● PASTOR S. P. Vitrano conducted the Week of Prayer at Spicer Memorial College, after which he returned to Delhi and then proceeded on furlough with his family.

● THE Marathi young people in Salisbury Park greatly appreciated the Week of Prayer held by Pastor M. D. Moses.

● BROTHER A. M. Job, principal of the E. D. Thomas Memorial High School, reports a baptismal class of twenty-four at the end of the MV Week of Prayer held by Pastor C. Moses.

● DURING the month of June, ten students of the Voice of Prophecy

MEET OUR WORKERS



Miss Emma Lehmann joined the staff of our old Battleford Academy (Canada) in 1926 and served there for three years before going to Walla Walla College where she took her B.A. degree. Then she spent some happy years heading up our Junior High school in Winnipeg, Manitoba.

In 1937 Miss Lehmann accepted a call to head up the work in the Middle School in Rangoon, Burma, but she had to flee from there early in 1942 because of Japanese bombings, and after waiting in Poona for about three months she returned to her own country. Home in Canada for five years she continued to serve the Lord during that time as Bible instructor in Nova Scotia and preceptress at Oshawa Missionary College, Ontario.

In 1947 Miss Lehmann returned to Southern Asia where she connected with the Vincent Hill College. She was preceptress and English teacher there until 1952 when she went home on furlough. On her return to this country in 1953 she served one more school year at Vincent Hill and at the end of 1954 was transferred to the Bangalore Middle School where she taught and did a splendid job looking after the girls. She has been there two and a half years and has now returned to the States for medical care. We trust the Lord will see fit to heal her so that she may continue her faithful service for Him.

English Bible Correspondence School were baptized and 191 requested baptism.

● THE Northwestern India Union reports that during the first five months of this year their colporteur sales were Rs. 6,000 above the corresponding period in 1956. Their sales for the month of May, amounting to Rs. 15,343.16, are the highest in the history of the publishing department of that union. During this period a large number of student colporteurs greatly contributed to this increase in sales.—C. M. M.