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OUR CHURCH STANDARDS — A PRECIOUS HERITAGE

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CHURCH standards for Seventh-day Adventists, like the fundamental doctrines of the church, are regarded as a precious heritage. They are held in high regard and loyally defended by the faithful believers.

As the fundamental doctrines of our message were established by earnest, praying, and devoted pioneers of this movement, and remain firm today, so also were the high standards of Christian living and conduct for the church established by those same pioneers. They are founded upon the unchanging principles of God's Word. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

These standards are summarized in our statement of "Fundamental Beliefs" quoted in the *Church Manual* (1951 ed.), pages 33, 34, as follows:

"That the followers of Christ should be a godly people, not adopting the unholy maxims, nor conforming to the unrighteous ways of the world, not loving its sinful pleasures, nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct

they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and to avoid every body- and soul-defiling habit and practice."

These principles cover a very wide range of Christian conduct. They embody all the standards of the church, which, when applied to various phases of life, are enlarged upon and very fully explained in the writings of the Spirit of prophecy. They embrace moral standards, honesty, health reform, recreation, amusements, proper dress, education, temperance, and many similar standards. In these times, when there is a growing tendency to lower our standards, we would urge our people to re-study the instruction that has repeatedly come to the church regarding these matters. Much counsel will be found in *Messages to Young People*, pages 343-466, as well as in the volumes of the *Testimonies*.

Remember that this timely instruction given to the youth should also be followed by parents and adults; first, because it is right; second, because the older members should ever be worthy examples for the youth to follow.

AN IMPORTANT QUESTION

The question is raised, Have time and changed conditions of modern life indicated a need for some revision or modification in our church standards?

We are aware of the changed conditions, of the increase of worldly attractions, such as radio, television, the theatre, the drive-ins, popular games, modern dress, and new freedom of association.

We are aware also that some denominations have made revisions in recent years to meet the demands of modern trends and the practices of the members. They have allowed the modern world with its increasing pleasure-seeking and sin to dictate to the church what its standards for social and moral conduct shall be.

Such a course for Seventh-day Adventists is altogether unthinkable, especially in view of our sacred calling to give to the world the judgment-hour message and lead in a great religious reform to prepare a people to meet their God.

To the churches of his day the apostle Paul wrote many letters exhorting them to live up to the standards they had been taught. He also pointed out wherein they had failed. He called them to repentance

and to loyalty to those high standards. The following quotation answers the question:

"The apostle's words of warning to the Corinthian church are *applicable to all time*, and are *especially adapted to our day*. By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ."—*The Acts of the Apostles*, p. 317. (Italics supplied.)

We are to be, and really are "a spectacle unto the world, and to angels, and to men." God would have a sanctified people in His remnant church. "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

As I travel and meet people in all walks of life, and they learn of my church connection, they frequently speak of their contact with our people, and note the difference between them and others with regard to their living standards. Especially is this so in mission lands.

I am, however, sobered by the thought that laxity and worldliness are threatening the very foundations of these church standards. There is not the demand from our churches that by special denominational action the standards be revised and modernized, but there is a lowering of and a disregard for these standards in the practices of many of our people. There are noble exceptions to this tendency. At times some of our faithful people have been subjected to ridicule and jests because of their loyalty in observing the church standards, especially with reference to healthful living. Such experiences, as they are reported, have given great concern, not alone to faithful leaders, but also to many church members. The attitude of the apostle Paul is commended in such cases. Said he, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21.

Only a few weeks ago I was asked the question by a member, "Is it possible today for anyone to observe the instructions of the Bible and Spirit of prophecy in regard to the church standards without being considered a fanatic?" My answer was,

"Yes, it is possible for one to live in harmony with these standards and his personal convictions, provided he has the right attitude and shows due respect for the convictions of others, though they may differ from his."

"MUST BE NO PRETENCE"

There is to be a people of whom it can be said, "In their mouth was found no guile: for they are without fault before the throne of God." We must advance rapidly in this preparation, for time is short, and we have a solemn work to do.

"There must be no pretence in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their *high standard*, and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, Vol. 9, p. 23. (Italics supplied.)

"The power of a higher, purer, nobler life is our great need. The world has too much of our thought and the kingdom of heaven too little. In his efforts to reach God's ideal for him, the Christian is to despair of nothing. Moral and spiritual perfection, through the grace and power

of Christ, is promised to all. Jesus is the Source of power, the Fountain of life."—*The Acts of the Apostles*, p. 478.

When this experience comes to each of us as it should, we will feel concerning the church standards like David, who said, "O how love I thy law! it is my meditation all the day." We will find real satisfaction and joy in observing them.

Love of the world possessed Achan and led him to take the "goodly Babylonish garment," "two hundred shekels of silver," and "wedge of gold of fifty shekels weight." He chose the world, its attire and wealth, and took them right into his heart, his home, but lost it all with his life and the lives of his family. What a dreadful price he paid for his disobedience and choice of the world.

Which will you choose, the Babylonish garment—dress and pride of the world—or the robe of Christ's righteousness? The riches of the world—shekels of silver and gold—or that "gold tried in the fire"—that has been promised to those who repent and return to their first love? May we choose to observe the high standards and develop a character that will endure through eternity.—*Review and Herald*.

ONLY A STEP FROM ETERNITY

JAMES J. AITKEN

A YOUNG Dane stood at the door of his home bidding his mother good-bye. "Only a step from the championship, Mother. Tomorrow I will be famous." He kissed her triumphantly and strode down the path to the street and into what he thought was fame. But only a few hours off the doorstep the Helsinki-bound auto crashed, killing the promising young Olympic athlete.

The young man did not realize it, but instead of being only a step from fame he was only a step from death.

"There is but a step between me and death," cried David, the young monarch-to-be. Had he been a hoary old man we might expect such a statement, but coming from a young, stalwart fellow with a bright future ahead of him, it rather surprises us. But let us take a closer look at David.

Here was a young man who loved to live dangerously. From the time of his youth when he shepherded the flocks of Jesse, his father, he had

lived in uncertainty, often snatching his lambs from the very jaws of wild beasts. It was this spirit of adventure that led him to thrill at the thought of meeting the giant Goliath. And at that time, as he conquered the Philistine in the name of his God, he probably had no thoughts of death.

THINKING SERIOUSLY ABOUT LIFE

Later, however, after he had been anointed future king of Israel, as he stood before King Saul and soothed his jagged nerves with sweet music, he began to realize that jealousy was mounting in the heart of the monarch. Indeed, it was made rather plain to him when punctuated with a javelin! At that time David confided to his friend, Jonathan, "There is but a step between me and death." 1 Sam. 20:3. And at that moment the light-hearted, adventuresome shepherd boy began to think seriously about his life.

During this critical period of the

sweet singer's life he drew closer to God, knowing that at any moment he must be prepared to meet death. Our beautiful psalms of trust and confidence were no doubt written as he passed through these trying times at the court of King Saul.

Young man, young woman, are you ready to meet God? Do you have that daily relationship with Him that gives trust and confidence to your soul and inspires you to live with eternity in view? The success of David's life was his daily communion with his Maker in the time of his youth. He did not wait till his last, lingering years to make the connection with Heaven his first task of the day. And though he failed miserably in many ways, he was still affectionately called by God "David My servant."

If we would be ready to meet God at any moment, we must make communion with Him our first task every day. Then we can be assured of success in all that we do. If we neglect this important duty, every step we take will be unsteady, every apparent success followed by heart-breaking failure. Success is the keynote of youth. Everyone wants it in any task he undertakes.

To be successful does not necessarily mean that one will never fail or make mistakes. Learning to walk is not an easy task. But the little child takes courage and tries his first step. Usually he falls, but he gets up and starts over again. He has to. He couldn't learn to walk unless he did.

The person who leans on the Everlasting Arms and keeps his daily connection with Heaven firm, trusts in an unseen Power to guide his every step. He is ever ready for a life of service or for the sudden ending of it.

During the winter months in Switzerland, fog hangs over the lakes and valleys for days and weeks on end. But when the fog hangs lowest and densest over the highways and hovers at the windows like a gray ghost, that is when it is the most beautiful in the mountains. A half-hour's drive into the uplands will soon bring one into bright sunshine. Then as one gazes down over the trail just travelled, he finds he is looking down into a soft, fleecy cloud bank, with the sun shining on it. Up from this foggy mass rise the high snow-capped ranges of the Alps, so clear one feels he can almost touch the glaciers. The brightly coloured autumn leaves—they are the same variety that are down there in the

fog too—make the hillsides cheerful, and the blue sky above challenges one to wonder that it could ever be gray.

DAILY COMMUNION WITH GOD

Daily communion with God in our youth provides for a brighter future. It helps us over the rough places and takes us steadily and safely through the uncertain, darkly shrouded paths. The other day as I was groping my way along a fog-bound road, I heard the long blast of a horn, and instantly a bright-red roadster whisked by me at great speed. Evidently the driver had his eye glued to the white line, and nothing else mattered. I continued my snail's pace, remembering that five people had just lost their lives in a fog-bound crash of four cars. The driver of the red roadster was taking a great chance with his future. He was only a step from death, but he realized it not.

The future holds happiness and success for the one who learns to go one step at a time, daily laying his



SLEEP DEAR MOTHER*

Chester Oliver McCumsey

Mother, they called me, and I am here—
Here, to see you have found release,
Here, to find you in perfect peace,
Free from the burdens of many a year.

Sleep, dear Mother; you've earned your rest.

All your children are safely grown.
All will remember, though years have flown;

All will arise and call you blest.

Many good things that I meant to do,
Now, dear Mother, remain undone;
So it will be with more than one
Happy surprise that I planned for you.

Yet, I know it brought you joy
Just to know I was safe and well;
Love that is greater than tongue can tell
Poured out prayers for your wandering boy.

Many a heartache came from me;
Still, I know they were all forgiven;
Yes, and I know that a home in heaven
Waits for the man you have prayed I'd be.

Rest, dear Mother, from toil and care,
Never again feel grief or pain.
Sleep till the Saviour comes again,
Calling us to our home up there.

* A tribute to our mothers who rest in hope of the resurrection.



plans in the hands of God and letting Him lead and guide. Our heavenly Father is ever ready to help us take the first faltering steps in the pathway of Christian service. Maybe you would like to be a colporteur, but you have heard how hard it is and how many have started and failed. Forget all this. Grasp God's hand in faith and take the first step to success now.

Maybe you want to be a preacher. Remember God will help you take your first trembling steps into the pulpit to deliver a message in His name. Maybe you want to be a missionary. Here too your heavenly Father will help you take that step that separates you from home and friends, but that unites you with hungering souls in a far-off land who need your message of hope.

ENOCH WAS ALWAYS READY

We find in the Bible that Enoch "walked with God." He realized constantly that there was only a step between him and death, but he was always prepared by taking every step along life's pathway with divine guidance. Instead of taking the last step of life into death he had the glorious experience of taking the last step directly into the courts of heaven.

The Duke of Windsor, in his memoirs, remembers the great anxiety of his younger years. For the quarter of a century that his father, King George V, ruled he sensed that he was separated from the throne by a single heart-beat. You too, young man, young woman, are separated from a throne of glory by a single heart-beat—your own. Choose to take God with you every day.

"It was the Saviour's purpose that after He ascended to heaven to become man's intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?"—*Testimonies*, Vol. 9, p. 103.

THE INFILLING OF THE HOLY SPIRIT

D. W. HUNTER

EPHESUS was an important city in western Asia Minor. Its harbour received ships from all parts of the then-known world. Situated on the main course of land-travel as well it became an important centre in the Roman Empire. To this city Apollos came preaching. He was a Christian convert from Alexandrian Judaism. His preaching was filled with intellect and zeal. Yet but few accepted the message. When Paul came to Ephesus he found but twelve powerless disciples. Meeting with them he diagnosed their need and asked if they had received the Holy Spirit when baptized. This story recorded in Acts 18:24-28; 19:1-8 is deserving of special study.

Two baptisms are mentioned. First, the baptism of repentance. This is a result of the conviction of sin in the personal life. It is the Spirit that convicts.

There is a second baptism and that, the baptism of power. Too many of us have received only the first baptism. We have experienced and known Jesus as a Saviour from sins that are passed. We should and must know Jesus as Lord and Ruler of our lives. This comes by the baptism of the complete infilling of the power and presence of the Holy Spirit. When the believers at Ephesus knew their need they were re-baptized and they experienced the descent of the Holy Spirit upon their lives.

My fellow-worker, with what baptism have you baptized your converts? They cannot go one step farther than the one who brings them into the knowledge of the truth. You cannot lift them one foot higher than where you yourself stand. This is the chief reason why so many of our believers soon leave us or become so lukewarm that their experience cannot witness for the power of God.

"Without the Spirit of God a knowledge of His Word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible;

but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan."—*Christ's Object Lessons*, pp. 408-411. Ten years after Paul's first visit to Ephesus and twenty years after Pentecost he wrote the believers there a letter. In this he commanded, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18. There is no substitute for the infilling of the Holy Spirit. This is not a desire expressed, not a wish he hopes will be granted. The Bible commands us to be born anew by the Spirit. It also commands us to be filled with the Spirit. The first is for pardon; the second, for power.

"Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be labourers together with God."—*Acts of the Apostles*, p. 56.

How can we know whether or not we have been filled with the Spirit? Must there be some great stir? Some great emotional experience? In some cases there will be a decided, known experience. In others it will be a gradual, normal process at Pentecost. The infilling Power was heard and seen. With Paul a miraculous experience on the Damascus road. With Barnabas and others no evidence except its manifestation in their lives. Could we use a crude illustration? A river winds its way to the ocean. Along its course a great storm arises. Lightning flashes, thunder rolls, sheets of rain beat down. Every brook and stream rushes to the river. Soon the river is filled to overflowing. Another stream has its source in the snow-covered mountains to the north. As the summer sun melts the snows they slowly fill the river to overflowing.

Both streams are filled. Both overflowed. Yet the method of filling was different. God knows what is best for us. To some He may send His Spirit as to Paul. To others as He did to Barnabas.

At creation God designed that man should be His abiding place. Sin thwarted that plan. At Calvary atonement was made and at Pentecost a demonstration given that our bodies should and can be the temples of the Holy Spirit. Jesus, our pure Pattern, gave us an example of a Spirit-filled life. His birth was conceived by the Spirit. Every act of His life was directed by the Spirit. A special infilling accompanied His baptism. The Spirit led Him into the wilderness. Every great crisis was preceded by prayer and the infilling of the Spirit. Would that our lives be patterned after His.

When the Spirit fills our lives we experience the presence of Christ. We grow more and more into the likeness of Christ. Our lives exemplify the power of Christ. "The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honour or glory of the world could give."—*Acts of the Apostles*, p. 51.

There are certain conditions that must be met before we can have this experience.

1. The motive must be a desire to glorify Jesus Christ.
2. Our lives must be emptied of self.
3. Complete obedience to commands of God.
4. Implicit faith.

Our need is great. Individually and collectively we *must* be filled with the power of the presence of God through His Holy Spirit. Jesus has promised that He will come in and fill us. Pentecost demonstrates the power of that infilling. The power of the "latter rain" is to be much greater than Pentecost. Do you feel the need of the Spirit in your life? Do you want the Spirit to direct your life? Are you willing to yield yourself unreservedly to be born of the Spirit and then to be filled with the Spirit? "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Testimonies*, Vol. 8, p. 19.

Then let us pray, believe and accept His Spirit into our lives today. Then Southern Asia will be turned upside down and God's work will triumph gloriously.

SOUTH INDIA UNION MISSION*President:* O. O. Mattison*Secretary:* I. K. Moses*Treasurer:* D. O. Calkins*Office Address:* 9 Cunningham Road, Bangalore**VILLAGE EFFORT IN POTHUREDDIPALLY**

O. B. JONATHAN

It is a part of Giffard Mission Hospital programme to conduct every summer two or three evangelistic efforts in the neighbourhood of Nuzvid. Last year village efforts were conducted in three different places and many came in contact with the truth. This year we have thought of conducting village efforts in some unentered places.

While I was busily engaged in selecting an appropriate place where no Christian meetings were hitherto conducted, Pastor I. Subhushanam, president of North Telugu Mission, suggested that a village effort be conducted in Pothureddipally about four miles from our Hospital. We have our mission station in this village and Bro. S. Satyanandam has been working here for the past five years.

Though Pothureddipally is a small village, yet most of the people living here belong to a high caste and they never cared to attend any Christian meetings in times past. It was with the purpose of reaching these people that we have, according to Pastor I. Subhushanam's suggestion, started an evangelistic effort here in this village on March 15, 1954.

So far we have conducted nine meetings and every night the attendance seems to be increasing. We conduct night meetings every Sunday, Tuesday and Thursday—three times a week. Our plan was to present to the people the complete basic doctrine series of the 20th Century Bible Course, consisting of thirty lessons, but since we have a View-Master non-stereo projector on which 16 mm. still film is used we are able to present to the people only a brief course of 18 lessons selected by the General Conference Home Missionary Department.

We have not erected any pandal in which to conduct meetings but we hold our meetings in a garden in front of the village Munsiff's house from where we got electricity for projecting World-Wide Bible Picture discs. The Hospital ambulance is very useful for transportation purposes. Every

time we go to the village, we take our evangelistic equipment such as harmonium, tabla, gramophone, View-Master projector, etc.

On the first night Dr. Oliver and a few of our Hospital workers were present at the meeting place and the writer spoke on the subject "The Creator." On the second night over 500 people attended the meeting and took delight in seeing pictures which illustrated the second coming of Christ.

We request the readers of the TIDINGS to remember us and our work in their prayers.

V. O. P. RALLIES AT NELLORE AND GUNTUR

B. S. MOSES

DEFINITE plans were laid so that Pastor A. E. Rawson could hold the Voice of Prophecy rally meetings at Nellore and Guntur. The largest halls were secured and the dates were fixed for these long-expected rallies. Pastor C. Moses, the VOP secretary for the South India Union, took the trouble of getting the handbills printed at Bangalore for both places. Pastor N. G. Mookerjee accompanied Elder Rawson and they made the rallies impressive and effective.

The VOP rallies at Nellore were scheduled to be held on March 28 and 29. Handbills announcing their commencement were distributed well in advance to educated people. The hour for the commencement of the rally meeting arrived and the honest and inquisitive men and women walked into the town hall and took their seats. The ushers welcomed to the meeting VOP students, VOP radio listeners, and the other friends and visitors. Very soon the town hall was full and the balcony completely occupied. Hundreds of people stood outside since there was no place inside and peeped through the doors and windows to be able to hear the speakers.

The meeting commenced on time. The writer extended a hearty welcome to all VOP students, radio listeners, and other friends present, and he introduced to the audience Pastors

A. E. Rawson, N. G. Mookerjee, C. Moses and Bro. K. Jesudas, the Local Mission VOP secretary. The town hall at this place was packed and the attendance was more than 1,200. "The Birth of a New World" was effectively presented by Elder Rawson and then followed the special inspiring sound film on the day's subject. At the end of the meeting about 500 students were enrolled for the different Bible correspondence courses. The rally meetings at Nellore were no doubt a great help to Pastor G. Isaiah, who has recently gone there to evangelize the city. The attendance on the next day was just as encouraging as it was on the first day.

The long-looked-forward-to Voice of Prophecy rally meetings at Guntur were eventually announced to be held on March 30 and 31. Dr. and Mrs. P. Samuel took a very active part in making these meetings a success. We invited four workers to help in this rally and they gave their services most willingly. The meetings were to be held in the Hindu College assembly hall, where there is a seating capacity for one thousand people. A little over one thousand educated people, including several doctors, lawyers, college lecturers, college students, and government officials, were present. They appreciated the message presented by Pastor Rawson and several hundreds of them enrolled as students for the free Bible correspondence course.

The second meeting on March 31 was also encouraging, and the attendance was a little over one thousand. Many VOP students wanted to call upon Pastor Rawson, and we made necessary arrangements for them to meet him. An announcement was made at the close of the first meeting that all of those who were interested in calling upon Professor Rawson were permitted to do so between 8:30 and 10:30 a.m. on the following day. He spent the time in personal interviews with several VOP students who are seeking for truth. As a result of these personal meetings three persons have given their hearts unreservedly to God and will soon be baptized.

The educated group of people cannot but admit the truth, and they rejoice over the thrilling message. Several lady teachers, lecturers, doctors, and college students requested us to hold a series of evangelistic meetings at Guntur. We request the readers of the SOUTHERN ASIA TIDINGS to remember these honest souls in their daily prayers.

NORTHWESTERN INDIA UNION MISSION

President: A. F. Jessen

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COME YE APART AND REST AWHILE

JUANITA JESSEN

"And He said unto them, Come ye yourselves apart... and rest a while." Mark 6:31.

It was a very pleasant experience indeed to lay aside routine duties, and to leave the heat of Bombay, and spend four happy days with the believers and workers in Hatkanagle. Hatkanagle is a very beautiful spot, situated in wide, open plains, in the Kolhapur District. A few straggling lines of hills, on the outskirts of the ghats, rise up around our school property. Their sparsely timbered sides and broad acres of grassland, having only a temple here, or a few huts there to mark the presence of man, make it an ideal place for the creatures of nature to roam at will. Man, with his desire to destroy, however, is rapidly changing the picture.

It was in this quiet place, among the beauties of nature, that our workers and believers of the South Marathi section of our field met for their regional meetings. Pastor and Mrs. Jessen, Pastor and Mrs. Juriansz, and Dr. Smith represented the Northwestern India Union. Pastor M. D. Moses, director of the Central India Mission, took a very active part in the planning of the meetings, and seeing that the programme moved along pleasantly and profitably. He also enthusiastically led out in the song services.

It was four days of heart-searching, and of making decisions to serve the Lord more fully. While the doctor searched for the causes for the physical degeneracy among our people, probing was done in a spiritual sense too—to determine the needs of the people, the methods required for all to fully meet the standard, and to be prepared for entry into the courts above.

The "biggest ever" offering for evangelism was collected in Hatkanagle on Sabbath. It amounted to Rs. 385 and represented real sacrifice for many of those simple, faithful believers gathered there.

After the baptismal service, when a young Brahmin lad, who had given his heart to the Lord some time ago, and who is now actively engaged in missionary work, and another young man joined the Remnant Church by entering the watery grave, about seventy-five of God's people fitly closed the Sabbath, and brought the season of refreshing to a successful climax by partaking of the Lord's supper. Yes, it was four days set apart and spent with the Lord.

After three days the scene had changed. More than a hundred believers and workers from the northern section of our Marathi field had gathered at Toka, about 150 miles out of Poona.

The attractive-looking pandal, built of bamboo poles and covered with matting, and beautifully decorated, stood on the banks of the Godavary River. At this season a wide strip of the river bed is dry, and is covered with water melon and mush melon vines, with fruit in abundance. This was a very desirable location indeed,

and the scene brought back to memory the feast of tabernacles, for a number of temporary huts had been put up for the many families that came to take part in the spiritual feast. All entered cheerfully and whole-heartedly into the full programme that had been prepared.

Here again the spirit of sacrifice was in evidence when the offering for evangelism was taken up. Our leper brother, Brother Borge, who for many years had made the trip annually, was unable to be present this time because of sudden, deteriorating health. He keeps a small herd of goats, and from his meagre earnings, he sent in his tithe of Rs. 46 by his son.

Yes, a real love for this "message of hope" was shown, and here too we closed the meetings with a baptism and the Lord's supper.

Pastor Mattison from the Division had kindly consented to join us at Toka, and on Sabbath his message, entitled "That Blessed Hope," was indeed an inspiring one.

We thank the One who watches over the affairs of His people from above for the many blessings showered upon us during those meetings.

Meetings are finished for the year in these two centres, but the inspiration received will surely carry over to the time when we expect to meet again next year.

"NEITHER HOT NOR COLD"

R. T. E. COLTHURST

THE seven churches of Revelation present the spiritual history of Christianity from the first century A.D. to the end of time. Each receives a special message from the Lord. He first eulogises the virtues, then mentions the faults, after which He invites improvement and a return to better perceptions and to greater faithfulness.

Two of the churches are reproached on no point; these are Smyrna and Philadelphia. The former covers the period of the early martyrs under Roman rule; the other is that of "Brotherly-love" who were to call attention to the approaching return of Christ, as the Lord promised, and who were reminded by the Lord that in that period He would "keep them in the hour of temptation" which should come upon all the world to try them, and He also adds, "Hold fast that which thou hast, that no man take thy crown."

The next and last is the church of Laodicea, she who would actually see the second coming of Christ in the clouds. How great a privilege! How earnest should be her preparation!

It saddens one to read the Lord's opinion of her. "Neither hot nor cold"! "I would that thou wert cold or hot," He says. "But thou art but 'lukewarm,' useless, only fit to be spued out of My mouth." We realize that this indicates a complete lack of love toward God. As Paul expresses it elsewhere they are without God, aliens from the Commonwealth of Israel.

Is there any hope available to such? It is to them that the appeal of God is directed. Some will heed it; others will fail to do so. The life of this world, unhappy as it is, will suck them along in its current more and more. Some, undecieved, will turn wholly to God and will know true happiness.

The word "hot" points to zeal in God's cause and the development of a truly Christian life bearing the fruits which will show that the tree is worthy of culture and suitable pruning, in preparation for its transplanting.

The word "cold" indicates ignorance of God's love toward humanity; while "lukewarm" stands for negligence in spiritual matters and

absorption of mind in matters of daily life.

Jesus loves poor humanity and is loath to abandon it. He seeks to arouse men and transform them. He is most patient, not willing that any be lost. He would have them enter into possession of the home prepared for man from the foundation of the world. For this He sacrificed His life—to help them to the uttermost.

Jesus said that this joy is manifested in heaven too. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

Paul writing to those whom he had won to Christ refers to them as "my joy and crown." To the Thessalonians he said, "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." 1 Thess 2:19, 20.

In Hebrews we read that Jesus "endured the cross, despising the shame" "for the joy that was set before Him." Heb. 12:2. That joy was referred to by Isaiah when he declared that the Messiah would "see of the travail of His soul and shall be satisfied." All of earth's sorrows and agony are forgotten by our Lord when He considers the souls that will be redeemed from this sin-cursed earth by His labours to live eternally in the kingdom of glory to come.

Thus it will be with the true Christian. His happiness will be found in helping others, and his joy will be made full as he leads others to accept Christ as their Saviour.

The apostle John expressed it thus: "I have no greater joy than to hear that my children walk in truth." 3 John 4.

"The joy set before Christ, the joy that sustained Him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every follower of His, the spur of his ambition. Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the moral and spiritual destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness."—*Prophets and Kings*, p. 172.

The joy of the Christian, found in love for God and man, will be his greatest drawing power. The praise that he sings in church will be daily manifested in his life. The words of truth that he teaches will be fortified by the joy that he reflects. Thus will the fruits of soul winning be multiplied in the church. When the church members are truly joyful and happy in the Lord, then will thousands want to join their ranks.—*Review and Herald*,

THE JOYFUL CHRISTIAN

FREDERICK LEE

JOY is second in the list of the fruits of the spirit. It is no doubt next in the grace of love in importance in the life of the Christian. It follows naturally that where true love is, there also will be joy.

And yet strange to say, too few Christians manifest that quality of exuberant joy that should be evident in the life of one who knows he is right with God and man. This is a grace that is quickly recognized by the world, for the countenance reflects the joy that fills the heart. It cannot be hidden.

When the spirit is heavy, the eyes dull, the shoulders drooped, the steps slow, one may wonder as he observes such a Christian, Where is the God in whom he trusts? Has He abdicated? Has He been overthrown? Why, then, this gloomy mood?

True, the Christian has heavy burdens and deep sorrow to bear, perplexing problems to annoy him, as has any other person in this world of trouble. But he has more than this, and that is what makes the difference. He has a Saviour with whom he can share his problems. He does not stand alone facing a dark and uncertain future.

The Christian may lay hold upon the promise: "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. Why, then, should he not have joy in his heart even though his way is hard?

This may sound like a wonderful theory to some, but it has been translated into practical life by many widows and orphans, by the poor, the sick, the forsaken, and the lonely. And seeing such persons, the non-Christian turns his head to observe them and then asks, "How can that poor soul look so serene and cheerful?" Thinking only of material

things and earthly pleasures, he cannot comprehend the source of the true Christian's joy.

When the countenance of the Christian is clouded, it is not because God has forsaken him but because he has lost contact with God. God never hides away, never goes on vacation, never is indifferent to one's needs. His door is always open, and He is always in the place of access.

The joy of which we are speaking is not mirth or frivolity, as some would interpret it, and excuse themselves for participating in all manner of worldly pleasures. It comes from a deep sense of thankfulness for forgiving grace and protecting mercies. It comes from a consciousness of being right with God and man, and the prospect of the eternal hope that awaits the Christian.

This joy is not dependent on circumstance and substance, human prospects of pleasures. Though man naturally longs for companionship and feels lost when it is denied him, yet the Christian does not need a continual round of social activities to keep him happy.

Joy that springs from the Holy Spirit finds its fullness in leading others to righteousness. Jesus said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15:11. Here He was speaking of fruit bearing, for He said, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." Verse 8.

The Bible often connects the word joy with soul-winning. The psalmist said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

HARVEST OF SOULS IN HONG KONG

S. K. YOUNG, D. D. S.

KOWLOON, that part of the Chinese mainland leased to Great Britain, is administered by the crown colony of Hong Kong. This is a teeming city with two and a quarter millions of people. There are ten Seventh-day Adventist churches and chapels in the territory of the Hong Kong-Macao Mission. The Kowloon Boundary Street church has a membership of about 250, who meet and worship our Master in a modern church building with a seating capacity of some four hundred. There is also a church school caring for more than three hundred children.

Inspired by W. A. Hilliard, mission president, and the Kowloon church pastor, Wallace Chan Wu-sang, about seventy-five energetic church members recently joined forces with a handful of Bible workers and interns and launched an evangelistic effort in the church building.

A prayer meeting was held every morning and evening for a month prior to the project. Plans were laid and great publicity was given. Fifty thousand invitation cards were sent out; twenty thousand programmes were printed; and all Chinese vernacular newspapers carried announcements of the Bible effort. A budget was set up by the local mission, and funds were generously donated by church members. Meetings were held every night of the week: five nights of preaching with lantern slides and two nights for Bible study classes. During the entire eight weeks the morning and evening prayer meetings were continued, with a noon session added.

History was made in this evangelistic effort. In spite of the cold, inclement weather, the church was packed night after night, with all standing room taken. More than five hundred attended the simplified sermons on Daniel and the Revelation while about 250 children in a separate hall were shown educational films and given Bible studies.

A choir of about sixty voices sang each week-end. Each night before the sermon at least four musical numbers were presented. Classical and religious music brought about the necessary receptive mood for the Buddhist, Catholic, atheist, and other non-Christian audience. Despite bad weather the average nightly attendance never went below three hundred.

The faith and prayers of the brethren were not unrewarded. Nearly 150 requested Bible studies; about 100 finally joined the baptismal class. Heaven rejoiced with us when on December 26, 1953, thirty-nine were led into the watery grave for baptism. One candidate was baptized on January 2, making a total of forty for the effort.

After interviewing a few of the candidates, the following stories are recorded of how our Saviour found them: A confirmed bachelor, Poon Kit-hon, smoked, danced, and drank without limit or inhibition. He thought God was only for illiterate people. One night while the rain was pouring down in torrents he saw his neighbour going out with an umbrella. He was all dressed to go to his usual haunt for his evening's entertainment. He accepted his neighbour's invitation to join him and attend the evangelistic effort. He attended the first meeting, as God had intended. The doctrines and prophecies enthralled him and he became a regular listener, while the neighbour did not return thereafter. God doubtless sent that neighbour to be the instrument to help Brother Poon take his stand among the others.

Ng-cheong, a street sweeper for the government, was a member of another Protestant mission. His pastor learned of his attending our meetings and did not hesitate to forbid him to do so. However this did not deter him from his regular attendance. He graduated from the baptismal class. Then his troubles really began. The Lord gave him his first test of faith. His immediate overseer was well known for his fiery temper. As he desired Sabbaths off, he urged Pastor Chan to speak for him, but he was kindly advised to first seek his Sabbaths for himself. He thereupon prepared a letter applying to the chief superintendent, one higher in rank than his overseer. The letter got into the overseer's hand, since the superintendent was not in. Our brother was literally trembling when the overseer called for him. All he could remember was the sermon on prayer. He could hardly believe his ears when the overseer treated him kindly and approved his application. He went home and knelt down, now realizing what the promises of God mean to those who believe.

Another test of faith came to our brother, when on the eve of his baptism his entire household and



Reports of Darts of the

personal belongings were burned in the worst fire in the history of Hong Kong. As soon as he was able to leave the police-cordoned area, he came to Pastor Chan and requested baptism on the following Sabbath. He made no reference to his misfortune nor sought for any material help, but only tendered his apologies for his absence owing to the fire.

We sincerely solicit your prayers for this field where ancient culture and time-worn philosophy seem so sufficient that it has been difficult to convince these dear people to turn their backs to those dogmas and accept the crucified, risen, and soon-coming Saviour, Jesus Christ.

"BROTHER, THAT'S A MIRACLE"

DANIEL WALTHER

FH. McNEIL, the white-haired principal of our Colombia-Venezuela Union Training School at Medellin, Colombia, sat on a bed in our dispensary at Caracas, Venezuela. We had taken refuge in that quiet place during a lull in the Colombia-Venezuela meeting in order to listen to his story of the progress of our message in Colombia. He told me how in that land of persecution, especially in the Upper Magdalena Mission where the capital city of Bogota lies, our message is making remarkable progress. He felt confident that Colombia will reach the goal of doubling its membership by the next General Conference. And why? Because of the persecutions that have been raging from 1947 to 1952.

Among the many incidents that Brother McNeil told that evening I remember especially the story of a man in Palmyra who, with his wife, was attending our evangelistic meetings. For a time he seemed deeply interested, but one day he decided he would cease to attend our meetings and would stay by his former church. He also forbade his wife to attend in the future.

That night he had a dream in

Press in Other World Field

which he saw a beautiful cathedral, magnificent in its resplendent glory. This sight greatly relieved him, for it confirmed him in his decision to stay by his former church; it was clearly an indication that he was not to attend any more meetings of our preacher. But as he looked again he noticed a stream of light shining across the cathedral. It came from a modest meeting place where he saw the Saviour in simple garments pointing to the small chapel and saying, "This is the way, walk ye in it."

Three times that night he had the same dream. The next day his wife was over-joyed to hear him say, "Perhaps we'd better return to the meeting place after all." So they did, and our preacher spoke on the true church. Just as he was mentioning that the true church of Christ was to endure persecution, powder bombs were thrown into the hall. No one was killed, and the meeting proceeded. When the preacher asked whether there were any who wanted to join the true church, that man was the first to get up and witness for his faith. But he was not the only one to seek a place in the true church. That year 295 persons were baptized in that city.

"And, brother, that's a miracle," said Elder McNeil. It was also a new demonstration of the axiom that the Christian church advances most when it is opposed and persecuted.—*Review and Herald*.

THE VIETNAMESE SIGNS WINS SOULS

H. K. SHOW

Publishing Secretary, Malayan Union

A COPY of the *Vietnamese Signs of the Times* attracted the attention of a man in Nhatrang, Indo-china. Something about the *Signs* appealed to him, and he asked to borrow it for a time from his neighbour. As he read he noticed an invitation to join the Voice of Prophecy Bible Correspondence School, and he immediately enrolled.

After a time one of our workers visited him, and he began to prepare for baptism. He heard about the Medical Cadet Course being given in Saigon, and wished very much to attend, but felt it was impossible to leave his flourishing business. Then on the very day before he would have to leave if he were to attend the meetings, a telegram came from his brother in Saigon asking him to come because of critical illness in the family.

Once in Saigon, he attended both the cadet course and the workers' meeting. On Sabbath, October 24, Pham Huy Bang was baptized. His determination is to become a worker in the Advent Movement.—*Review and Herald*.

BAPTISMS AMONG THE TORADJAS

W. P. BRADLEY

CENTRAL Celebes in Indonesia is an area of general unrest interrupted by spasmodic military operations. The area of contention begins on the outskirts of the city of Makassar, where is the headquarters of the South Celebes Mission. One is given assurance when coming into town from the airport that when a certain bridge is crossed he is now "safe" from possible attacks.

Land travel north from Makassar to Polopo is possible only by military convoy. When the mission president goes out on a visit no one knows when he will return. We were disappointed at not finding R. S. Rantung at home when we arrived in Makassar, en route to Borneo. He had been away three weeks; no word had been received about his plans; he was regarded as overdue. He finally arrived at midnight, and his story was a good one.

Travelling by protected public conveyances, moving at any hour of day or night when the danger is least, constantly beset by rumours and the whispered fears of the populace, he reached his destination, Toradjaland. Here among these sturdy people of the mountains he was comparatively safe, and his full attention could be given to the ministry of the Word. Hundreds flocked to hear his messages, and earnestly begged that he or some other worker remain among them. Best of all, he baptized forty, who were fully ready for that rite. He

carried forward the preparation of many others who are awaiting baptism. It was difficult to turn a deaf ear to Pastor Rantung's earnest pleas for more help in the developing of this promising field. He made us feel that the spiritual fate of hundreds, even thousands, hung in the balance.—*Review and Herald*.

THREE MEN WHO GAVE UP ALL FOR CHRIST

PASTOR A. J. MUSTARD

President, Gold Coast Mission

THE love of Christ still captivates the hearts of men. The story of His sacrifice has its old compelling power. Today men gladly and cheerfully give up position, power, wealth, honour, and earthly friendships to become humble disciples of Jesus. This is true wherever the love story of the cross of Calvary is told. In the civilized lands of Europe and America, in the heathen lands of Africa and the South Seas, in the ancient lands of India and Japan, the constraining power of the love of Christ is leading many to make great sacrifices for Him. Let me tell you about some of these heroes in darkest Africa.

Isaiah Kyereme (pronounced che-re-me) is now one of the leaders of the Seventh-day Adventist church at Kofiase, Ashanti. He is a humble and lovable Christian. As a youth he attended our mission school at Agone, about twenty miles from Kofiase. There he came under the influence of a godly teacher, who instilled in Isaiah's soul a love for the Saviour and a steadfast purpose, which was soon to be tried. In due time he returned to Kofiase, and was the herald of the Advent message to his people. A church was raised up, and he became its first elder.

But presently a problem arose. His uncle, who was the tribal chief, died, and Isaiah, through matriarchal descent, was next in line for the stool. The people let him know that he was to become the new chief, and Isaiah was faced with a dilemma. To accept the chieftainship involved the practice of certain rites and ceremonies offensive to the conscience of a Christian. He would be expected to pour libations of wine and blood to the spirits of his ancestors. He must offer sacrifices of sheep. He must take certain oaths, and perform certain fetish rites. He must take part in devil dances, and take many wives.

Isaiah was troubled. How could he

accept the chieftaincy and be true to God? If he became chief, he knew he must leave the church and the people he loved. If he refused to become chief, his people might turn on him and kill him. He was faced with the choice of Moses, and, like Moses, "by faith . . . refused to be called [chief] . . . ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The matter was placed before the paramount chief of the state, who, providentially, was favourably inclined toward the Adventists. So with the payment of a fine, Isaiah was released from his tribal obligations and he remained free to worship God according to his conscience. He spurned the *abotiri* of the chieftdom, and will one day wear the crown of life.

About ten miles from Kofiasse (as the crow flies) is the town of Sekodumase, where is another church of Seventh-day Adventists. The Missionary Volunteer leader is a young man by the name of Enos Okyere (o-cher-e). He is an active lay preacher too, and owns a lorry that he uses in his evangelistic work in the villages. Enos is also a young man of quiet and noble Christian character. The people of Sekodumase came to admire him for it, and when their chief abdicated the stool, they came to Enos and invited him to be their chief. But Enos knew that he could not perform what was required of an Ashanti chief and remain a Christian. So he refused the invitation. The people were incensed, and as did the Jews of old, who "would come and take him [Jesus] by force, to make him a king," they conspired together to make Enos their chief, and would use force if necessary.

But their schemes were known to a friend of Enos, who warned him to flee, inviting him to hide in his own house. Enos remained hidden for some days. Then, for some unknown reason, his friend's attitude toward him changed. He went secretly to the plotters, told them Enos was hidden in his house, and encouraged them to come and take him. But now their evil schemings became known to some of the church members, and they ran to him, warned him against his supposed friend, and urged him to flee. Enos fled just in time to escape the men who came to take him.

Borrowing a bicycle, Enos fled along the main road out of the town. His pursuers, learning of his escape, went after him in a lorry, Enos heard them coming, and threw himself off



THE FAITHFUL LAYMEN

Are you watching, faithful layman,
For the fruit of all your toil?
Have you sown the seed so precious
In the varied kinds of soil?
Have you followed it, O layman,
With your prayers and with your
tears?
Do you long to see the harvest
When the precious fruit appears?

Faithful layman, ere the reaping,
Know that God doth watch the grain—
Know the seed is in His keeping,
And just waits the latter rain;
He will bring to full fruition
That which you in faith have sown,
And will then repay your labours
When the harvest is full grown.

Patience—layman, are you watching,
For Christ's coming draweth nigh
Let your heart be ever constant
And upon His Word rely—
"He that goeth forth and weepeth
Bearing precious, precious seed,
Shall return with joy and gladness,
Bringing with him sheaves indeed."

—Adapted.



his bicycle and hid himself in the dense jungle beside the road. The lorry sped on, and arrived at the next village, where the men learned that Enos had not arrived. Knowing that he must have hidden somewhere along the road, they returned, and stopped a woman whom they met to ask if she had seen him. "Yes," she said, "I passed him on the road." After much argument, and realizing that to find Enos in the bush would mean a prolonged search, they gave up the pursuit.

Enos remained hidden. Presently some of the church members came to find him, and learning that he had not arrived at the next village, they guessed that he was hiding somewhere along the road. So returning, they began to sing some of the hymns that Enos knew so well, and he, hearing the church members, and knowing they were his friends, came out of hiding. They advised him not to return to Sekodumase, but to go to some distant town until such time as the people, tired of waiting, would choose someone else to be their chief.

John Kwakye (kwa-che) is a bright, intelligent teacher in one of our mission schools. But he, too, by descent, would one day become chief of his tribe. There may have been a time when he looked forward with pride to his future dignity, but the coming of an Adventist preacher changed all that. He became a

Seventh-day Adventist, and attended Bekwai Training School, to be trained as a teacher. Came the time of the term holiday; but John, unlike the other students, did not go home. The principal, surprised to see him still there, asked the reason, and John told him that the people had sent for him to be their chief. "But," said John, "I cannot be a chief and a Christian at the same time." "Why not?" asked the principal, for he was curious to know. "You won't understand, sir," he said, "but I would be expected to do many things that a Christian may not do. So if I become a chief, I can no longer be a Christian, but this am not willing to do."

So Isaiah, Enos, and John, like the worthies of old whose names they bear, are loyal to Christ, having scorned worldly honour for the heavenly treasure.—*Review and Herald.*

SOLOMON ISLAND JEWELS

A. L. HAM

Field Secretary, General Conference

ONLY a few weeks ago I sat in the home of E. A. Boehm, the president of the Bismarck-Solomon Union Mission at Rabaul, New Britain. Captain Radley, one of our missionaries, was telling me some of the early mission experiences that G. F. Jones had in beginning the work in the Solomon Islands. It was a clear, quiet evening. We could look out along the shore of the harbour just in front of the mission headquarters and see the beaches strewn with the wrecks of the last war. Also anchored just offshore were three ships of the mission fleet, including the *Portal*, the "ship that wouldn't burn."

The Captain gave a most interesting account of how Captain Jones sailed clear round one of the Solomon Islands, stopping frequently to try to find a place to open mission work, but was repeatedly refused permission. No one seemed interested. Late one Friday he and his crew sailed back into the small harbour and anchored for the Sabbath.

All were heavy-hearted and disappointed because they had been so unsuccessful in their mission. Brother Jones opened his Bible to conduct worship at the beginning of the Sabbath, and read, "They shall be mine, . . . when I make up my jewels." Mal. 3:17. They regarded

this as a direct promise to them, and claiming that promise, they persisted until openings were found and a great work accomplished. Now there are many jewels in the Solomon Islands.

It was a real inspiration to me to visit the Jones Memorial College at Kambubu and see the fine class of young men graduated while we were there. There were fourteen in all, and every one was a Master Guide. Each of these young people has been employed in some line of service for the Lord.

At the union committee meeting in Rabaul most inspiring reports were given by E. A. Boehm, J. J. Dever, secretary-treasurer, and H. A. Dickens, departmental secretary. One of the features they emphasized was the advance in national leadership. We were told that all but two of the local missions were officered by nationals. These men are doing very well indeed.

In the union territory one in every twenty-five inhabitants is a Seventh-day Adventist Sabbath school member, and one in every fifty-two is a church member. There are 211 Sabbath schools, with 12,159 members.

Pastor Rangoso's report to the committee informed us that the West Solomon Island Mission is self-supporting so far as its regular work is concerned. There are eight ordained ministers in the mission.

This mission has sent twenty-six ordained ministers as missionaries to other island fields, and a total of 353 missionaries, including members of the families, to other parts. I found these Solomon Islanders in all parts of the two unions. They are all some of the promised jewels.

How Captain and Sister Jones would rejoice if they could be there today and see the fulfilment of that promise read that Friday night so long ago when the future seemed so dark.—*Review and Herald*.

MEDICAL CLINIC OPENED ON OKINAWA

E. E. JENSEN

SINCE the opening of the work on Okinawa in 1950 we have longed for the day when the medical work might be united with our evangelistic programme. On November 17 this became a reality when the Seventh-day Adventist clinic at Shuri was officially opened.

An appropriate programme had been carefully planned, and we were

pleased to have in attendance several of the leading dignitaries of the island. Col. Arthur Hill, director of preventive medicine for the United States Civil Administration of the Ryukyu Islands, represented the health department of the above administration and presented a brief congratulatory speech. The main address was given by Mr. Shuei Higa, governor of the Ryukyu Islands, who also cut the ribbon opening the unit to the public.

Many friends and visiting doctors were present and commented favourably on the work we were beginning. All have a very high regard for the work of missions and were much interested in this phase of our work.

When it was made known that we were planning to open a medical unit, much good publicity was given us, and many of the newspapers asked for material and information that they could publish in their papers. Public health officials of both the Army and the local government have been most co-operative and have lent every assistance. All of our equipment as well as liberal quantities of medicine was donated to us from these sources.

The clinic is under the direction of Capt. Norman Everett, a medical officer with the U. S. Army here on Okinawa. He is donating two half days a week and is rendering very valuable service. Dr. Harold Lee, who serves as director of a private clinic here, is also donating a half day a week to our clinic. Both of these doctors are graduates of the College of Medical Evangelists and members of our church.

Both doctors are licensed to practise medicine by the government of the Ryukyu Islands. This in itself is a major victory, for the laws of the national government read that only graduates of Japanese schools of medicine can practise. However, this article was waived and licences were granted. We are indeed grateful to these two doctors for the assistance they are giving us.

The nurse in attendance at the clinic is Miss Toshiko Ishikawa. She is a graduate nurse with very fine training and experience. During the war she served in both the Japanese Army and Navy and most recently for four years in one of the U. S. Army dispensaries here on Okinawa. While in this dispensary she worked with Dr. John Schnepfer, one of our Adventist doctors who was stationed here on Okinawa before the mission work was opened. Upon returning to the States and hearing that a mis-

sionary was on Okinawa, Dr. Schnepfer wrote recommending Miss Ishikawa to us in the event we wished to open up medical work.

Miss Ishikawa was not a Christian, but she had been impressed by Dr. Schnepfer's religion, and when I approached her she was interested and expressed a desire to work for us. She was sent to our school in Japan, where she was baptized and later spent several months at the Tokyo Sanitarium and Hospital in specialized training. We are very fortunate in having her as our clinic nurse, and the Lord is blessing her work.

We have a very representative and well-equipped unit. Many have come and are finding relief. The Lord has greatly blessed in the treating of these patients, and a very fine reputation is being built up.

Our greatest need is for a full-time mission doctor, and we are hoping that within a few months one may be secured. This is the most opportune time for our medical work, and we must not let it slip by. We ask an interest in your prayers for the medical work on Okinawa.—*Review and Herald*.

THREE WOMEN CONDUCT EFFORT IN RHODESIA

RUTH ADAMS

THREE missionary women in Rhodesia got their heads together. "Let's hold an effort," they said; "we can't let the men hold all the meetings. Women can do evangelistic work too." They bought a piano accordion each, arranged to borrow a projector and filmstrips, gathered a collection of children's cut-outs, prepared outlines for sermons, health talks, and children's meetings, talked to everyone about it, and prayed about it.

A kind Adventist neighbour, Ivan Mason, donated his house trailer and his car to take these three women to the evangelistic site and back. Soon their enthusiasm had fired others to pray with them and for them.

Their headquarters was Sogwala school, and they had a round African hut as an auxiliary to their trailer. During the day they were kept busy visiting in the villages, conducting children's meetings, with an attendance of about one hundred children, and attending the many sick folks who came for help. At first the two younger women found the sight of the putrefying sores a bit hard to

(Continued from p. 13.)

A FEW PRACTICAL ASPECTS OF SABBATH-KEEPING

D. A. DELAFIELD

"WE MUST be guarded," wrote God's servant, "lest the lax practices that prevail among Sunday-keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.

"Far more sacredness is attached to the Sabbath than is given by many professed Sabbath-keepers. The Lord has been greatly dishonoured by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Testimonies*, Vol. 6, p. 353.

There are certain practical aspects to proper Sabbath observance that need to be prayerfully reviewed—on occasion—lest we carelessly desecrate the holy hours. The following quotations offer excellent guidance:

SABBATH TRAVEL

"In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about travelling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.

"When compelled to travel on the Sabbath we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God, and commune with Him. Whenever there is opportunity, we should speak to others in regard to the truth. . . . At all times and in all places God requires us to prove our loyalty to Him by honouring the Sabbath."—*Ibid.*, p. 360.

SABBATH MEALS

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Over-eating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By over-eating on the Sabbath, many have done more than they think to dishonour God.

"While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day."—*Ibid.*, p. 357.

"Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved."—*Ibid.*

SABBATH ATTIRE

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit [or special Sabbath dress], to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without."—*Ibid.*, p. 355.

In case of poverty this counsel may not apply. But even here the church may show its love for the poor by supplying their needs.

LAWFUL TO DO WELL ON THE SABBATH

In an interview with the Jewish leaders, "Jesus stated . . . that the work of relieving the afflicted was in harmony with the Sabbath law. It was in harmony with the work of God's angels, who are ever descending and ascending between heaven and earth to minister to suffering humanity. Jesus declared, 'My Father worketh hitherto, and I work.' All days are God's in which to carry out His plans for the human race. . . . God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day.

"The demands upon God are even greater upon the Sabbath than upon other days. . . . Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labour on the rest day of the Lord; the toil that gains a livelihood must cease; no labour for worldly pleasure or profit is lawful upon that day; but as God ceased His labour of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, pp. 206, 207.

SABBATH IN OUR SANITARIUMS

"Upon the men of responsibility in the medical missionary work rests the duty of giving instruction to physicians, nurses, and helpers in regard to the sanctity of God's holy day. Especially should every physician endeavour to set a right example. The nature of his duties naturally leads him to feel justified in doing on the Sabbath many things that he should refrain from doing. So far as possible he should so plan his work that he can lay aside his ordinary duties.

"Often physicians and nurses are called upon during the Sabbath to minister to the sick, and sometimes it is impossible for them to take time for rest and for attending devotional services. The needs of suffering humanity are never to be neglected. The Saviour, by His example, has shown us that it is right to relieve suffering on the Sabbath. But unnecessary work, such as ordinary treatments and operations, that can be postponed, should be deferred."—*Testimonies*, Vol. 7, p. 106.

An unusual statement suggests that, "before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sab-

bath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss.

"It means eternal salvation to keep the Sabbath holy unto the Lord. God says: 'Them that honour Me I will honour.' 1 Samuel 2:30."—*Ibid.*, Vol. 6, p. 356.

But if we do not properly observe the Sabbath, the distinctive sign by

which we show our steadfast allegiance to our Creator and Redeemer is trampled beneath our feet. How meaningful are the words of the prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

HUNGRY FOR KINDNESS

D. A. Delafield

THE milk of human kindness can easily curdle if we're not careful. This curdling goes on in the heart when we fail to pass on our blessings. If we have drunk deeply of someone's kindness, let's pass it on. Let the good deed flow from the heart with the rich, creamy substance of love about it. Don't let it curdle.

As long as we live we shall need kindness and we shall need to give it. Kindness means bread for the hungry, clothes for the naked, shelter for the homeless, and, most important of all, loving words that can be understood by broken hearts. And we need not cross the world to be kind. Perhaps in your office, your place of business, or your home, there is someone who is hungry for a word of cheer, a smile of appreciation, a kiss of love, or the kindness that speaks louder than words.

Be gracious, then, and feed these starving souls. Don't let them wait any longer. Kindness will increase your stature, not lower it. It is the real man who softens down and makes himself gracious. Don't be stiff and formal. You can't win anybody that way. Be like the reed that bends its head and bows to the elements. Many a man has lost his way in life because he refused to soften down his stern attitude toward others.

When William Gladstone was Chancellor of the British exchequer he made an important speech in which he quoted figures that were greatly in error. Of course the newspapers exposed the fallacy, and Gladstone looked ridiculous. The clerk who made the mistake in compiling the figures was asked to come to Gladstone's office. Immediately he began to apologize, but Gladstone stopped him with these words:

"You have been dealing for years with the intricacies of national accounts and you have done your work with such exactness that this is your first mistake. It was because of your splendid record that I did not trouble to verify your calculations. I have sent for you to compliment you on your record and to set your mind at ease."

It was a big thing for a man to do—the overflow from a big heart. It was the kind of thing that made Gladstone one of the greatest political leaders in British history.

"It is difficult to tell how much men's minds are conciliated by a kind manner and gentle speech." Then why not be kind—always? Perhaps today you shall have occasion to be kind to someone. Wherever there is a human being there is an opportunity to let this sweet white virtue flow out into a hungry heart.

Others Have Said

(Continued from p. 16.)

When the heart is converted the purse will be inverted.—"Sabbath Recorder."

It takes half a lifetime to accustom oneself to poverty, but only five minutes to get used to luxury.—"Alexander Co-operator."—*Review and Herald*.

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Victory in Christ—1

PROGRESS IN CHRISTIAN EXPERIENCE

M. E. KERN

“THE path of the just is as the shining light, that shineth more and more unto the perfect day.” Prov. 4:18. Unless we are making progress, we are slipping back. This is one of the basic truths of Christian experience. So let us examine ourselves to see just where we stand in our relationship to God.

Before Jesus was born an angel came to Joseph and told him that the holy child that was conceived in Mary was of the Holy Spirit, and that the son to be born should be called Jesus, “for He shall save His people from their sins.” Matt. 1:21. The angel also told Joseph that the birth of the child would be the fulfilment of Isaiah’s prophecy that a virgin would bring forth a son, and that “they shall call His name Emmanuel, which being interpreted is, God with us.” Verse 23. There is everything in this blessed name that pertains to our salvation. He (1) *saves us from our sins*, and (2) He is “God with us,” to *keep us from sinning*. Truly as Paul tells us: “In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in him.” Col. 2:9, 10.

ENMITY AGAINST SATAN

Not only has God made full provision that we may be saved from our sins, but at the very beginning, in the Garden of Eden, He placed enmity in the heart of man against Satan (Gen. 3:15), so that every man, unless he has become totally depraved, has some hatred for the sins that hold him in bondage. And yet more: “God hath dealt to every man the measure of faith.” Rom. 12:3. And this “measure of faith” if exercised will surely lead the sinner to the foot of the cross. Above all this, He has sent the Holy Spirit, the third person of the Godhead, to “convict the world in respect of sin, and of righteousness, and of judgment,” and to “guide you into all the truth.” John 16:8, 13, A. R. V.

God has omitted nothing that could be done to save us from our sins. His tender, pleading voice echoes down through the ages saying, “I have no pleasure in the death of the wicked; . . . turn ye, turn ye from your evil ways; for why will ye die?” Eze. 33:11.

There is a story of a young

Christian who was very zealous for her Lord, and frequently spoke to those she met about Jesus and His salvation. Meeting a fine-looking man one day, she asked him whether he was saved. This gentleman, who was a bishop of the church, replied: “Do you mean, *es’othen, so’zomai or sothes’omai?*” and proceeded to give the child a brief lesson on the three-fold salvation: (1) I was saved, (2) I am being saved, (3) I shall be saved. Paul mentions this three-fold salvation when he says that Christ Jesus is made unto us “righteousness, and sanctification and redemption” (1 Cor. 1:30): (1) the *imputed* righteousness of Christ for all past sins, when we are converted; (2) sanctification, the *imparted* righteousness of Christ, day by day; and (3) future salvation in the kingdom of God, *redemption*.

Let us go to Golgotha, where Jesus was crucified. See the milling crowd of onlookers—many merely curious people, others who were greatly perplexed by the strange events of that day, and a few who really knew and loved Jesus, stricken with unspeakable grief. If Barabbas was there, we can imagine him saying, “Well, I do not know who this Jesus is, but this I do know, that whoever He is, He hangs there on the cross in my place.” And this we all can say: He died in my place. “Christ died for our sins.” 1 Cor. 15:3, 4. He paid the penalty as our Substitute.

This salvation from the sins that are past is well expressed in *Steps to Christ*, in the chapter “The Test of Discipleship,” p. 67: “He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned.”

I suggest that the reader memorize that statement, right now, phrase by phrase, sentence by sentence. What a wonderful exchange—His righteousness for my sins, His character in the place of my character. He accepts me, just as if I had never sinned, *imputing* His righteousness for all the sins of my past life, and He does all

this, however sinful my life may have been. “The righteousness by which we are justified is *imputed*. . . Christ imputes to us His sinless character and presents us to the Father in His own purity.”—*Christ Our Righteousness*, pp. 118, 119.

Endeavouring to make this plain to a group of natives in Central Africa, I displayed a filthy garment such as most of the natives wear, and also a new shirt, which those under the influence of the mission very much desire. I said to one of the boys, “Jimmie, I will give you this shirt.” The boy hesitated, but finally, convinced that I meant it, stepped forward and took the shirt. If we want to be saved, the only way is to accept the free gift of Christ’s *imputed* righteousness.

HOLD ON TO GOD’S SALVATION

Now, one earnest admonition to those who have made this wonderful exchange of all the sins of the past for the imputed righteousness of Christ: Hold on to it! Whatever discouragements you may have had, whatever mistakes you may have made, God did impute Christ’s righteousness to you when you confessed your sins and surrendered your life to Him. Believe it, and thank Him for that precious gift, which covers all the sins of your life up to that time. To doubt that is to repudiate your decision, and further progress is impossible. “The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life.”—*Testimonies to Ministers*, p. 518.

It is easy for us to believe that when the conditions are fulfilled, future salvation is sure. We will not discuss this at length here. We have prayed many times: “Thy kingdom come.” Now His coming is at the door; and whether we wake or sleep, the saints will be caught up to meet the Lord, and shall ever be with Him. (1 Thess. 4:17). The great conflict over, lost Eden restored, truly life will have just begun with an eternity of love, happiness, progress, and achievement before us. I want to be there. Do you?

Another article will be devoted to present salvation, or sanctification. This is the supreme test, for all the promises of salvation are to the overcomers in the kingdom of God. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev. 2:7.

"ALLAH NABI" OR "IBN ALLAH"

O. A. SKAU

IT IS said that the Lord has a thousand ways that we know nothing about. In our life time we have seen how the Lord works things out according to His own will and pleasure.

Among the people of the Middle East there were the legends of peculiar interest, that of "the tree of destiny" and Nile water for Jerusalem. It would seem that these together with Lord Allenby's name were the leading factors in the capture of Jerusalem in World War I.

"THE TREE OF DESTINY"

According to an old legend current among the people of Jerusalem they were saying that the collapse of the big tree, which for many years was standing in the street leading down to the Jaffa Gate, would mark the fall of the Turkish Empire. To counteract this old saying the tree was propped up with a strong pole and an iron band was placed around its splitting trunk. But in spite of everything most of the tree broke down in 1920, to the great consternation of the fatalist Mohammedans.

NILE WATER TO JERUSALEM

The "other legend which was current in Palestine was that when the waters of the Nile should be brought to Jerusalem the *Turkish Empire would fall*. As the British expeditionary forces under General Allenby were supplied with water pumped from the Nile and conveyed in pipes across the desert, the *Turks* in Palestine feared that the old legend had come true." (*Italics supplied*).

LORD ALLENBY'S NAME

"When the Turkish soldiers learned that an army was approaching Jerusalem under the leadership of a general whose name was Allenby, their courage failed them, for that name, spelt in Turkish, means 'the scourge of God.'"

Aside from this rather disturbing observation by the Turkish soldiers, we also have two rather alarming suggestions in a mystic interpretation of Lord Allenby's name. The population of Jerusalem and the surrounding country hailed him as the "God-sent liberator." They saw in his name

a providential suggestion, for, "read in Arabic characters—with which ordinarily vowels do not appear unless standing at the beginning or at the end of a word—the name had a significant meaning to these people. Read from left to right in Western style, it is *Allah Nabi, the prophet of God*; and read from right to left in Arabic style, it is *Ibn Allah, the son of God*."—*Through Turmoil to Peace*, pp. 277, 278.

All this apparently proved too much for the Turks. They were aroused by superstition and became so alarmed, "that they *hurriedly evacuated Jerusalem* and left it undefended against the British troops. Hence the Holy City was captured without any need of bombardment."—*Id.*, p. 279. (*Italics supplied*).

Was this a coincidence or according to the workings of God? Remember the fact that "above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity *He orders* that which His providence sees best."—*Ministry of Healing*, p. 417. (*Italics supplied*).

To me it is interesting and I like to think of all this as having been in God's plan all the time. He prepared Cyrus of old, why not Allenby for modern time? There is one more interesting side to this, and that is no doubt Genesis 9:25-27 was fulfilled that December day of 1917 when General Allenby and his staff marched into Jerusalem. Surely Japheth entered into the tents of Shem, as Noah had predicted forty centuries before. God is wonderful and so are His ways. Praised be His name!

Three Women Conduct Effort in Rhodesia

(Continued from p. 11.)

take, but they soon forgot their own feelings and attended to a very large number of patients during their stay there. In the evening there were illustrated lectures, and usually a full attendance in spite of the fact that the people were busy harvesting and threshing their grain.

There were not a great many converts, since most of the people were already Adventists. However the lessons taught both children and

older folk will long be remembered.

These brave-hearted evangelists are Mrs. M. Botes, an experienced gospel worker who is accountant in the Southern Rhodesia Mission Field office; Miss Dorothy Hayter, secretary in the same office; Miss Esme Rentzke, who is a teacher in the normal department at Lower Gwelo Training School. They took with them an African girl, Esther Ndhlovu, a senior in the normal school, who acted as interpreter. Pastor Ndebele, the district leader at Sogwala, also translated for them.—*Review and Herald*.

Miscellany

• WE WERE pleased to welcome Doctor J. Nussbaum to our field for a few days recently. He came in the interests of the International Religious Liberty Association and made important contacts both in New Delhi and Karachi. Pastors C. B. Israel and N. G. Mookerjee accompanied him during his visit. He spent the Sabbath, April 17, in Poona and Kirkee where his messages were greatly appreciated.

• A LETTER just received from Pastor A. H. Farthing, our evangelist in Madras, reports a total of 32 baptisms as a result of the recent combined Tamil-English meetings. We know these new believers will bring added strength to these churches.

• OUR medical work in West Pakistan received new encouragement as the result of recent developments in Karachi. The sale agreement has been completed for the purchase of the property adjacent to the hospital. This gives the space needed to develop the hospital and nursing school and we know this will mean much to that section of our field.

• WE SHALL soon have a mission station developed for Secunderabad. A sale agreement has been made for the purchase of a fine plot of ground, with one bungalow included, less than one mile from the railway station and suitable for the needs of the growing work. Pastor R. E. Stahlnecker and his associates are making strong plans to push the message forward in this important centre.

• JUST a few days ago work was started on the new dining hall

extension at Spicer Missionary College. It is hoped that the major part of the work will be completed by the opening date of school in June, but in any case we know all the students will co-operate even if arrangements are a bit inconvenient for the first few weeks while the new kitchen and dining room are being completed.

The work on the new boys' hostel is making excellent progress and already the appearance of a very fine building is rising on the campus.

• SUMMER School is well under way at the college with a record enrolment of 70 students reported by Pastor H. H. Mattison, the acting principal. Twenty-three of the students are teachers from the field.

OTHERS HAVE SAID

It's amazing the heights a man can attain by remaining on the level.—"Nylic Review."

The only safe and sure way to destroy an enemy is to make him your friend.—"Norfolk and Western Magazine."

Knowledge is power; but the more men know about the atom, the more they need to know about themselves.—Wayne A. R. Leys.

Of all forms of life, man himself still constitutes the greatest threat to mankind.—Brock Chisholm.

The commonest fallacy among women is that simply having children makes one a mother—which is as absurd as believing that having a piano makes one a musician.—Sydney J. Harris.

The right words striking the right persons at the right time can change the course of history.—Edw. W. Barrett.

Out of ignorance is born most of the fear and cruelty and misery and hatred in this world. Not one of us, however unimportant or little endowed we believe ourselves to be, has the right to remain in avoidable ignorance.—"Woman's Weekly."

Words are the dress of thought, which should no more be presented in rags, tatters and dirt than your person should.—"Lion."

The congregation makes the sermon as much as the minister does. Preaching is a conversation, not a monologue, even though the other half of the conversation is spoken during the week.—Manfred A. Carter.

When a religion is good . . . it will support itself and when it cannot support itself and God does not care to support it, so that (its advocates) are obliged to call for help of the civil power, it is the sign . . . of its being a bad one.—Ben Franklin.

The best way to deal with those who offend God in their treatment of you is that you should obey God in your treatment of them.—Hazrat Omar.

(Continued on p. 13.)

THE GOD OF THE OPEN WINDOW

HARRY W. LOWE

GOD is always on the giving hand because He is a God of grace. The initiative in man's salvation is His alone. "We love Him," said the beloved apostle, "because He first loved us." 1 John 4:19. It was not only initial love on God's part; it was fundamental, compelling, dynamic. "God so loved . . . that He gave His only begotten Son." It was not only primal and compulsive; it was impartial beyond our understanding, because what God so loved was the world of good and bad, of appealing and repulsive, of lovely and unlovely.

Beyond all this, God's beneficence to man is progressive and cumulative. When men respond to God's grace, He pours upon them still more. He gives "grace for grace," or adds blessing upon blessing. (John 1:16.)

There is no compulsion in grace; hence, God adds His increasing blessing to the appreciative soul. When outcast and downcast Jacob realized that God had remembered such an unworthy mortal, he reasoned that if God would guide his steps henceforth, then "of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22. That was not, as is often said, a bargain, since no poor sinner can strike any bargain or make any condition with God. It was a recognition of God's love, a promise to recognize God's ownership, a pledge to fulfil man's stewardship.

When the Israelites brought a partial tithe, the windows of heaven closed upon them and they were "cursed with a curse." (Mal. 3:8, 9.) Their appreciation of divine goodness failed; so did the blessing. If they would bring "all the tithes," God would open the windows of heaven. (Verse 10.)

"All the tithes" referred to the three tithes customary in Israel, but each of them in its entirety. "All the tithe of the land . . . is the Lord's."

Lev. 27:30. As with man's time, so with man's means.

"God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interest."—*Patriarchs and Prophets*, pp. 525, 526.

How a man spends his time and his money determines very largely his character and his destiny. Certainly his spirituality and his material well-being are involved in these things.

"Those churches who are the most systematic and liberal in sustaining the cause of God are the most prosperous spiritually. . . . The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence."—*Testimonies*, Vol. 3, page 405.

Selfishness marks this age, and it centres largely in our use of time and possessions. Can it be that the unspirituality, the barrenness of soul, the lack of glowing enthusiasm today, is wrapped up in this self-centred attitude to life? Dr. Henry Landsdell, a great authority on tithing wrote:

"So much depends on what we wish to do; for many persons in seeking to gratify their tastes and pleasures make it practicable to spend thereon a good deal more than a tenth of their income."

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel labourers in their work."—*Testimonies*, Vol. 9, page 249.

Other things being right, the order is first a willing full tithe, then the opened window and the outpoured blessing from heaven. The refreshed and glowing heart will then cry out:

"One tenth! and dost Thou, Lord,
But ask this meagre loan,
When all the earth is Thine,
And all we have Thine own!"