



VOLUME 49

POONA, INDIA, APRIL 1, 1954

NUMBER 7

STUDIES ON THE HOLY SPIRIT—NO. 1

The Ministry of the Holy Spirit

D. W. HUNTER

DURING recent weeks I have travelled a great deal over and through the land of India. One looks down from his plane high above the ground and sees village after village, town after town, and city after city where the message of a soon-coming Saviour has never been preached. Distances of hundreds of miles are filled with villages peopled by those who have never heard an Adventist sermon. The challenge of these unwarned millions lies heavy on my heart. At this time plans are being laid and budgets prepared for a new year. Our needs are many—men, money, methods. But, brethren, I am convinced that none of these is our greatest need. The power for finishing the work in this generation, the power to transform our lives, the agency to warn and win Southern Asia's almost countless millions is what we need.

And we can obtain it! We may have it! Then why delay? Why not avail ourselves of this tremendous power? Let us pray for it, preach about it, and let that power transform us, and through us the world. This power is the infilling of the Holy Spirit.

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise

belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church."—*Testimonies to Ministers*, pp. 174, 175.

"This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness. The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's Holy Word that would

convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth."—*Testimonies to Ministers*, pp. 174, 175.

With these statements in mind and with the challenge of the humanly impossible task of reaching the unsaved in our field let us prayerfully study the ministry of the Holy Spirit. I am convinced that this infilling in our hearts and lives is the only solution to our problem.

THE PROMISE OF THE HOLY SPIRIT

It was night in Jerusalem. The saddest night that heaven and earth had known since the entrance of sin. Angelic hosts realized that their beloved Lord was that very night to be delivered into the hands of His enemies.



The disciples although not fully aware of the mission of Jesus knew that He was to be taken from

their midst. The Saviour had washed His disciples' feet. He had given them the symbols of His broken body and His shed blood. Now He tells them He is to leave them. He pictures the realities of Heaven which He is going to prepare for His own. This, however, does not take the place of Jesus Himself, who has been their constant companion for three and a half years. They seem to realize that their Shepherd is to be killed and the sheep scattered.

It was amid such dark scenes that Jesus assured them that He was not going to leave them alone.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14:16-20.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you." John 16:7-15.

This implies that Christ was the first Comforter. He could be in only one place at a time. But the second Comforter unencumbered with humanity could be with all of God's people all of the time.

"The Holy Spirit is Christ's Representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His Successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be ac-

(Continued on p. 12.)

NORTHEAST INDIA UNION MISSION

President: D. W. Hunter

Secretary-Treasurer: M. S. Prasada Rao

Office Address: Karmatar P. O., Santal Parganas, E. I. Ry.

1954 IS A GOOD UPLIFT YEAR

O. W. LANGE

UPLIFT in the Northeast Union began this year in the Raymond Memorial Training School. It had been suggested by Principal L. N. Hare that the School Uplift field days be the first Sunday and Monday following the Board Meeting at the School. Brother Hare had warned us that Raymond Memorial Training School students were eager to go. Some wanted to leave on Friday afternoon and spend Sabbath with friends or believers on the Tea Gardens so that they would be ready for work early on Sunday morning. So we decided to hold the Uplift rally on Thursday evening, January 28.

Since Pastor R. J. Borrowdale and the writer would be away from the Northeast during the regular Uplift campaign we had been given the privilege of helping the School, and incidentally the task of getting our individual Uplift goals at the time of the School campaign.

On Thursday morning it was necessary to take one of the Board members to Cooch Behar to catch the plane for Calcutta, so we decided to make our debut in Uplift before the rally and thus bring fresh experiences to the students. We visited a plywood factory where we

received our first donation cheerfully and also got information concerning leading citizens of the city. We felt impressed to try to see the Secretary to H. H. The Maharaja of Cooch Behar; so we made our way toward the palace. When we approached the building one of the first men we met was a young Indian gentleman who had been on the plane with me to Cooch Behar only a couple of days before. He was very cordial and seemed pleased to see me again. When I explained our desire for a short interview with His Highness, he said he would try his best to help us. We prayed silently for blessing and guidance. Within a few minutes we were ushered in before the Maharaja. We chatted with him a few minutes and then we presented our Uplift Report. He was pleased to respond with Rs. 1,000 in cash. We were indeed thankful for the evident answer to our prayers and the good start toward the 1954 Uplift goal.

However, if there was any pride in our hearts for the good success it was speedily taken out when we returned to the Raymond Memorial Training School jeep, which refused to start. After about five minutes of cranking at the side of the palace we were sufficiently humbled and finally it began to run. Since this was the second such experience of the morning we took the vehicle to a garage where we spent the remainder of the day getting the jeep repaired. Once repaired the vehicle did wonderfully throughout the campaign.

The Uplift Rally, though certain to have been a success, received a double boost by the news of our day's work. A goal of Rs. 1,000 was set with a super goal of Rs. 2,000, all this to be raised beyond the Maharaja's gift. Principal Hare had difficulty keeping the students on the earth until Sunday morning when they could begin their work.

Future Uplift goals are assured if Southern Asia Youth all work as Raymond Memorial Training School students worked. Monday night brought most of them home again full of good experiences. Two young ladies had collected over Rs. 150; two lady teachers had Rs. 202; other groups had fifty and sixty rupees—



Here are some of the young ladies who collected Rs. 450 for uplift.

all faces were aglow with enthusiasm. The boys did well too. Even the smaller children had a part. Some who were too small to go away had visited herdsmen near by and had collected Rs 9 and Rs. 7 from them and nearby villagers.

With bated breath we watched the total climb as each group of two or four reported their experiences. Two thousand, two thousand two hundred, two thousand eight hundred, two thousand nine hundred and ninety eight, and then another group came home and over the goal we went with over three thousand rupees from all counts and more money still coming in. Raymond Memorial Training School students and teachers have set the pace for Uplift in 1954. Cheers to them.

The Uplift Motto is "OVER OUR GOAL AND MORE IN '54."

MY IMPRESSIONS ABOUT FALAKATA!

J. JAPAGNANAM

A VERY fine Colporteur institute was conducted in Falakata from February 25 to 28. Eleven students attended. Each one was full of zeal and enthusiasm and eager to go out during their coming vacation. They were keen not only to earn scholarships but to give the last message of warning to the teeming millions in the Northeast Union field.

Those of us who saw Falakata in the early days when Pastor and Mrs. M. G. Champion championed the cause, can truly say that it is now a heaven on earth. The whole estate when illuminated looks like a city set on a hill. I remember on one occasion in the early days when I was sleeping in one of the thatched huts a leopard came and sat near it the whole night and I could not get any sleep. And on another occasion the rains came and the winds blew, and one of the teachers' huts was blown away in the night. And now we have such beautiful buildings! There are eight comfortable workers' quarters, a girls' dormitory, a boys' dormitory, a new principal's bungalow, and a wonderful new school building. Really, Pastor E. R. Streeter, our Division builder, ought to be congratulated for this well-planned estate.

Principal L. N. Hare with his eleven assistants are doing a wonderful work caring for the physical, mental, and spiritual needs of the seventy-five boarders, both boys and girls. Our farm manager, Mr. S.

Jesudass, has also done very acceptable work and we know this by the fruits of his untiring labour. This year they have harvested 525 maunds of paddy and 450 maunds of mustard and are expecting to harvest at least 200 maunds of wheat. The 200 guava plants look so beautiful and nice and some have already started yielding.

If a proper water supply can be provided, I am sure Falakata will not only be able to support itself but will soon be supporting the entire Union.

Let us remember Falakata School in our prayers as the staff and management of this school pledge their devotion to the task that has been set before them.

ARRANGING FOR SABBATH LEAVE

F. UNGER

AS MEN and women accept the truth many of them are faced with the problem of arranging to get Sabbath privileges from their employers. Some have never mentioned it to their superiors, and they face this ordeal with fear and trepidation. They have, however, made up their minds, and they approach the foreman with an "If he doesn't give me Sabbaths off, I'll quit" attitude. The foreman, who is usually looking out for himself, says "No" to the request, and another otherwise good employee is out of a job.

The trouble lies, I believe, in not instructing these people properly. They should not be told that if they cannot arrange for Sabbaths off that they should quit and seek other employment. No firm wants to lose a good employee, and when one quits his job he takes the responsibility on himself for severing connections between himself and his employer. It is better to put the responsibility on the employer. It makes it much easier for a prejudiced foreman to report than an employee has quit than to have to explain why he had to discharge a person who has a good record. It is an accepted fact that the higher one goes in an organization, the more broad-minded and tolerant the executives are. If the case is brought to their attention, they will many times over-rule a foreman.

It would be well for the minister to offer to go with the convert to his immediate superior to make request for Sabbath privileges. It should not be with a belligerent attitude, but with a kind, humble, firm attitude. If the employer says that he cannot grant Sabbath privileges, he should be told kindly that his employee has made up his mind to keep the Sabbath and that he cannot report for work during the Sabbath hours. He

should also be told that since he cannot grant the request, the employee and minister are forced to go to his immediate superior; and if satisfaction is not obtained there, they will go to the manager or owner if necessary.

This method will give the Lord an opportunity to work in the convert's behalf; and if the Lord wants him to continue working, He will work it out. Let us counsel our converts to inform their superiors that they will not be reporting during Sabbath hours in the future, and then leave the responsibility with them. If the decision is against him, then he should proceed as suggested.

I have had two such experiences during the last year; and though the foreman harshly said that nothing could be done, we found the manager had a sympathetic ear, and the converts involved retained their employment, with Sabbath privileges.

Tithe Covenant

(Continued from p. 5.)

treasury. Mrs. P. Samuel had been invited to act as chairman of the programme and she conducted the meeting in an excellent way. The secretary-treasurer of the local mission and the writer spoke on the subject. Several friends were invited for this occasion and the church shed was filled with people. Members, workers, visitors, and friends were all very happy when they saw evidences of the Spirit of the Lord working on the hearts of the people as they brought in their tithes. At the close of the festival the tithes collected amounted to Rs. 400, which was very encouraging, and the members have made up their minds to be more faithful in paying their tithes and offerings to the Lord in the future.

HOW TO RESURRECT THE PRAYER MEETING



ROSE E. BOOSE

“**B**ROTHER Prayer Meeting is dead . . . He died entirely of wicked neglect, by those who professed to love God. Very careful inquiry was made of this matter by expert investigators, and they have turned in a complete report of the case. Many persons will be held guilty of his death.” So a writer stated in a recent issue of the “Review.”

We must all admit that the prayer meeting services need a great deal of careful thought and planning if they are to become the agency for good in the church that God intended. God has given us instruction on the matter of making the prayer meetings interesting and helpful, but too often the instruction is not followed, and failure is seen in making proper plans and managing the mid-week prayer meeting in God's own way.

“The prayer meetings should be the most interesting gatherings that are held, but these are frequently poorly managed. . . . Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer meeting, they will go there to receive it.”—*Testimonies*, Vol. 4, p. 70.

Those who are responsible for the prayer meetings need to ponder these statements, and set about to make the meetings so interesting that they will be “positively attractive.” Then, we are told, the people will come to prayer meeting.

THE ROUTINE PRAYER MEETING

For many years prayer meetings have followed a certain routine. Often little thought is given to this mid-week meeting. If there is no planning, the meeting cannot be made interesting and positively attractive.

We are familiar with the general routine, something after this order—

At attempt is made at singing while people are arriving. Often no one has been assigned responsibility for the music, and a request for a pianist is made from the floor. No songs have been selected.

The prayer season follows. Sad to say, for some years our members have been studiously educated away from heartfelt praying in prayer meetings. And how has that been done? By such suggestions as these: “Now let us be brief, just a number of sentence prayers; let many take part; don't wait and lose precious time.” After this has been said a few sentence prayers will be uttered in obedience to the suggestion, but the spirit of prayer is gone, and no one has reached out after God, nor prayed through to His throne. The spirit of praying in prayer meeting has been effectually killed by the week-by-week admonitions to be brief and briefer.

Then the leader gives a Bible study, or reads some good selections from one of our books, or preaches a sermon, and then are heard the usual lines:



“Now we have a few minutes left (five, or six, or ten as the case may be), but there is time enough for all to speak if you will be brief and to the point. Who will be first? Let us not wait; precious time is lost. Let someone speak for the Lord.” By the time all this has been said, the desire to praise God is gone. Perhaps if the people had been permitted to meditate in silence before God, they would have received a great blessing. Their testimony need not have been urged from their lips.

To praise God is the purpose of the prayer meeting testimony, not to give a dissertation on the message already presented by the leader. The heart must be happy and glad in order to praise the Lord publicly,

give expression to one's love for Him, and share our hopes and purposes in life. But if the inner joy is stifled by admonitions that check every impulse of response, there can be no praise from the heart and lips.

MAKING THE PRAYER SERVICE ATTRACTIVE

How can the praise service be made attractive? One plan that has been demonstrated as a great success is to have the praise service during the song service or at its close. Both are designed as a means of praising God. Select songs that are alive and full of praise. Suggest that while the next song is being sung those whose hearts respond to God's love stand. While the song is finished let two or three speak, and then resume singing. Others will stand, and in the spirit of singing there will be a real praise service.

In one prayer meeting the writer heard the pastor suggest, as he announced the opening hymn, that those who wanted to speak in praise to God remain standing after the singing. In a few minutes fifteen or twenty had spoken, and all were edified.

To vary the programme let the prayer season come at the close of the service, and the people will go to their homes with the benediction of earnest praying in their hearts.

“What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigour from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things.”—*Testimonies*, Vol. 2, p. 578.

There is nothing that so effectually kills the spirit of prayer and praise as the endless admonition to be brief

(Continued on p. 9.)

SOUTH INDIA UNION MISSION*President: O. O. Mattison**Secretary: I. K. Moses**Treasurer: D. O. Calkins**Office Address: 9 Cunningham Road, Bangalore***DR. AND MRS. BARNES'
VISIT TO THE GIFFARD
MISSION HOSPITAL, NUZVID**

FOR some months we had been looking forward to the visit of Dr. Roger W. Barnes, Professor of Urology at our own medical school, the College of Medical Evangelists.

Patients requiring specialized operations were advised of the date. By air mail consultation with Dr. Barnes, a programme of lectures was planned for interested doctors in this area. Notices were sent out to the nearby medical societies and hospitals.

On the morning of February 19 Dr. and Mrs. Barnes, accompanied by Dr. George Nelson, arrived in Nuzvid. Dr. Barnes began seeing patients almost at once and in the afternoon operated on one case that had been in the hospital waiting for surgery by him.

Dr. Barnes spoke twice on Sabbath. At the church service he recounted several experiences in which he had narrowly escaped death and told of his thoughts after each occasion. "Suppose I had died. Would I have been ready?" He urged each one to so live that they might be prepared at any time should death come to them unexpectedly.

At the evening Missionary Volunteer meeting Dr. and Mrs. Barnes told of the work going on at various places they had visited and of interesting experiences thus far in their trip.

Sunday, Monday, Tuesday, and Wednesday were taken up by consultations, lectures, and operations. Altogether forty-two visiting doctors came to listen to Dr. Barnes or to watch him operate on a variety of cases.

Wednesday evening at the invitation of the Bezwada Medical Association, Dr. Barnes addressed the members of that society (about seventy doctors) and showed two medical motion pictures he had brought with him.

Early Thursday morning the doctor and Mrs. Barnes departed for Calcutta.

Dr. Barnes' visit has been something of a medical event in this section; for it is not often that a professor of a medical school visits in this area.

Spiritually his visit has also been a blessing in helping us to realize anew the unity and common purpose of Advent believers all around the world. Whether it be in the great cities of Southern California, the high Andes of South America, the age-old cities of the Middle-East, or the villages of India, all desire to see the work finished quickly and to be personally prepared for His coming.

—ANON.

**THADIYOOR EFFORT NEWS**

A. D. JACKSON

THE Thadiyoor effort was one of the many village efforts conducted in the Kerala Mission in 1953. Thadiyoor is a small village about ten miles east of Kumbanad, Travancore. An interest had been created there by one of our lay-preachers, C. C. Chacko, a member of the Vennikulam church, and this prepared the way for our effort.

By God's guidance Pastor O. O. Mattison inaugurated this effort on October 19, 1953. The meetings were then continued by the writer with the help of Brother C. D. John. Bible truths were presented in an orderly manner to the people who eagerly

attended each meeting. This locality is a Christian centre and many different sects worship here. Some of them were hostile in their attitude toward Seventh-day Adventists. They usually address us as the "Sabbathukar," which means the Sabbath people, or the cursed people—because the word "Sabbath" sounds in our vernacular like the word "sapam" which means curse.

We prayed to God earnestly to help us overcome the opposition we were receiving from several places. We have the faith to believe that God did answer our prayers for by His grace some honest-hearted souls responded to the truth. As a result nineteen precious souls were baptized at Pathanamthitta, by Pastor C. Moses, the Union Voice of Prophecy secretary, on December 26, 1953. The accompanying picture will show the souls who have chosen to affiliate themselves with the remnant church at this time.

Thank God we have a lively Sabbath school there now with thirty-five members in attendance. We humbly request the "TIDINGS" family to remember this new Sabbath school in their daily supplications to God.

**TITHE COVENANT
PROGRAMME AT
MAMILLAPALLI**

B. S. MOSES

WITH the consent of the Mamillapalli church, the Tithe Covenant Day was postponed to January 31, 1954, and definite plan was laid to make it a special festival day.

The festival day arrived for the gathering of tithes and soon paddy, in gunny bags and baskets, was being brought into the meeting place. Brother and Sister Premaiah took the initiative in promoting God's plan of tithing and constantly reminded the members to be loyal and faithful in bringing their tithes to the Lord's

(Continued on p. 3.)



LIFE'S MISSION

ARTHUR J. ESCOBAR



WE SELDOM think of Paul as a humble tent-maker, but we do think of him as the great apostle to the Gentiles. His vocation was not an end in itself but a means to the great end that dominated his life. Paul's deep passion for the souls of men, which flowed from his own experience in spiritual things, gave him a real sense of mission. After his conversion on the Damascus road this all-consuming purpose influenced his entire life. It became increasingly clear to Paul that whatever his vocation, or trade, might be, that vocation must be made a servant for the accomplishment of his great mission in life.

Here is where many young Christians are confused—they confuse vocation with mission. They often fail to realize that a chosen vocation is only a means whereby the great mission of life may be carried out. This divine mission, which is divinely implanted in the human heart at conversion, is clearly stated in Scripture, and should never be confused with vocation.

"For it is God who is at work within you, giving you the will and the power to achieve His purpose." Phil. 2:13, *Phillips*.

"And my present life is not that of the old 'I,' but the living Christ within me. The bodily life I now live, I live believing in the Son of God, who loved me and sacrificed Himself for me." Gal. 2:20, *Phillips*.

Is this the mission of your life—to permit Christ to live in your life? Then, let every vocational duty be done unto God. Let each duty contribute to the total expression of your spiritual mission. What an elevated view of vocation Christ gives His young friends!

How different is the mission of the worldly-minded youth. His great mission is to gratify self and to seek material gain. He chooses a vocation that will bring him wealth. He looks with disdain upon the jobs or professions that pay little in material wealth. What selfishness!

What is your mission? Is it to acquire wealth and material gain or to lead others to a saving knowledge of Jesus Christ? May the Lord deliver us from the selfish mission.

One cannot read the life of Dwight L. Moody without feeling the intense passion that urged him on in his evangelistic mission. Early he realized a sense of divine mission while selling shoes in a shoe store. His mission was not the selling of shoes. He sold shoes to make a living. Thus he used his vocation as a means toward the salvation of souls.

William Carey, the great missionary to India, was a shoe cobbler by trade but a missionary pioneer by divine mission.

Young friend, does your heart burn with this same sense of divine mission? However keen that sense of mission may be, God may not be calling you to full-time service as an evangelist or a pastor or to any other phase of denominational work. He may be calling you to tent-making or shoe-selling or cobbling. Whatever the vocational calling may be, let it contribute to the fulfilment of this divine call.

Now, how can I know what vocation God would have me choose? Perhaps a few suggestions may prove to be helpful.

First, I must seek divine guidance. This is of the greatest importance, because God has a plan for each life. By communion with Him I may learn of His plan for my life.

Having put my problem into the hands of One who cannot err, I must acquaint myself with various vocations and professions. What do they offer me? Books and people are the sources for my information. Personal interviews with successful people, hours spent with biographies—thus I become acquainted with the vocations of life.

What vocations interest me most? What preparation is necessary? How many years of special training

are required? These are important considerations.

What are my abilities? Am I fitted with the ability for the vocation in which I am most interested? How many have been disappointed by over-estimating their abilities, although most of us under-estimate our abilities. Our parents, our teachers, our pastor, and the family physician can all help us to know our abilities. Their counsel is helpful, for they have watched our development. Vocational guidance tests offered by schools are helpful also.

Having surveyed the vocations, my interests, and my abilities, I am ready to make a decision. Sensing that God has a place for me, and under the leading of the Holy Spirit, I follow the conviction that has been in the process of formation.

May we all know God's will for our lives, and choose accordingly.



MEDICAL WORK IN BAROTSELAND

F. G. THOMAS

Director, Liumba Hill Mission

A FEW years ago we opened a dispensary at our Liumba Hill Mission here in far-away Barotsealand. The first few months the nurse was there she used to take her phonograph with her when she went to visit in the villages, since no one came to the dispensary. This device was to attract the superstitious people from their hiding places, because they would scatter as soon as they saw her coming. As they gathered around her, she would offer the sick ones treatment. This was often refused.

Slowly the barriers of fear and superstition have been broken down. until today the nurse is kept busy from morning to night. However, a dispensary with one nurse was unable to accomplish all the work, so it was decided to build a hospital twelve miles from Liumba Hill, at a place called Yuka. I have been busy building at Yuka for the past year and a half. It is hard for most people to visualize what such an undertaking means with the nearest railway station five hundred miles away. Supplies take up to three months to reach us. But now a doctor's house is almost complete. A large and spacious administration building has been erected. Because the local inhabitants have never seen such large

or beautiful buildings, the news of the hospital has spread far and wide, even to the paramount chief's court. Some of his special advisers have been to see our buildings and have been impressed.

It is estimated that 90 per cent of the people have syphilis. We wish you could see how crippled, blind, and emaciated they are. Some are unable to utter a sound in their throats as a result of this terrible disease. We wish you could see the babies whose eyes have been ruined

as a result of flies, and the lepers who exist in the villages, without hope of help. We wish you could see the burns, the ulcers, the lacerations, and the broken bones. At present these people are living and dying with their diseases. More than that, they are dying without the hope of the glad resurrection morn.

We invite our people to pray that the Yuka Mission Hospital may be instrumental in saving many of these dear men and women to the glory of God.

seen for twenty-five kilometres. Our neighbours began calling our work the school of the light. We felt that the time had come when we should also let our spiritual light shine. It was thus that about twenty of our young men led out in a sally for God early in December.

Mariano Abesta, one of the loyal Seventh-day Adventist members of our staff and a native of the Buckidnon Province, led us as we spear-headed our programme in a neighbouring barrio. Two by two we went in different directions in an effort to get acquainted and to find out what interest there might be in our message. We found about ten families who were willing to study the Bible. Thus began our work in the barrio of Lurugan. We had permission to hold Sunday night meetings in the local municipal building, and were planning to begin with 20th Century slides the following Sunday night. We were also preparing the people for the coming meetings.

I was told that the only persons I could talk to were a family who had been in Manila and were able to understand English. Brother Abesta introduced me to the man, whom we found playing checkers on the porch of one of the stores in the village. His attitude was cool, and he reluctantly agreed to study the Bible if I wanted to come to his house. After a brief study I left and told him that we would return the next Sabbath afternoon and that I would at that time like to introduce him to some interesting prophecies from the Bible. I then invited him to our coming meetings, and he promised to attend. By the next week his interest had increased, and I lent him the book *Daniel and the Revelation*, with the suggestion that he might like to read the chapter on Daniel 7 before the next week.

The following Sabbath we began our study in the usual manner, but I noted that both he and his wife kept going ahead of me in the study. It was evident that they had read the chapter. In the process of the study I was told they had become so intensely interested in the book that they had read it all through for fear they would not be allowed to keep it another week. I questioned them on parts of the prophecies from Revelation, and it was evident that they had not only read but had studied the whole book in the week's time. They said that that was all they had done. They had read to each

(Continued on p. 15.)

PIONEER WORK AT OUR SOUTH PHILIPPINE COLLEGE

V. L. BARTLETT

IN January 1, 1952, a new truck and a Farmall H tractor were unloaded from the boat in the harbour, bound for the new college to be (Mountain View College) in Buckidnon, Mindanao, Philippine Islands. The rainy season was just past (theoretically), and so we felt no concern as we left the sea and began the 140-kilometre drive through the mountains and the canyons to the school. The journey should have taken us about six hours, but it seemed that the road would never end as we travelled through the darkness. We had planned to arrive by about ten o'clock at night; instead it was almost ten the next day when we finally reached the home of one of our Adventist friends about thirteen kilometres from the new college site.

Rain had fallen, the roads were dangerous, and the bridges were slippery. In our attempt to cross one such bridge our truck had slid off and had come to rest in the axle-deep mud at the edge.

We had planned to proceed immediately to the new college site, but when we arrived we were told that there had been two or three people killed near there recently and that perhaps it would be well if we did not go on. Further, there was no place to sleep, for at that time there were no buildings. These, of course,

are only incidentals in God's programme. We proceeded. By some bargaining we were able to get one of the squatters who had previously sold us his interests to move at once and let us use his "house." The house was a bamboo hut six feet wide and ten feet long, with a grass roof. For the first week we even had the chickens sleeping on the roof as they had been doing all of their lives. These fowls served as the alarm clock about 4 a.m. It was thus that we began our work in Buckidnon. Four of us occupied this small hut for the next few weeks while a more adequate bamboo building was being constructed.

From that time until now our work has been pushing forward. For the first six months we built of bamboo. Our sawmill was installed, and we began operations in July, when we began to build more permanent structures, though still of rough lumber. More boys were accepted for work. The pioneering was in full swing. Peanuts, corn, and rice were being harvested. Food, scarce from the beginning, became more plentiful. Spirits, lagging at times, were buoyed up by the knowledge that the pioneering hardships would not always continue.

By November we had installed a small gasoline generator, and the lights from the new school could be

WEST PAKISTAN UNION MISSION*President: D. S. Johnson**Secretary-Treasurer: N. R. Fouts**Office Address: 32 Mozang Road, Lahore***WEST PAKISTAN
CONSTITUENCY MEETING**

M. O. MANLEY

AT 7:30 on Tuesday evening, February 16, the delegates to the Biennial Meeting of the West Pakistan Union assembled together at Chuharkana School for their first meeting. Pastor K. S. Brown, acting president of the Union while Pastor D. S. Johnson is on furlough, welcomed all who were in attendance. In his opening remarks he brought to the delegates greetings from Pastor Johnson and Pastor C. H. Hamel. Brother Brown then spoke to those assembled on the urgent need of being prepared for the reception of the Holy Spirit. He pointed out that this was the paramount need of every worker and every member. He emphasized the fact that when each believer permitted the Spirit of God to take control of his actions that there would be a mighty awakening for the work of God in Pakistan.

Beginning with Wednesday morning the delegates met together each day at 6:30 a.m. for prayer bands. The morning devotional services began at 7 a.m. At ten-thirty on Wednesday morning the delegates came together in the shamiana which had been erected for the meetings. Pastor Brown called the meeting to order, and then followed the seating of the delegates. As soon as this was completed the secretary-treasurer of the Union, Brother N. R. Fouts, presented the report of the progress made in West Pakistan during the past two years. It was heartening to observe from his good report that four new churches had been raised up during the Biennial period under review and that 176 precious souls had been baptized into the Advent hope during this same time. The membership in the Union now stands at 1,099.

Doctor R. M. Shrewsbury in his survey of the progress of the medical and temperance work brought to our attention the existing need as well as the possibilities in these two phases of opportunity. Before presenting his report he introduced Miss Hallie Thomas who has just recently arrived in Pakistan from the United States

to join the nursing staff of the Karachi Hospital. She told of God's leading in bringing her to this field. Certainly we are thankful for those who come to join us in unselfish service to promote the medical work.

Brother G. F. Hill, in presenting his report of the accomplishments of the Publishing department during the two-year period just closed, brought to our attention that the literature sales in West Pakistan for this time amounted to more than Rs. 81,000. This is a one-hundred per cent increase over the previous two-year period. Brother Hill affirmed

**THE OPPORTUNITY OF
PRAYER**

Hazel Hartwell Simon

Today is your duty to seek Him,
Today is your day to find
The heart of your loving Saviour
Is tender and truly kind.

Each heart has its own appointment,
His time will be yours today;
The ear of the Lord will hearken
To all that in faith you pray.

You may have no weighty problems,
No tangle for Him to free.
Then tell Him your heart's ambitions
And all that you long to be.

Make use of the time He offers.
To waste it is loss, and worse.
Be honoured that He will see you
The King of the universe!

How grossly we underrate it!
How quickly we are enticed
Away from this priceless favour,
The presence of Jesus Christ!

Why let what is less deter you?
Why, blundering, should you
plod

When yours is the chance of angels
To speak to the heart of God?

that the colporteurs were of good courage and that they were determined to continue to increase the good work which they have been doing. Brother J. M. Khan, who has been Brother Hill's assistant in the Publishing department during 1953, related some of the spiritual blessings of the literature ministry.

The report of the Educational department presented by Pastor

H. C. Alexander, that of the Home Missionary department presented by Brother G. F. Hill and the Sabbath School department report rendered by Mrs. F. F. Hill, the acting Sabbath School secretary for the Union, were all encouraging.

One of the many interesting and heartening observations of these meetings was that of seeing so many of our overseas workers who have not been many years in Pakistan doing admirably well in speaking in the language of the country. We were glad to hear Pastor Robert Reynolds give his Thursday morning sermon without the aid of a translator.

The Pakistan workers were very happy that Pastor O. O. Mattison, the president of the South India Union, was able to meet with them for counsel from the time of the opening meeting until Friday morning when it was necessary for him to continue his itinerary. Since he had spent so many years at Chuharkana and in this area, it was a real home-coming for him and pleasure for those here with whom he had formerly worked. His inspirational instruction given to all assembled at the morning devotional meetings and during the evening services was much appreciated.

One of the highlights of the meetings was the inspiring service which followed the Sabbath morning preaching service. This was the taking of the Annual Thank Offering. It was a thrilling experience to see our workers and laymen bringing their gifts of gratitude to God and handing them over to Pastor Brown and Pastor Justin. The thank offering received at this time totalled Rs. 3,147. This, we believe, is the largest Annual Offering ever received in West Pakistan.

As the Sabbath drew towards a close those assembled from all parts of the field and the villages surrounding Chuharkana gathered about the baptismal fount and with joyful hearts witnessed five precious souls receive the sacred rite of baptism as it was conducted by Pastor Hakim Din.

During these Constituency Meetings much time was given to laying constructive plans for the strengthening of the work of God in Pakistan during 1954. Problems which face the brethren here were also carefully considered. We were cheered by the expressed determination of Pastor Brown and his associate workers that greater things should be accomplished for God during the coming year. We believe that they will be.

A special vote of thanks is due Pastor Alexander and his staff for all of their hard work and efforts to care for the physical needs of those of us who attended. Surely they are to be commended.

Mrs. Manley and I greatly enjoyed the privilege which was ours of being present at this gathering and of becoming better acquainted with the work and workers in Pakistan.

I am sure that one of the meetings which was most appreciated was the Thursday morning devotional service conducted by Pastor Mattison. Especially did our national brethren enjoy it because Brother Mattison spoke directly to them in their own language without a translator. The meeting was concluded by a testimony service in which many took part. While these good testimonies were being given Brother Dan H. Hunter from Karachi wrote the following very expressive poem which I feel the readers of the "TIDINGS" will enjoy and which I believe expresses the sentiment of the workers of God in the West Pakistan Union.

*When I gaze upon the faces
Gathered 'neath the open tent—
Rude, uncultured, void of graces,
But with eyes and hearts intent—
Marching onward, yes, and upward,
As the Church of God must do,
Then I feel my heart nigh bursting,
And I love them more—don't you?*

*White or brown or black—what
matter?*

*Jesus died to save them all!
Brands were some, whom Hell would
batter;*

*But they came; they'd heard the call.
Chained by sin; Christ broke the
fetters—*

*Gave them freedom—made them new.
Let us love each other better,
That is just what Christ would do.*

*Soon the meetings will be over—
Soon we'll meet Life's storms and
strife.*

*Paths lie not through fields of
clover—*

*Hard indeed the Christian life!
Go, my brother, fight His battles
Till your burdens you lay down.
Mark—to faithful ones the promise,
"First the Cross and then the Crown."*

How to Resurrect the Prayer Meeting

(Continued from p. 4.)

or the urging of people to speak. Responses should be spontaneous, from the heart, or not at all.

Workers of the West Pakistan Union and visitors attending the Ministerial Association Council.



MINISTERIAL ASSOCIATION COUNCIL IN WEST PAKISTAN

W. H. MCGHEE

APPROXIMATELY fifty workers, including colporteurs, attended an evangelistic council held by the West Pakistan Union Ministerial department at Lahore, February 23, following the biennial constituency meeting at Chuharkana. The writer, newly elected Ministerial department secretary, assisted by evangelist E. Robert Reynolds of Karachi, led in a series of discussions and sermons on (1) entering new territory, (2) adapting the Gospel to the Muslim mind. Mrs. A. E. Rawson of the Voice of Prophecy gave counsel regarding

the Voice of Prophecy work in Pakistan. Responding to Pastor K. S. Brown's appeal the entire group of workers pledged to enrol over 40,000 new students in the Voice of Prophecy during 1954. They also covenanted before God to win at least 300 souls during the year. In a verbal response at the close of the meeting many declared their intention of holding efforts in unentered villages and cities and to work more zealously than ever to win the Muslims of Pakistan. The workers of the local Punjab mission have gone on record to hold two village efforts this spring in unentered villages and two efforts next fall in other villages.

Pray for the work and workers in West Pakistan.

NORTHWESTERN INDIA UNION MISSION

President: A. F. Jessen

Secretary-Treasurer: R. L. Juriansz

Office Address: 16 Club Road, Byculla, Bombay

MORADABAD AREA UPLIFTERS DESERVE "SHABASH"

D. M. RAI

IT WAS the writer's privilege this year again to give Moradabad area uplifters a boost. Long before the date set some of our faithful uplifters had started to work in their respective territories. How encouraging it was to see them do this so willingly. However, the field was properly organized and each lifter assigned a goal to which to strive. Brother Hira Lal was the first to reach his goal.

The united efforts of each faithful

worker really astonished us all when we discovered that the cash collected amounted to Rs. 1,127. We are more than confident that by the end of March we will have Rs. 1,325, the goal set for the Moradabad area.

How fittingly the words of the Spirit of prophecy, "The man who loves God does not measure his work by the eight-hour system," apply to these faithful uplifters for they got up at three o'clock in the morning to get train connections for some distant places and they came back rejoicing bringing their "sheaves" with them, by eight o'clock in the evening. Yes, "The Lord hath done great things for us; whereof we are glad." Ps. 126:3.

EVANGELISTIC
EFFORTS

in the

ZAMBEZI**UNION**

C. A. SHEPHERD

IT HAS been my privilege during the two years my wife and I have been in Africa to conduct several evangelistic efforts both in the large city locations and in the bush country.

For many years our work has made slow progress in Bechuanaland. However, thanks to the work of our Adventist hospital at Kanye through the past fifteen years, much has been done to allay prejudice and open the way for more direct missionary and evangelistic efforts.

I received permission from the resident chief recently to hold an evangelistic effort in a large African location of several thousand people about fourteen miles from our hospital at Kanye. M. M. Webster, president of the newly-formed Bechuanaland African Conference, joined forces with me in this tent effort. The interest and attendance of the people were good from the beginning, but it was not long before opposition developed. In spite of this, however, we went forward to a successful conclusion.

Today there are a beautiful new Seventh-day Adventist church and a medical dispensary in that location. More than 130 converts resulted from the effort and follow-up work by Elder Webster and the workers.

Salisbury is the beautiful capital city of Southern Rhodesia. During the latter part of 1952 the workers and I erected a tent in the African section of this city and conducted meetings. The interest was good, and attendance excellent. The big tent we are using will hold from eight hundred to one thousand people, and on many nights the tent was filled to capacity. The Lord blessed this effort with more than one hundred adult converts.

Many African peoples who make their homes in the city work in

factories and as servants in many homes. For the African under such circumstances to accept the Sabbath often involves the loss of employment.

At this writing we are engaged in conducting another African city effort in Umtali, near the Portuguese East African border. Here we have found the interest of the people exceeding that in any other place we have been thus far in Southern Rhodesia. We hold meetings six nights every week, and the attendance is one thousand to thirteen hundred. Hundreds of pieces of literature in the local language are distributed each week. More than 120 homes are being visited by workers for Bible studies. The Adventist message is new to the people here in Umtali, and we have no church to which the new converts may come when the effort is completed.

One African pastor of another denomination who is attending the meetings came to me and stated that he and his small congregation of

thirty people were so happy to know that there are white people who are keeping and teaching the true seventh-day Sabbath of God. He stated that he had been teaching for a long time that the seventh day is the Sabbath of the Lord, and that he had raised a group of seventh-day keeping African people, not knowing that there existed a world-wide church organization of many other races over the world also keeping the true seventh day. He said the tent meetings had convinced him that he was teaching and leading people in the right direction. It is our fond hope that this pastor will accept the truth.

The opportunities for evangelism and soul winning are boundless in this section of Africa. However, despite the open doors, we find the work hampered by lack of funds. Dark clouds are upon the horizon in this part of the world field, and we will not always have the good opportunities for preaching the truth that we now have.

THE GRACE OF GOD

HARRY W. LOWE

IT IS inadequate to say that "grace is unmerited favour." It savours of the idea current in Old Testament days that when one tyrant conquered another he spared, condescendingly and ostentatiously, when he might have killed. Grace in its New Testament sense is infinitely more than that.

"Grace is an attribute of God exercised toward undeserving human beings."—*Ministry of Healing*, p. 161. An attribute of God can be neither defined nor fully understood. In its larger aspects grace includes every activity of God to save the race. This has led some great students to say that, outside the names of the Godhead, "grace" is the greatest word in the English Bible. Is it inconceivable that a God who is almighty should condescend to do so much for sinners who are so despicable.

This indefinable grace must be experienced as the saving, sustaining, satisfying power of God in the everyday life. Paul twice says that men

"were dead in trespasses and sins," and twice in the same passage, that these lost men were saved by grace, through faith. (Eph. 2:1-8.)

What saves us poor sinners is not a knowledge of doctrine but the redeeming grace that enables us to convert abstract doctrine into winsome, victorious daily life.

Grace is God's hand extended to miserable sinners. Faith is the sinners hand stretched up to clasp the offered hand of God. When grace and faith unite, God gives the sinner strength to obey and conquer. Then "duty becomes a delight, and sacrifice a pleasure."—*Steps to Christ*, p. 63. Grace is sovereign but not irresistible in the sense that men are saved or lost against their own wills. Each man must choose for himself.

"Everything depends upon the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart . . . ; but you can

(Continued on p. 14.)

FIRST FRUITS
of
PRISON EFFORT
in
GOLD COAST

C. S. OKAI

TWO years ago a branch Sabbath school was started among the inmates in the James Fort Prison in Accra, Gold Coast, West Africa. It began in a very small way. Voice of Prophecy students in the prison asked for a visitor to come and teach them about the doctrines of the Bible. This interest grew until a goodly number were attending the meetings.

Interest in these Sabbath afternoon meetings grew rapidly, until more than one hundred persons were attending regularly. Even some prisoners who were confined to their rooms were observed to be lying flat on the floor with their ears to the door in order to hear the music and the lesson study. Two of the prison Sabbath school members were made the leader and the secretary. Each week the prison warden read and approved the minutes of the meeting.

After several meetings these Sabbath school officers, C. H. Avio and C. A. D'Alphoncio and others, asked to be enrolled in a hearers' (baptismal) class, so that they might be taught the doctrines of the church and later be considered for baptism. This class was conducted in the prison on a week-day in addition to the Sabbath afternoon class.

Before being won to the hearers' class, Brother D'Alphoncio had sworn never again to become a Christian in his entire life. These were his reasons for feeling as he did: (1) He felt that he had been falsely accused and imprisoned for three years of penal servitude, and (2) his accusers swore by the Bible falsely, as Christians, and were allowed to go free. Henceforth, he determined never to see a black or a white minister of the gospel again. Nor did he want to hear anything of the Word of God, since he had lost faith in God.

Hearing of this feeling on his part, the brethren, by earnest prayer and pleading, led him to accept a Bible, and gradually helped him to understand the love and patience of God as He seeks the repentance of sinners.

A wonderful transformation came over the life of D'Alphoncio. He soon was serving as the superintendent of the prison branch Sabbath school. Later his sentence was reduced, and early in July of this year (1953) he was released from prison.

He was a suitable candidate for the

baptismal class upon his release, and was baptized into the fellowship of the Accra church. He is now a worker in the new Advent press, which is the West African Union Publishing House.

The story does not end here. Not long ago C. H. Avio, the other prisoner-officer of that branch Sabbath school, was baptized, even behind the prison walls. That branch Sabbath school goes on today, and more souls are being won in that penal institution.



"IN A CLASS

BY THEMSELVES"

Do we as members of the Remnant Church appreciate the gift God has placed in the church? Have you ever sought for any of Mrs. White's books in the secondhand book stores? I have and have often found them "in a class by themselves."

Usually they are priced higher than the average book on the religious shelf. Below are two experiences that I hope may help us to better appreciate the gift of the Spirit of prophecy and to use the writings more and more for they are "in a class by themselves" in instruction and guidance. Carefully note the following testimony from England: "I went into a secondhand book store the other day and found an old copy of 'Patriarchs and Prophets.' It was torn badly, damaged otherwise, with the cover patched with old cloth, and they asked five shillings for it. Other theological books I was able to get for about one shilling. I said: 'That is a pretty tall price for a book in such a bad condition.' The salesman said: 'But look at the writer! Look at the book. That is one of Mrs. E. G. White's books!'"

From California, U. S. A., comes another experience printed in the "Recorder"—the Pacific Conference church paper.

"One of our Glendale members was shopping in a used-book store in San Francisco. He asked for the religious book section, and was directed to a miscellaneous assortment in the back of the store. Seeing no Adventist books, he remarked to the proprietor that he saw none in which he was interested. Being asked what authors he preferred, our brother said, 'Mrs. E. G. White.'"

"'Oh, that's different,' the proprietor replied. 'Her writings are not classed with those back there at all. We have them here in front with the Bibles. They are in a class by themselves.'"

Do you treat them as such? Are they in a class by themselves in your estimation? Are you taking advantage of the many opportunities offered to get these wonderful books into your library?

O. A. Skau

GOD'S BANANAS

The Story of a Faithful Mexican Planter

C. E. MOON

YES, these were God's bananas. For God is owner of all. He made all, He sustains all, and He gives us all we have. "All things come of God. We have nothing that we have not received; and, more than this, we have nothing that has not been purchased for us, by the blood of Christ. Everything we possess comes to us stamped with the cross, bought with the blood that is precious above all estimate, because it is the life of God."—*Thoughts from the Mount of Blessing*, p. 102.

Paul said, in that famous discourse on Mars' Hill, that God is not "worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things." Acts 17:25.

"If you have renounced self, and given yourself to Christ, you are a member of the family of God, and everything in the Father's house is for you."—*Thoughts from the Mount of Blessing*, p. 162.

"No good thing will He withhold from them that walk uprightly."

"Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."—*Ministry of Healing*, p. 481.

In this great movement around the world we find men and women who are faithfully serving the same Lord we do. They are a living testimony to the world that God is true to His promise and that His love for His children is as constant as when He was here upon earth.

The following experience in the life of one of our Mexican members, as related by Emiliano Ponce, will demonstrate this.

Brother X is a faithful steward. He has always paid a faithful tithe to the

Lord. He is the owner of a large banana plantation, forming part of an association of banana planters. In time of banana harvest the fruit is cut in certain areas, subject to the orders received.

One Friday afternoon the treasurer of the Association of Planters came to our brother's home with a telegram advising of the arrival of a banana boat to take on a cargo of two hundred tons of bananas from the different plantations. Our brother had about twenty tons on his place, but the boat was arriving next day (Sabbath) at twelve o'clock. He at once told the treasurer that this order did not affect him, since he had informed the Association that he was an Adventist and therefore would not work on the Sabbath. The treasurer, when he heard this, was very disgusted and told our brother that his twenty tons of fruit would be left to spoil and that the loss would be his own. And at the rate of 375 dollars a ton this would mean a sizable loss for him to bear.

This man also told our brother that the boat would not return for another month and that he would lose the chance of selling at such a good price. He finally said, "Don't be so fanatical, and God will forgive you this once."

Our brother answered that he knew well whom he was serving; for this reason, lose what he might, he would be faithful to God. Although he would only have to oversee the job of handling the bananas over to the boat, he refused to do this, knowing that he would be breaking the Sabbath if he did so. The treasurer left at once without a word. Afterward he criticized and made fun of our brother before the other farmers.

Our brother called his wife and told her what had happened, and they both knelt before God in prayer to plead for strength and help in this

time of need. They reminded Him of His promise to those who return to God His own in tithes and offerings and, relying on His paternal love, placed their case wholly in His hands.

The following morning the banana boat arrived on schedule and carried away the bananas from all the farms except the plantation of our brother. The other farmers ridiculed him because he was losing all his fruit that was ready to ship. And so the Sabbath passed. Our brother and family were happy in their hours spent in Bible study and praise to God, and were without worry.

Sunday morning about seven, without any previous notice, a boat stopped at their place. It was from a company that wanted to buy bananas, but found that all the fruit had been sold the day before. Thus they offered to pay 425 dollars a ton for our brother's bananas, or 50 dollars more than the regular company had paid the day before. Our brother soon had his men out cutting bananas and loading them on the boat.

This is a true story of how God watches over His faithful stewards and sees to it that he loses nothing by serving Him. This brother says that he has had a similar experience before.

The Ministry of the Holy Spirit

(Continued from p. 2.)

cessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*Desire of Ages*, p. 669.

This word Comforter means "Help in time of need." An orphan needs a parent. The sick need a doctor. The perplexed need a counsellor. One in trouble needs a friend. The lonely needs a companion. All of this and more the Holy Spirit, the Divine Comforter, will be to every believing, receptive soul.

In Old Testament days the people experienced the direct leadership of God the Father. Jesus' ministry in human form was for a definite time period of thirty-three and a half years. Just so the dispensation of the third person of the Godhead is from Pentecost to the second advent.

The nature of the Holy Spirit is a mystery. We visualize the form of the Father and Jesus. In trying to place human form on the Holy Spirit we become confused. But form is not the test of personality. There are many personal qualities, actions, and relations attributed to the Holy

(Continued on p. 15.)

ONE OF THE LORD'S "THOUSAND WAYS"

BRUCE M. WICKWIRE

"Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—"The Desire of Ages," p. 330.

THIS wonderful promise was fulfilled recently in the Indonesia Union when our large army of student colporteurs were about to begin their work and then discovered that there were no books. The commercial printers (we are now in the process of establishing our own publishing house in Indonesia) were forced to delay our printing order to give priority to government printing orders. E. A. Brodeur, publishing department secretary of the beautiful tropical island Republic of Indonesia, gives the following account of how the Lord supplied one of His ways at a time when the outlook was so forbidding:

"Early in the year we began to print two books that were to be reserved for student colporteurs during the vacation period between June and September, 1953. Everything was proceeding according to schedule until the Indonesian Army brought an order for thousands of *Army Field Manuals* to the commercial printer who was doing our printing. Naturally our work had to be set aside in order for the printer to comply with such a large military order. We knew that we had a deadline to reach with our books, since many of the books had to be shipped to the very borders of our union.

"Our North Sumatra Training School is about twelve hundred miles from Bandung, Java, our union headquarters, and the North Celebes Training School is fifteen hundred miles in the opposite direction. To reach these schools, a shipment of books must go by ship and truck, taking a period of six weeks in transit.

"Weeks passed, and still our books were not ready. Word finally came from the printer that the books would be ready in three weeks. This was May 4, and our schools would be dismissed on the first day of

June, which meant that our students would lose from three to six weeks while waiting for their books to arrive. What could we do to help the students?

"Needless to say many prayers were offered in this desperate situation. In response to our earnest prayers, God supplied one of His 'thousand ways.' This was brought about through one of the American flying instructors to the Indonesian Air Force. When I approached Captain Cutberth and explained our situation, he promised to do what he could to help. In just a few days we were instructed to pack the books in fifty-pound packages and deliver them to his home. Three days later the books were delivered at our schools. This was only four days before vacation period.

THE PAGES OF TRUTH FLYING

"How wonderful to visualize Seventh-day Adventist literature flying across the tropical skies in an army plane, below and above the equator, to scores of waiting student

colporteurs, who in turn carry the pages of truth to the waiting multitudes of the islands of the southern seas.

"Just three weeks ago the Indonesian Air Force came to our rescue again. We had a shipment of literature that was badly needed in the North Celebes. An Indonesian Army plane flew the literature to the army airfield in the North Celebes, which is more than one thousand miles distant. The pilot delivered our Seventh-day Adventist literature to a Pentecostal mission near the airfield, and the Pentecostal mission workers delivered the literature to our mission headquarters in the area. Thus when there appears to be no way, God provides one of His 'thousand ways.'"

At this time a positive project is on foot to establish a well-equipped publishing house in Indonesia that will produce literature for the eighty million souls of that republic. There is a growing demand for our literature, and we are happy for the many converts now being won to the truth through the printed pages.

VOICE OF PROPHECY (ENGLISH) BROADCASTS HEARD EVERY SUNDAY OVER RADIO CEYLON

Time	Metres	Kcs.	Mcs.	Services
* † 9.00 a.m.	25	11770	11.7	India/Pakistan/Burma
	41	7190	7.1	India/Pakistan/Burma
	49	6006	6.0	Ceylon/South India
	469	640		Ceylon only
11.15 a.m.	16.8			African Continent
† 5.15 p.m.	16.8			Burma/South East Asia
* † 9.30 p.m.	31	9520	9.5	India/Pakistan/Burma
	49	6006	6.0	India/Pakistan/Burma
	61	4870	4.8	Ceylon/South India
	469	640		Ceylon only

All time given is Indian Standard Time.

* West Pakistan time is ONE HOUR EARLIER than Indian Standard Time. Therefore the broadcasts marked * will be heard in West Pakistan at 8.00 a.m., and 8.30 p.m. West Pakistan time.

* † East Pakistan time is HALF AN HOUR LATER than Indian Standard Time. Therefore the broadcasts marked * and † will be heard in East Pakistan at 9.30 a.m., 5.45 p.m., and 10.00 p.m. East Pakistan time.

† Rangoon time is ONE HOUR LATER than Indian Standard Time. Hence the broadcasts marked † will be heard in Rangoon at 10.00 a.m., 6.15 p.m., and 10.30 p.m. Burma time.

**"THEY LOVED NOT
THEIR LIVES
UNTO DEATH"**

BRUCE W. WICKWIRE

STOP! Who are you? What is your business? Let me see your identity papers. Give me your money and your watch. You have not told the truth. We do not believe you. You are not a Christian book salesman. You are a government spy. We will kill you.

These are words by which our brave colporteurs are challenged as they move about Indonesia. Already seven brave publishing men have fallen in battle for Prince Emmanuel in this country.

A recent letter to my office from Brother Pham Thien, publishing department secretary of the Indo-China Mission, gives the following detailed information concerning these seven soldiers of the cross.

Brother Khai leaves his wife and two children. He was captured while giving a canvass in the outskirts of Saigon in 1946. Probably he was killed.

Brother Set leaves his wife. He was caught while going to a place of work in the outskirts of Saigon in 1947. He is probably dead.

Brother Minh leaves a wife and two children. He was captured with Brother Set, and is probably dead.

Brother Quang leaves a wife and two children. He was killed en route home in 1948.

Brother Hoa leaves a wife and two children. He was captured from his home during the night in 1950, and is in all probability dead.

Brother Phai leaves a wife and four children. He was captured while canvassing near Saigon in June, 1953. He is thought to be alive, and we trust for his safe return.

Brother Nguyen Quoc Tan, who was the press foreman, was killed by a hand grenade in 1949. He leaves loved ones.

E. H. Wallace, president of the Indo-china Mission, gives the follow-

ing account of Brother Quang's death. "Tran Ky Quang, working in a village near his parents' home, paid them a visit before returning to headquarters. Travel was impossible except by boat, for the road was closed. Accompanied by his brother-in-law, he set out in a hired boat. Hailed from the shore, they pulled over to give help, only to fall into a bandit trap. Brother Quang was dragged from the boat, robbed, and killed. His brother-in-law hastily drew away and escaped."

THE SPIRIT OF THE REFORMERS

It is impossible to explain the feeling that comes to one during a colporteur institute when it is made known that one or two colporteurs who were present at the last institute have lost their lives in the meantime, and then to see one of the bookmen present rise in the midst of his fellows and hear him in a firm and brave manner request to be placed where one of the missing bookmen laid down his work.

With the spirit of the Reformers lived out in the lives of our devoted workers, the literature ministry of Indo-China, where we have a small well-equipped publishing house, has in post-war years attained the highest production and sales records in the history of our work there.

How impressive and convincing is the fact that the third angel's message has power to establish firm faith in the hearts of men and women of all nations, so that they are willing to defend their faith in Christ at the cost of their lives when necessary. Surely their faith shall be counted unto them for righteousness.

**VICE-PRESIDENT NIXON
PRAISES WORK IN
THAILAND**

R. C. LARSON

*Acting Manager, Bangkok Sanitarium
and Hospital*

VICE-PRESIDENT Richard Nixon commented very favourably on Seventh-day Adventist work in the United States and Thailand during an informal gathering of Americans a few weeks ago while visiting in Bangkok.

Mr. Nixon said that he has been in Loma Linda, the site of our medical school, many times and that he is deeply impressed with the extent of our work there and around the globe.

GREETED BY STAFF MEMBERS

In an informal reception given in his honour last night by the American Association of Thailand, Mr. Nixon and his charming wife were greeted by the American staff members of the Bangkok Sanitarium and Hospital. The visitors were invited to visit our hospital, but had to decline owing to a multitude of other appointments. They commented that they had passed by our location and thought our building beautiful and truly representative of our work in other parts of the world.

As they left the reception booth the Vice-President and his wife again spoke to our group, and, commenting favourably on our work, told us to keep up the good work. Their obvious sincerity left no doubt that their kind words expressed their true feelings.

Those of us who were present experienced a glow of pride that we were a part of this great cause that is so well known for its spiritual, educational, and medical accomplishments. It was a new challenge to us to measure up to the highest standard of attainment in our work so that we may always meet with the divine approval, as well as the approval of those in high places.

The Grace of God

(Continued from p. 10.)

choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure."—*Ibid.*, p. 52.

Salvation is "all of grace," because God could have declined to bother with this troublesome speck of a world. He did not, however, arbitrarily obliterate sinful men, nor did He compel them to obey Him. He gave free choice and free grace to help those who chose good rather than evil. Because of this free will, there is laid upon man an added responsibility. We may find our own pleasures and go our own ways, but eventually "God will bring thee into judgment." Eccl. 11:9.

Above all people, we should rejoice in redeeming grace. It should be our dominant characteristic, that by grace we live above sin and rejoice in the truth.

When the burdens of life seem unbearable, when suffering and disappointment and frustration are overwhelming and temptation sears like a burning torch, then there comes to the weary soul the assurance, "My grace is sufficient for thee." 2 Cor. 12:9.

Pioneer Work at Our South Philippine College

(Continued from p. 7.)

other, taking turns, for the entire week. They only wanted the opportunity to keep the book for another week, so that they could study it more and compare it with other history books to make sure it was true.

SPIRIT OF PROPHECY STUDY

The following week we felt it was time to begin a study of the Spirit of prophecy. I therefore gave them the book *The Great Controversy*, with the suggestion that they might find it interesting, since it was about history and they were interested in history. It took one week for them to read this book completely through! A few months later we were happy to see this man and his good wife baptized with one other family who had studied with Brother Abesta. About 150 were attending our meetings each Sunday night. Most of these were studying the Bible with some of our boys on Sabbath afternoons. Since that time we have had two more baptisms, and we have seen a nice little church built, with an attendance of about fifty to seventy-five each Sabbath. Many of these are now studying with others, and it is evident that there will be more baptisms soon.

THE COLLEGE OPENS

This was the beginning. Our college opened in 1953, on June 15, with an enrolment of almost two hundred. Our students are now invading other barrios with the same success. More than fifty Bible studies are being given each week, and another chapel is now being built. We have more calls than our students can answer. God is opening the way for our students to have a part in the proclamation of this gospel of the kingdom as a part of their training for future work. Transportation is all by foot. Many of our students are walking fifteen miles each Sabbath, fording streams and crossing canyons, to lead others to Christ.

From the beginning the work has been accompanied by sacrifice. Many times we have not been able to see our way clear for the days immediately ahead, but God has always opened the way. Our students and teachers have learned what it means to have faith in God. Salaries are

often short, and payable in kind instead of cash, housing is inadequate, dormitories are small and very crowded, and our classrooms have no walls and only grass roofs. These are only incidentals when it is evident that we are working together with God for the finishing of His work. Students and faculty

REMEMBER TO FORGET

Robert Hare

Forgetting things that are behind,
Whether of joy or pain,
And reaching forth to things
before,
Whether of loss or gain.
We need not reckon with the past,
Life's journey lies before;
And courage yet must foot the hill
To triumph evermore.

Life should not prove a vale of
tears;
While flowers bloom by our side,
Gather what blossoms line the
way.
God's sunlight still abides,
Divinest arms enfold our clay,
A guiding spirit cheers,
And though we tread a darkened
path,
God measures all the years.

A Hand divine o'er shadows all
Life's mystery wreaths of pain,
And sometime in the coming days
Loss shall be counted gain.
The blossoms that have withered
here,
Or faded in the gloom,
Will sometime rise to endless life
Beyond the silent tomb.

Oh, then, remember to forget,
Look hopefully before,
Leave gloom and sombre thoughts
behind;
God lives, let faith adore.

are happy as they work together (every teacher works at least two hours a day in manual labour), study together, and worship together, following the divine blueprint for education that has been furnished to us through the Spirit of prophecy. We know that God has brighter days ahead for this new school in the southern part of the Philippines.—*Review and Herald*, January 7, 1954.

The Ministry of the Holy Spirit

(Continued from p. 12)

Spirit. To name a few:

1. Knowledge. 1 Cor. 2:11
2. Will. 1 Cor. 12:11
3. Mind. Rom. 8:27

4. Love. Rom. 15:30
5. Communion. 2 Cor. 13:14
6. Grief. Eph. 4:30
7. Insulted, tempted, lied to. Acts 5:3, 4, 9.

If our conception of the Holy Spirit is that of an influence we will attempt to use that influence. But if we grasp the truth that He is in reality the third person of the God-head then we will let Him use us. There is a vast difference.

Jesus promised that when the Comforter would come He would:

1. Reveal Christ as an abiding presence.
2. Reveal truth. "God can teach you more in one moment by His Holy Spirit, than you could learn from the great men of the earth."—*Testimonies to Ministers*, p. 119.
3. Bring holiness.
4. Testify of and glorify Christ.
5. Convict the world of righteousness.

The Holy Spirit comes to us but in so doing He convicts the world. Thank God for the promise of the Comforter—Christ's other self. Let us pray for His infilling power today.

Southern Asia Tidings

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

EDITOR J. INA WHITE
ASSOCIATE EDITORS R. H. PIERSON
J. F. ASHLOCK

DIVISION DIRECTORY

President ROBERT H. PIERSON
Secretary J. F. ASHLOCK
Treasurer and Auditor M. E. KEMMERER
Asst. Auditors A. FOSSEY
M. AMIRTHAM

DEPARTMENTAL SECRETARIES

Publishing A. J. JOHANSON
Acting Publishing J. A. SOULE
Home Missionary W. L. BARCLAY
& Sabbath School R. S. LOWRY
Educational A. E. RAWSON
Ministerial, Radio G. A. NELSON, M.D.
and V.O.P. D. W. SMITH, M.D.
Medical R. S. LOWRY
Associate Medical CHAD B. ISRAEL
Acting Missionary
Volunteer
Temperance CHAD B. ISRAEL
Acting Rel. Lib. MRS. W. L. BARCLAY
and Public Rel. S. JAMES
Acting Home Com. E. R. STREETER
Asst. Statistical
Building Engineer

Printed and published fortnightly by J. F. Ashlock for the General Conference of Seventh-day Adventists, S. A. Division, at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 1,700-202-54.

Miscellany

• ON his way from the Far East Pastor T. E. Lucas, associate secretary of the General Conference Missionary Volunteer Department, stopped in Poona for a day or two recently. He spoke to the Division Group in morning worship and also to the students at Spicer Missionary College.

• PASTOR Daniel Hammerley, one of our Union evangelists from the Austral Union of the South American Division, paid a brief visit to Poona in connection with a special trip he has planned for this area. Pastor Hammerley is a well-known author and teacher as well as an excellent speaker in the Spanish language. He will be visiting a number of our cities in Southern Asia before he returns to visit his homeland, which is Switzerland. In morning worship at the Division office he told some interesting stories of our work in South America.

• WE were happy to welcome the Weldon H. Mattison family here in Poona for a few days after their arrival back from furlough. They will continue their service with the Northwestern India Union and will be located again in Agra.

• THE E. F. Buck family recently passed through Poona en route from Ceylon to the Vincent Hill School in Mussoorie. They reported a good interest in the evangelistic meetings conducted in Kandy and with the follow-up work that is planned it is hoped that some folk will soon take their stand for the message.

• BY the time this report reaches the field the Youths' Convention in Bangalore will have been completed. The young people of South India have gathered for the first convention of this kind in their Union field. Several of the brethren from the Division Office were in attendance at the meetings and we know the inspiration of this large gathering will mean much to the work of the Young Peoples' Department in this large territory.

• AFTER a brief stay with us here on the Salisbury Park Estate, R. W. Shorter and family have now moved to the Spicer Missionary College Campus. Because of the emergency departure of the W. C.

Special

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN

Here is a book that has led thousands to the foot of the cross. It has a powerful spiritual appeal. Every chapter will inspire you to make a change for the better.

"The portrayal of the conflict between Christ, who is the personalization of truth, and Satan, who is the embodiment of evil, is graphic in its dramatic unfoldment."

In this book you will find the meaning of past history in its relation to present and future developments of the church down to Eden restored.

LISTEN! Here is some good news. You may now have this book in the Christian Home Library Series for about Rs. 5. Not more, may be a little less if you act quickly.

This is your opportunity!
Don't delay!
Order now!

Mackett family, it became necessary to supply another staff member to the College, so the Voice of Prophecy reluctantly released the Shorter family in order for them to respond to this call.

—M. E. KEMMERER

A TIME OF GREAT RELIGIOUS INTEREST

FREDERICK LEE

THE years just past have been marked by a great awakening of religious interest in America and abroad. Perhaps it would be better to say, we have seen "what is thought to be great religious interest." (Read carefully *Great Controversy*, p. 464.) The flower of religion is blossoming again, but the fruits of true religion have not matured as we might expect.

There is a light touch to the new emphasis on God. Radio artists and reporters mix into their broadcasts occasional "God bless you's." Many revivalists wear flashy clothes and preach the gospel from bright red-leather Bibles to fascinated audiences.

There is a new interest in faith and healing meetings. The best sellers in recent years are religious books. Newspapers run serial novels or semi-historical accounts of the life of

Christ and His apostles. The sum total of gifts to the churches is larger than it has ever been. Church membership is the highest in history. Many scientists openly profess their faith in God. There is the greatest interest in the subject of the Second Advent of Christ since the days of William Miller.

These are a few of the signs of an awakening of interest in religion. It is natural that in this time of moral collapse and fearful preparations for atomic war there should be a new emphasis on God. In some respects this is an encouraging sign, for it affords the remnant church an unprecedented opportunity to bring God's last warning message to the world.

Let us never forget, however, that religious interest and religious revival and reformation, though closely related, are two different things. "The commandments of God, and the faith of Jesus"—the law and the gospel preached together—will distinguish God's final message of revival. Nothing less will prepare this sinful world for the judgment. The world is now ripe for the harvest. Let us put in the sickle of truth and reap the precious garner for God lest the enemy deceive the world with the false revival that is now on its way.