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The Effect of Evangelism upon the Church

M. K. ECKENROTH

WHEN the apostle Paul addressed his letter to the young preacher Timothy to encourage him in his work of evangelism, he wrote: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

Although the work of evangelism produces marvellous results in the hearts of unbelievers and brings to them the knowledge of the saving Christ, the effect of evangelism is not limited to the unbeliever. The believer who does this work likewise is blessed. If a man would remain true to the Lord, and if he would better understand the doctrines and remember them, he can best do this by a constant telling of these truths to others.

Let us never depreciate the fact that one of the most important ways to sustain the doctrine in the life is to repeat it. It is important that we know the doctrine of God, that we abide in it, and that we do not depart from it. For we remember the words of the beloved apostle: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9. This is a marvellous assurance. It points up the basic effect of evangelism in the heart of the worker.

Let us notice the soul-winning atti-

ties of the deacon Philip. This consecrated layman is distinguished in Biblical record for his soul-winning service. When he went into Samaria he brought with him a message that was exceedingly unpopular. It was a message concerning Jesus Christ. In Acts 8:5 are recorded the words: "And preached Christ unto them."

He was not one of the ordained apostles of the church; he was a layman, a member of the first church of Jerusalem. When the apostles needed seven men to help them in their work, Philip was one of them. He was chosen for the task of serving tables; yet we remember him not so much as one noted in the Scriptures for his business acumen, but rather as an outstanding example of what can be done by one who consecrates himself fully to God's service.

The preaching of Christ was not a popular thing in Philip's day; and yet there was such a winsomeness about him, such a carefulness in his demeanour, his address, his approach to the people, that "there was great joy" in the cities where he laboured. See Acts 8:8.

"Irresolution, indecision, weakness of purpose, found no place" in the work of the early church, we are told. "They [the disciples] were willing to spend and be spent. The conscious-

ness of the responsibility resting on them purified and enriched their experience; and the grace of heaven was revealed in the conquests they achieved for Christ. With the might of omnipotence God worked through them to make the gospel triumphant." —*The Acts of the Apostles*, p. 595.

A CLOSER WALK WITH GOD

Evangelism leads the soul winner to a closer walk with the Lord. There is nothing that will drive a man to his knees, keep him humble before God, depending upon Him for strength and for interceding power, as much as the work for precious souls. To wrestle with souls through the long night watches and not give up until the enemy has been vanquished, is an experience that will never be forgotten by any Christian who has once tasted of the joy of such a glorious privilege.

More than that, the church itself prospers when the members are winning souls. When the church moves forward in this work and is really dead in earnest on the question, we will see not only new accessions but also a deeper spiritual tone throughout the entire membership. Experience has shown time and time again that the spiritual level of the church is raised by the advance of the gospel.

When we enter into this experience we will find a spiritual fellowship not obtainable by any other process.

The ministry may do their part, but they can never perform the work that the church should do. Since this is true, there is a place for you in the great plan of salvation that God has outlined.

If every church board will sit down and spend time together in church board executive sessions, lay constructive plans for evangelism, and organize such plans as we organize for other campaigns of the church, we are bound to see noble results. The church will respond when the executive leadership of the congregation unites under such a programme.

When the church moves forward in an evangelistic programme, many of the problems that seem to beset some congregations vanish. Worldliness among the members is more noticeable in the light of the earnest, fervent consecration of the new ones who are coming into the church. Thus the membership of the church is challenged anew to a re-dedication to the baptismal vows that they themselves took voluntarily some time before.

The effects of evangelism are very definite and immediately noticeable, not only upon the individual worker, not only upon the church congregation, but upon every person who comes in contact with an organization that has as its one great objective the winning of men for God.

I well recall being asked to serve as pastor-evangelist of a certain church. It was a church that had had some very serious problems and had been buffeted by the enemy over a period of years. When I arrived there to assume the pastorate I found the congregation in some respects quite discouraged. We immediately started out upon a strong evangelistic programme. A long-range programme was discussed and planned for. The church rallied together and immediately old antagonisms melted away. In just a few months the entire atmosphere of that congregation changed. The spirit of the people was entirely different, and that proved to be one of the most rewarding, one of the richest, one of the sweetest, fellowships and pastorates it has been my privilege to share.

EVANGELISM AND CHURCH GOALS

I might cite instances where an evangelistic programme aided tremendously in reaching various

programmes and campaigns of the church—Ingathering, the *Signs* campaign, and the *Review*—all assumed a very important place in the programme of the church. A church that will move forward in a strong evangelistic programme need not worry about meeting its financial goals and obligations; for as the church engages in soul-winning services, unusual blessings attend the other activities, which are all so important in the world programme of the Advent Movement.

The easiest way for us as a church to raise an extra million dollars for missions is to engage in a more concerted soul-winning programme. Thus not only the spiritual but the financial aspects of our work are greatly benefited through the extension of our ranks. It has never been ordained, nor has it been God's plan, that the great

responsibility in the carrying of the gospel should remain on the shoulders of a few, but that the whole church should carry its message of hope to a dying world. As bewildered men and women see the light brought out of the labyrinth of confusion in this present generation, they will likewise want to throw in their lot, put their shoulders to the wheel, and assist in spreading the gospel with ever-increasing tempo and momentum. This is God's plan.

Yes, the benefits of evangelism come to the individual, to the church, and to the community. This is why all of us as members of the church should unitedly, enthusiastically, prayerfully, yet humbly, sit down and discuss together ways and means of fostering energetic evangelism in our communities. Then let all go to work for God.—*Review and Herald*.

KEEPING IN TOUCH WITH GOD

JAMES J. AITKEN

WHILE I was travelling in the Balkans with one of our veterans in the cause of God, the subject of roads became a theme for conversation. The road upon which we were travelling was about the worst road I had journeyed on since my trip through the jungles of Africa.

As I was wondering whether I would get my Ford back to Switzerland with all four wheels intact, our brother turned to me and said, "Brother Aitken, we are on the good road."

I looked at him a bit bewildered, wondering whether he knew what a good road was. Then I noticed a gleam of satisfaction in his eye. "You know," he said, "in this country all Seventh-day Adventists believe in what I have just told you—we are on the good road, the right road."

Occasionally as we drove along, bumping over stones and going around chuckholes, we noticed a broad, smooth road crossing ours. "Now, brother," I said, "are you sure we couldn't get there by taking that road?" "No, no," he quickly replied, "that road does not go to our destination." Then he showed me the map. So we looked longingly at the smooth road and continued on the bumpy, dusty one.

When we finally reached our destination, dust-covered and well-shaken, the bumps, the dust, the sweltering heat, of the long journey

were forgotten in the wonderful welcome accorded us. Before we could shake off the dust and straighten our clothes, the people swarmed around us, ushering us into the cool quietness of a worker's home. Here before our eyes we saw a feast such as only these people can prepare.

Before our meal was ended, word came to us that the chapel was packed with people awaiting our arrival. And I can truly tell you that in that wonderful welcome we forgot the hard, toilsome journey. Coming back to my mind over and over were the words of an old gospel song we used to sing when I was a child:

"And the toils of the road will seem nothing,

When I get to the end of the way."

Nothing is so tragic in the life of a young person as the wrong choice. But to keep from making the wrong choice it is necessary to keep in close contact with the Guide. Even as each ship has its chart and compass, each plane its radio and radar, each automobile its travel map, so also must each Christian young person have his connection with the Guide in heaven.

The prayer life is to the Christian even more important than radio to a plane pilot. God is our control tower Captain, and is ever ready to assure us of a safe landing. One of the greatest thrills of a plane pilot is to be able to land his passengers safely through dense fog. But how terrible for all concerned if the radio con-

CO-OPERATING WITH GOD

M. E. KERN

nection with the control tower is severed!

A plane was coming into London in a thick fog. The pilot had circled that great metropolis for hours. Finally, with petrol running low, he decided to try to land with the aid of instruments. All went well until he started in for the landing strip. At that moment his radio failed. All connection with the control tower was gone. Frantically he worked to get landing instructions. Seconds later a cry was heard in the control tower, "I am lost!" A flash of light penetrated the fog, a terrible explosion shook the earth, and life's journey ended for pilot and passengers.

The officer in the control tower was there. He was giving instructions that could have resulted in the landing of the plane safely, but the connection was broken. The messages could not come through.

Today all the large planes depend on radio to guide them through storm and sunshine. I recently chatted with a pilot who flies over the Adriatic, and he told me he no longer depends on contact flying. He always follows the radio beam.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

God speaks to you, young people, through conscience; that is, if your conscience is still healthy and ringing true to principle. How often when standing at the crossroads a young person is inclined to take the easy way. Too often the broad, smooth way is the choice. Too seldom youth looks ahead to the final destination.

WHISPERINGS OF THE EVIL ONE

A student decides to skip classes and slip off to a show. "No one will know. You're only young once. It's a good show." All these whisperings of the evil one are to put us off the beam. But God never fails to warn, to counsel, "Remember, your mother is praying for you. You wouldn't choose to be here if Jesus should come. You promised to serve the Lord. Your high ideals will be ruined."

Now comes the decision. Often youth listens to the devil all too eagerly. And if we follow the line he gives us, conscience soon becomes "seared with a hot iron" and is no longer susceptible to the Spirit of God. All connection with the control tower is broken. We are flying in fog with our receiving set smoking from a short circuit.

(Continued on p. 13.)

THE wondrous provisions of God's love in forgiving all our sins and accounting to us the righteousness of Christ has been considered in previous articles. We have also dwelt upon the promises of God, and shown how in response to our faith and continual surrender, Christ will abide with us, working in us to do His will, thus *imparting* to us His righteousness day by day. This means a continual growth in grace and sanctification. This salvation, past and present, is the result of God's miracle-working power in our lives.

But let us never get the idea that we have nothing to do. We have a definite and essential part to act. Paul wrote to the church at Philippi: "Work out your own salvation with fear and trembling." Then he immediately adds, "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13.

Paul wrote to the young man Timothy: "Fight the good fight of faith, *lay hold* on eternal life, whereunto thou art also called." 1 Tim. 6:12. In *Christ's Object Lessons* we read: "Christ has given us no assurance that to attain perfection of character is an easy matter. . . . A noble character is earned by individual effort through the merits and grace of Christ. . . . It is formed by hard, stern battles with self."—Page 331.

In this warfare we must contend with our heredity. We inherit a sinful nature, for "by one man's disobedience, many were made sinners." Rom. 5:19. "Conflict after conflict must be waged against hereditary tendencies."—*Ibid.* So we must not under-estimate the power of an evil heredity. But, thank God, we may also have a spiritual heredity.

It has been said that "it is easier to climb upward if the hands of twenty generations are reaching down from the heights to help, than if they are reaching up to drag you down." In *The Desire of Ages* we read that the Spirit of God has been given "to overcome all hereditary and cultivated tendencies to evil."—Page 671.

There is also the influence of unfavourable environment with which we must contend. The man born of regenerate parents, and reared in the environment of a city's slums, has many a hard battle to fight, which the individual born and reared in a

Christian home, in a good community, does not have. It would seem that the former does not have an equal chance; but God's grace has provided an antidote for an evil environment.

"In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus."—*Steps to Christ*, p. 72.

Here is stated our responsibility in the plan of redemption. It is all who *choose* to breathe this atmosphere of grace who successfully resist the influence of an evil environment. Well has G. Campbell Morgan said that "the man who abides in God is superior to every force that comes against his life."

The constant fight with temptation is another factor. "The lust of the flesh, and the lust of the eyes, and the pride of life" must be overcome. 1 John 2:16. But let us read one of those "exceeding great and precious promises," by which we may be made "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. First Paul gives a very important admonition, for the lukewarm Christian is not very sensitive to the approaches of temptation. He says: "Wherefore let him that *thinketh* he standeth take heed lest he fall," and then the promise from our "faithful" God: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:12, 13.

In his second letter to the Corinthian church, Paul elaborates further on this all-important problem of resisting temptation: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. Can anyone who believes these promises doubt that the gospel "is the power of God unto salvation to every one that believeth"? Rom. 1:16.

When God promises that in this warfare our imagination can be cast down and every thought brought under control, we can surely be kept from sinning, for it is in the mind that sin originates.

Sometimes conscientious children of God get the impression that temptation is sin, but not so. "The Christian will feel the promptings of sin, but he will maintain a constant warfare against it."—*The Great Controversy*, pp. 469, 470. "There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated

with guilt, and no other is defiled by their influence."—Mrs. E. G. White in *Review and Herald*, March 27, 1888. As Luther said: "We cannot keep birds from flying over our heads, but we can keep them from nesting in our hair."

What wonderful promises, these; but in spite of all, we may make mistakes. Do not be discouraged. Confess your sin to God at once, and ask Him to cover it with the merits of Christ's sinless life. Then watch and pray more earnestly that you may be kept from dishonouring your Saviour through disobedience to His divine will.—*Review and Herald*.

ABRAHAM'S EXAMPLE OF SACRIFICE

FREDERICK LEE

THE life of Abraham was one of continual sacrifice. Whatever God asked him to do, he immediately set out to do it, no matter how it might disturb his security and comfort. His life in general was a selfless existence, because he lived not for the things that could be seen but for the things that could not be seen.

Abraham was not concerned that each new day should add some goods to his wealth. He allowed no home ties to hinder him from doing God's will. His life was not intent on increasing his flocks, for his thoughts were directed heavenward to the treasures that awaited him there.

Three definite calls came to Abraham from God to give up some cherished possession. Each time he met the test with faith and courage. He asked not why nor how, but obeyed without question.

One day the Lord said to Abraham: "Get thee out of thy country . . . unto a land that I will shew thee," and the Word states that "he went out, not knowing whither he went."

We now know that Ur, where Abraham lived, was the centre of a highly developed civilization. He was not called to leave a backward country for one more highly developed. Exactly the opposite was true. There was no land better than the one in which he had been brought up. He must have been proud of the culture of his people. Their exquisite workmanship can be seen today in the museums of Baghdad, London, and Philadelphia.

There were schools, and craftsmen, and music among his people. There were interests and attractions that he

could not find elsewhere. Life was comfortable and secure in the metropolis of Mesopotamia.

So far as outward appearances were concerned, it was a real sacrifice for Abraham to leave his country. We are told:

"It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the land of promise,—whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and His servant must obey; the happiest place on earth for him was the place where God would have him to be."—*Patriarchs and Prophets*, p. 126.

When Abraham left Ur, his father Terah, his brother Nahor, his nephew Lot, who was the son of his deceased brother Haran, and their families, went with him. He fully intended to move the family home to the country to which he was going. Thus, when Abraham left Ur he was not called upon to experience the sorrow of severing family ties.

However, on account of the age of his father, they stopped for a time in Haran, halfway to the country to which God had called him. There the father died, and there for a time the whole household remained. It was a goodly place, and Abraham might have settled down there. But now God called upon Abraham to sever his home ties.

Again Abraham obeyed. But it must have been a greater test than the first time he was called to leave his country, for now the remaining members of his father's family refused to go, except Lot. It was not easy for him to separate from his loved ones and leave his father's grave behind. In those days family ties were strong, as they are ever today among the peoples of the East.

The day came when Abraham completely severed himself from his country and his people, and he went out into a strange land, which held out no welcome to him. There he found unfriendly people on every hand. He found no certain abiding place. Pasture for his flocks was a constant problem. But that did not concern Abraham too much, for he had determined to let God direct his life.

After Abraham had waited long to obtain a son, at last through special providence one was born to his wife, Sarah. Surely no greater joy had ever come into the life of the patriarch. A son, and especially an only son, is a greatly cherished possession among Oriental peoples. One who will carry on the name of the family and who may bring honour to the household is worth more than all the wealth that one might possess.

Then suddenly and without warning, God said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

The record states: "And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." Verse 3.

We might think that Abraham believed that God would somehow intervene before he was required to carry out this dreadful deed. But he did not know this as a certainty. And it was not until his son had been bound and placed on the altar that he had built and the knife was lifted that God called, "Abraham, Abraham: and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Verses 11, 12.

(Continued on p. 8)

UPLIFT, WHOSE IDEA?

T. M. ASHLOCK

THINKING men experienced in the ways of the world have come to realize that money and wealth and worldly possessions are not the things most to be desired after all. Many realize that true riches are above monetary wealth. But it is the Christian who knows that true riches are comprised of wisdom from above, of the knowledge of God and His goodness, and of the joy and tranquillity that one enjoys in the assurance that he is at peace with his God and his fellowmen.

It is due to this correct understanding of true riches and to the direct command of the gospel commission that most of God's people today have not made the heaping up of worldly wealth their sole aim in life. Yet we do know that our work as a denomination in Southern Asia would be paralysed if all monetary income were suddenly to stop flowing into the treasury. We must have rupees to operate our schools and our hospitals.

Where is this to come from? Solomon, through the inspiration of the Holy Spirit, gives us the answer. "For God giveth to a man that is good in His sight wisdom and knowledge and joy: but to the sinner He giveth travail, to gather and to heap up, that he may give to him that is good before God." Eccl. 2:26. This helps us to understand why the people of the world have been able to amass great stores of worldly riches—because God has so planned it. When we realize that the real source of all wealth is God's ("The earth is the Lord's and the fulness thereof: The world, and they that liveth therein." Ps. 24:1.), then the question arises, *How shall we lay hold of this wealth,* which God has ordained for the advancement of His cause but which is at present in the hands of the people of the world? Should we wait for some miracle to occur? I don't think so. "When God's messengers recognize their responsibilities toward the needy portions of the Lord's vineyard, and in the spirit of the Master's words, labour untingly for the conversion of souls, the angels of God will prepare the way before them, and the means necessary for the carrying forward of the work will be provided. Those who are enlightened will give freely to support

the work done in their behalf."—*Acts of the Apostles*, page 357.

This is why we, as a denomination, have an Uplift campaign each year. It is a campaign that did not originate with a group of people who, being too lazy to work, asked funds of others. It is not begging for money. It is a Divine plan in which we, as human beings, are given the opportunity of playing an important part. It is a plan whereby we are chosen by God to direct our fellowmen to channel some of their earnings to right places. It is a plan whereby we make it possible for the great God of heaven to bestow His special blessings on unbelievers.

The Uplift programme, if rightly

planned and carried out, accomplishes more ends in a given two weeks than almost any other programme. It puts before the influential people of the land a reminder of our mission work, with its humanitarian services open to all classes of people, thus giving us an opportunity to direct their minds from their business of making money to the things of heaven and Jesus Christ who is the true example of service. It brings the church members together in uniting their efforts for a particular cause, causing them to forget individual differences, and to work hand in hand with each other. It strengthens our connection with heaven because it is at such times that we as human

LABORATORY TRAINING OPPORTUNITY STILL AVAILABLE

Giffard Mission Hospital offers training in Clinical Laboratory Technology under the LABORATORY TRAINING COMMITTEE of the Christian Medical Association. At present our accreditation is provisional but we trust it will soon be permanent.

Entrance Requirements: DSLC, SSLC or equivalent.

Students trained here sit for the examinations in July and August, and, if successful, receive the CMAI diploma. Training begins September fifth.

There is no stipend and the student is expected to meet his own living and study expenses. The approximate cost of the course is:

Registration fee	Rs. 10	
Breakage fee	15	unused portion returnable
Text book "Todd and Sanford"	43	approximately
Board 12 months at Rs. 30	360	board is on a cafeteria plan and may actually be slightly less
Room 12 months at Rs. 5	60	
Examination fee	20	
Transportation to centre for practical exam. and expenses there	35	
Incidental living expenses at Rs. 5 per month	60	
The approximate cash required for the year's course	Rs. 603	

The student also pays his own transportation expenses to and from the school.

Hours of duty: Classes and duty in the laboratory amount to 48 hours a week. Students are expected to study outside of those hours.

Leave: Since the course is only one year no annual leave is given during the course.

Casual leave of 2 days is given.

Sick leave may be granted up to 10 days.

Applications should be in Nuzvid by August 15.

JOHN B. OLIVER, M.D., Supt.
Giffard Mission Hospital
Nuzvid, Krishna District, Andhra

beings, realize our utter helplessness in approaching people without the aid of the Holy Spirit to soften the hearts of the people. It makes each church member a partner with heaven in spreading the truth he loves, and it brings in needed funds with which to carry on our institutions which in turn point men to the Redeemer of all mankind.

The Uplift programme is not to be tackled by a few leaders only. "The best help that ministers can give the members of our churches is . . . planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work."—*Testimonies*, Vol. 9, page 82. An organized Uplift programme will fully enable our leaders to follow this admonition.

Let each worker therefore carefully lay plans under the guidance of the Holy Spirit to organize our churches for united effort in this Uplift campaign. Then we may all go forward in confidence knowing that the Lord of harvest will crown our efforts with success. The Uplift is not my idea, it is God's.

UPLIFT FOR SOULS

L. F. HARDIN

IN THE providence of God those who are bearing the burden of His work have been endeavouring to put new life into old methods of labour, and also to invent new plans and new methods of awakening the interest of church members in "a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions (the Uplift Campaign). In many places, during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."

—*Counsels on Stewardship*, pp. 190, 191.

As the time approaches to go out in the Uplift work again this year, will each member of each church feel the need within his heart to go out and contact every one he can, that he might be the bearer of the message of salvation to a lost world? When you contact business men, neighbours, and friends, there will be those who come from all walks of life. Thousands may not know about our work or our belief. Show them the work we are doing, help them to gain an interest in our work for humanity, not only in giving their money for the cause, but in saving their own souls.

"He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him

to seek and save the lost."—*Ministry of Healing*, p. 105.

Let everyone, young and old, go out in the Uplift work and labour to raise the goal, not only the goal in rupees—which is very needful—but also the greater goal of souls for the kingdom of God. Will you not put forth all your power, strength, and might along with your prayers, that the Uplift for 1954 will be a successful one?

Jesus will soon come; let us finish the work that has been begun.

"Work for the night is coming:
Under the sunset skies,
While their bright tints are glowing,
Work, for daylight flies;
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er."

Reports of the Work in

SOUTHERN ASIA

Northeast Union

RANCHI VOP RALLY

M. C. KUJUR

THE beautiful "WELFARE CENTRE" hall—the best in Ranchi—situated on the main road was used for our VOP rally on the night of May 2, 1954. The workers of the East India Mission and the members of the Ranchi church had eagerly looked forward to this meeting while prayers for the success of the rally ascended to our Heavenly Father day after day. Dr. Buxton, though very busy, organized his hospital staff with the office staff for distributing handbills on Sabbath, May 1.

At 5:30 p. m. on the day of the rally the big doors opened. The meeting was to begin at 6:30. By 6:15 the 700 seats were occupied and the people were standing in the aisles. Standing room inside being taken, they began to crowd around the doors and many walked away for lack of accommodation. In spite of the large crowd there was order throughout the meeting.

Promptly at 6:30, Pastor H. T. Burr walked on the rostrum and welcomed all assembled. He then delivered a very thought-provoking and timely message. "People may forecast astronomical events and the weather, but no one but God can tell us what the future of this world and of man is going to be," he said. He vividly pictured the kind of world in which we now live with the fears of man.

At the end of his lecture, the VOP courses in English and Hindi were introduced. Within a few minutes over three hundred individuals were enrolled by the usherers. Then the beautiful and impressive picture of Daniel 2, "The Birth of a New World," was shown. After the picture, hundreds of copies of the "Signs of the Times" with radio programmes were given to the people as they left. Many expressed their appreciation for the good meeting.

This endeavour, the first of its kind in Ranchi, has laid a good foundation for future evangelistical work here. We request the SOUTHERN ASIA TIDINGS family to pray for those who will now be receiving the VOP lessons that many souls may be saved for eternity.

WEDDING BELLS

ON THE afternoon of May 25, the Aijal Seventh-day Adventist church was the scene of a quiet and beautiful ceremony as Miss Lalziki Sailo was united in marriage to Mr. Lal Lianzualo Sailo.

Miss Lalziki of Lungleh was the first Lushai woman to receive a master's degree in education. Brother Zuala was the first Seventh-day Adventist in the Lushai Hills and for some time our only worker.

As these young people unite their lives and their interests, we wish them God's richest blessings and life's every real happiness.

—HELEN LOWRY

(Right): Pastor M. R. Justin officiating at a baptismal service in Lahore.

(Below): Church members and believers who were present at the baptismal service, May 22, 1954, at the Lahore Church.



West Pakistan Union

EVANGELISM IN WEST PAKISTAN

WILLIAM H. MCGHEE

Ministerial Association and Temperance secretary, West Pakistan Union

EVANGELISM is onward in West Pakistan. God is beginning to answer the prayers of the workers in a marvellous way. Following up the work of the Voice of Prophecy and making Temperance contacts, in large cities, God is opening the way for the greatest evangelism ever to be done here. More and more Muslims are being converted.

Last March the writer began a series of English meetings for Voice of Prophecy students in the Lahore Adventist chapel. There was a large, constant attendance throughout the ten-week effort. Members rallied behind him and worked hard for souls. In May, just before going on hill leave, a young man was baptized.

The accompanying picture shows Elder M. R. Justin, superintendent of the Punjab mission, officiating. The other picture shows a number of interested souls who, as a result of the Voice of Prophecy, lay Bible studies, and public meetings in Lahore, are planning baptism. Others not shown in the picture will also be baptized soon. God's Spirit moved upon hearts during the meetings and victories were won. Among the candidates are two or three Muslim young men. All of them have been cut off from their families for their faith.

Village and city efforts are in full swing in the Punjab mission, and soon will start in Sind. Brother M. R. Justin has rallied his working force for evangelism, he himself conducting an effort in the city of Lyallpur. Pray for the work and workers in Pakistan.

South India Union

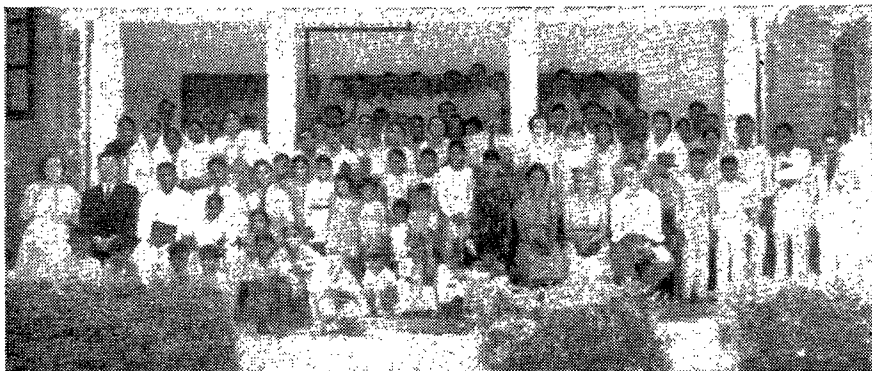
REPORT FROM RAYALASEEMA

B. S. MOSES

RAYALASEEMA lies in the South Telugu Mission and consists of the Bellary, the Ananthapur, the Cuddappah-Chittoor, and the Kurnool districts which are known as the backward districts.

Rayalaseema has its influence in the Andhra State for it has the sympathy of the political leaders—even the capital for the State is at Kurnool with the High Court at Guntur. With the exception of Cuddappah, Rayalaseema was an entirely unentered territory until recently when two new workers were sent to Kurnool and Nandyal. We feel the great importance of our task and we look to Jesus in attempting great things for Him.

We have active lay evangelists, too. Mr. K. Zechariah of Cuddappah started preaching Christ at Razampeta and as a result of his cottage meetings and personal efforts, a Sabbath school with a membership of thirty has been organized, eleven of whom are baptized. Very soon there will be a strong church as another seven will be ready for baptism at the end of this quarter. Mr. Zechariah used to be an evangelist in the Lutheran Mission for many years and was converted as a result of the



News From

THE WORLD FIELD**SERVICEMEN MEET IN KOREA**

W. H. BERCHERM

THREE hundred and fifty servicemen have just closed the largest assembly of Seventh-day Adventist servicemen ever held in Korea. Uniformed men came from all parts of the Republic of Korea. Two large truck-loads of servicemen from over one hundred miles distant came from the front lines of eastern Korea. Many were isolated men, who, from Sabbath to Sabbath, have had to worship alone. The sight of 350 of their buddies and the wonderful privilege of joining them in fellowship and song brought joy to their hearts that memory will never erase.

It had been believed that the auditorium of the Seoul Sanitarium, seating nearly two hundred and fifty persons, would be ample for the congress. But as truck-load after truck-load rolled in on Friday afternoon, October 30, it soon became apparent that the provisions made were not large enough. It was a problem to know where to go. The Eighth Army chapel had already been engaged, and was in use by another church holding a similar assembly. Through the courtesy of Col. W. L. Spaulding, commanding officer of the largest evacuating hospital in Korea, and a Seventh-day Adventist, the large hospital theatre was placed at our disposal for the Sabbath morning services and for quarters for the men to spread out their litters and cots. It proved to be none too large for either purpose. We were most grateful for the hospitality of this hospital and its commanding officer, as well as for the fine co-operation of the Eighth Army chaplain, without whose assistance this large meeting could never have been possible. During the meetings the Spirit of God came very near, and many were led, in the consecration service that followed the morning meeting, to re-consecrate themselves to their Lord.

C. W. Lee, president of our Korea Union Mission, and his colleagues in service, did a heroic work in feeding this large army of men twice on Sabbath. During much of the time the chow line extended a whole city block in length. Our servicemen

greatly appreciate the noble efforts of these faithful missionaries in their behalf.

Two weeks prior to the Korea meeting a similar congress was held in Japan. At the meeting in Japan held in the Chapel Centre in downtown Tokyo, there were six men present who had been won to the truth by the ministry of their buddies. Thousands of pieces of literature were distributed to the men, including the new series of Voice of Prophecy lessons recently brought out for servicemen. Several hundred copies of *Bible Readings* and *Drama of the Ages* were purchased for missionary work. Five hundred men signed the card to become active, working members of the Legion of Christ's Ambassadors.

We thank God for these Christian men who are letting their light shine for Christ in the army, navy, and air forces. Men told how they are holding large meetings for Korean young people and teaching Koreans English through the Voice of Prophecy lessons. Already two have been baptized among the Koreans through this plan. Our servicemen wish to pass on to the readers of the *Review* their sincere thanks for all that is being done for the men in uniform.

W. J. Hackett, Missionary Volunteer and International Service Commission secretary for the Far Eastern Division, was present with the writer at both meetings and gave excellent service.—*Review and Herald*.

RE-BUILDING IN KOREA FOR THE FINISHING OF WORKCLINTON W. LEE, *President, Korean Union Mission*

PROBABLY no place on earth of similar size is better known today than is Korea. Until the war came here it was a little-known land. Nevertheless it has been a country of high culture throughout its long and varied history. Furthermore, no non-Christian land has responded to Protestant Christianity more whole-heartedly than Korea. It would be difficult to find a more loyal body of Christians anywhere than can be found here. However, the church has suffered much through the years because of

vernacular city effort held at Cuddappah in 1952. His wife is also baptized and follows her husband in all evangelistic activities. He is now holding open air meetings at Sinapaya which is almost ten miles away from Razampeta. He is a good personal evangelist as well. The interest is quite encouraging.

His only son was working in the government paper mills and read of the Sabbath truth in his father's letters to him. The young man has given up his work at the mills and is now ready to be baptized.

Mr. R. D. Stanilaus Paul is another lay preacher and is also of the 1952 Cuddappah effort. He was a revenue inspector working at Pulivendala, fifty-two miles away from Cuddappah. He is a Voice of Prophecy student and has enrolled many other students, among whom are his two brothers. They are now baptized. Mr. Paul with another VOP student, Mr. T. Joseph, conducted cottage meetings at Pulivendala. Now we have eleven baptized members with a few more being prepared. This is all the result of lay preaching.

This summer, student colporteurs helped spread the message in this recently-entered territory. The printed truth that has been sold will surely have an effect for we have received several calls for more workers.

The Voice of Prophecy has done a good work, too. In many villages, interested souls are asking for explanations of our truths. The harvest is ready but the reapers are very few. May the God of heaven send forth labourers to this needy field. Remember Rayalaseema in your prayers.

ABRAHAM'S EXAMPLE OF SACRIFICE*(Continued from p. 4.)*

This was the supreme test of sacrifice. There was little more for God to do to prove that Abraham determined to obey and honour Him no matter what the cost.

"Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. . . . All heaven beheld with wonder and admiration Abraham's unflinching obedience. All heaven applauded his fidelity."—*ibid.*, p. 155.—*Review and Herald*.

political upheavals. The present one has been almost overwhelming.

During these months of war many of our churches have been demolished and an equal number greatly damaged, many of our most well-to-do believers have lost all their property and belongings, and most of our workers have lost their household and personal effects, along with the equipment used in their work. Nevertheless we are happy to say that there is not a spirit of fault-finding or complaining in the Korean church. It is overflowing with courage and missionary zeal. The faith of our believers in the Advent Movement has grown stronger, and their belief that Christ's coming is very near has become all-pervading.

During nearly fifty years since the Advent message first entered Korea the seed of truth has been sown very widely. Doubtless there is scarcely a village where our literature has not gone. Our medical work is known and appreciated by all informed persons. Our churches and believers are sprinkled all over the country.

We in Korea are very conscious of the precariousness of the times and the possibility that we are about to enter the final battle in the great controversy. We realize that we should so plan everything, including the rehabilitation programme, that we will be prepared to meet the needs of the final movement and contribute to victory for our Master.

However, this does not imply carelessness, nor does it mean our rebuilding should be of a temporary nature. Rather, it means that though everything is done with the one objective of a very speedy conclusion of God's work, it also should be done as solidly and carefully as we are able to do it.

First, it will be well to take an overall view of what was destroyed during the war. Two of our missionary homes were shelled and completely burned. Three others were riddled with bullets. Four others were very badly damaged. A shell came down into the midst of our union office, tore away much of the outside walls, and greatly damaged the inner walls. Our church at union headquarters was also shelled, and one whole end blown off. Our church school nearby was shelled and machine gunned until the building was nearly destroyed.

Four battles were fought on the campus of our training school where our academy and junior college work was done. One building, with contents, was burned. Another was largely blown to pieces. Others were left with great gaping holes where

they had been hit by large and small shells. Our nurses' dormitory at the sanitarium was burned. About sixteen churches were destroyed, and an equal number were badly damaged.

Besides this direct destruction, our office equipment, a large press and other-equipment in the printing office, our stocks of books, medical and other hospital equipment and supplies in the sanitarium, equipment and materials at the school, most of the musical instruments in our schools and churches, the equipment and personal effects of the missionaries and Korean workers and also of many of our believers, and numerous other moveable properties of our mission were looted and lost. It is in the midst of such ruins and losses that we have been working since 1951.

This does not mean that the work has stood still; nor does it mean that we have mournfully contemplated our losses and awaited rehabilitation to take up the threads of the work. On the contrary, the Advent message has made unprecedented gains. Our membership in South Korea has nearly doubled. We have had more baptisms than formerly. The trials and poverty of the Korean church have caused it to become more liberal in its support of the cause of God. Although we are publishing under unfavourable conditions, depending upon commercial printers, and have had almost endless delays, our literature sales have nearly reached an all-time high. Our schools are running over with our youth and young people. We cannot even take in all our own Adventist youth because of lack of accommodation. More churches are operating church schools.

Evangelism has gone forward to meet the greatest interest that we have ever seen in the Advent message. Our Bible correspondence school cannot keep up with its openings. New companies of believers are springing up in many places. Our medical and relief work is reaching out and opening more doors to the truth. And so as we look at Korea it seems that the stage is set for the Lord to speedily finish His work there.

Under these circumstances we are endeavouring to rehabilitate for a much greater work in the future. It is necessary that we carefully consider the changed conditions and constantly keep in mind the possibility that the Lord is about to finish His work. No doubt there are things that need not be replaced. Perhaps some things are needed that we did not have before. With the onward march of the armies of God some equipment has served

its purpose and is no longer needed. Inspiration tells us that the work of God is to be finished amidst increasing trouble and under persecution. It is also to be done by simple means. With these considerations a brief view of the plan of rehabilitation is in order.

We need to maintain a strong force of missionaries as long as world conditions will permit them to work. The Korean church appreciates their work and welcomes them. The times demand that missionaries streamline their personal equipment while maintaining that which is necessary for health and efficient service. This requires that housing be restored on a simpler form and perhaps in a more economical manner. Some houses may need re-location to meet the needs. Some homes may not need to be replaced. The union office must be restored, so that efficient administration can be carried forward.

We must obtain efficient machinery for printing, so that we can keep the colporteurs supplied with the necessary munitions and give our church members the material that will guide them when increased trouble comes. We must have churches from which to preach the message, and we must build new ones in strategic centres, so that we can carry forward the greatest evangelistic work that has ever been done in Korea. We must spread out in medical missionary work and also in ministry to the needs of the suffering people. This work is to be more prominent as we approach the final crisis. This means decentralization, so that we can reach more.

We must supply educational opportunities for our youth to train that important part of God's final army. To do this we need to build up smaller centres in many places rather than centralize in one school. But we must also maintain a strong central training school, where we can train those who are to lead in all the institutions and in the whole programme of the work of God.

Such, in brief, is the rehabilitation programme as it appears before us. We appreciate what the General Conference and the brethren in America have done to help us even while the noise of battle could be heard. We are also very grateful to the General Conference for the special offering that is to be taken up to help us at this time. We have submitted a detailed statement of our plans. Much of this has been approved and given its place in the order in which it is to be done. We pray that the Lord

will impress His people to give in the special offering for Korea to the degree that He sees is needed in order to carry out His purpose for this field.—*Review and Herald*.

THE LAY PREACHERS OF BRAZIL

A. V. OLSON

General Vice President, General Conference

WHILE attending an inter-union council a few days ago in Rio de Janeiro, I heard R. E. Adams, the home missionary secretary of the East Brazil Union, give a very interesting account of the achievements of our lay preachers in his union.

In his report Brother Adams stated that a total of 104 lay efforts have been conducted in East Brazil during the year 1953. The attendance at these efforts has been from ten to two hundred persons nightly. On December 1 Brother Adams had received the rewarding report that 344 souls had already been baptized as a result of these efforts, and he feels confident that when the reports for the last quarter of the year are all in hand the total for the year will exceed the 500 mark. This encouraging figure does not include all the persons brought into the truth by our members throughout the union, it simply gives the combined results of the 104 efforts conducted by the lay preachers.

From this report we see what can be accomplished by God-fearing laymen who have a burden for souls. At my request Brother Adams gave me, in writing, several experiences that will be of real interest to our people. I quote from his letter:

"Ranulfo Menezes lives in Itabuna, Bahia. He is a cabinet-maker and attended our lay preacher congress in April, 1953, but at that time was not yet baptized. He was baptized, however, on the last day of the congress and determined to dedicate his life to the lay preacher work. He organized his team, one other new lay preacher and five or six young ladies of the church to sing and help out in the follow-up work and Bible studies. Today Brother Ranulfo has five new believers already baptized and fifteen more that are being prepared for baptism.

"Severino Tarvars lives in the interior of the state of Pernambuco. It was my privilege to spend three days in his home the early part of this year. He is an older man, I would

judge about sixty. I journeyed a full day on horseback to arrive at his home. In that isolated place we have a small Sabbath school that is held in the church school building. Brother Severino is a very humble and quiet man. When I appealed to him that our little school-house ought to have meetings every Sunday night, he complained that he did not have the talent to preach. However, I felt that he did have this talent. I called all of our members of that area together and we studied over the possibilities. We found there were eighteen families in a radius of five miles that were interested. We sent the young people out in the highways and byways to invite these people to attend the meeting.

"The school was packed with more than 150 present. We presented a study that night on the soon coming of Christ. The people were thrilled, and they promised to return. Our brother next week attended our lay preacher congress in Recife, and although he hardly said a word during the congress, when he went home he sent word out to his far-flung neighbours that he was going to preach and he has had an attendance of from eighty to one hundred every Sunday night. He now has ten souls ready for baptism, and another twenty very much interested. He said that he is having the time of his life, and is finding that this work is really thrilling.

"Cyro Cortes Ratton, of Rio de Janeiro, is a new convert. This young man attended our institute in May, 1953, and was so fired with zeal that he wanted to set as his goal two hundred souls for this year. He has had some wonderful experiences. He arranged for the use of an old barn where cane sugar used to be made. This is about forty miles from Niteroi, in the centre of the sugar-cane country. Every two weeks for the past seven months he has been going there at his own expense. He has had an average attendance of over 100 people and sometimes 150 at his Friday and Sabbath night meetings. Of this number, he will have at least fifteen ready for baptism before the end of this year.

"Severino Pereira, of Mantena, Espirito Santo, after attending our lay congress, returned home and on the twenty-fourth of May opened up a series of meetings. In his last letter to me he stated that he had held twenty-seven meetings, with the attendance sometimes reaching two hundred a night, but he says that the average attendance was about fifty.

He already has six people ready for baptism and quite a number more in the baptismal class. He is working alone, but is of good courage.

"The lay preachers of the Itapagipe church in Salvador, Bahia, are on fire and doing great things in their soul-winning endeavours for Christ. The church has seven branch Sabbath schools. The goal of lay preachers of the Itapagipe church was set at fifty souls for 1953. At the time of my last visit, in October, they had already baptized thirty-six souls."

Our lay members have played a very important part in the development of the Advent Movement. According to the divine picture given us in the Spirit of prophecy, we know that they are to be used of God to accomplish a mighty work before the Lord comes.—*Review and Herald*.

MEDICAL MISSIONARY WORK IN MEXICO

ELLSWORTH L. SCHNEIDER, D.D.S.

RECENTLY I responded to an invitation from the University of Nuevo Leon and the Dental Society of Nuevo Leon at Monterrey, Mexico, to present a paper on the subject of "Premedication and Local Anæsthesia." I went as a faculty member of CME's Department of Stomatology, taking with me an exceptionally fine film, *Anæsthesia in Dentistry*, produced by our Dental Department at the College of Medical Evangelists.

An invitation was also extended to me by an organization of some twenty Seventh-day Adventist students who are taking medicine at the Medical School of the University of Nuevo Leon to accompany them on one of their medical missionary field trips, to see first-hand the overwhelming needs of the people. I brought dental supplies donated by two of our thoughtful doctors in Tempe, Arizona.

The visit to the University of Nuevo Leon and its medical and dental divisions was very pleasant. The people were most kind and courteous. The medical and dental schools are modern and well equipped. The hall in which I lectured, the *Salon de Actos*, was crowded. The next morning the city newspapers carried pictures and a report of the meeting.

What really made my trip worth while was to observe the zeal and consecration of our Adventist medical students in carrying out their

missionary activities. These students have equipped a fine clinic that is operated in connection with our church in Monterrey. The instruments are old, to be sure, but serviceable. The equipment was given by our physicians and dentists in the States. The students were as happy for the boxes of medications that I brought along for them, as a child is with a new toy.

Many calls come to this medical missionary group for help. By my relating the stories of some of these calls, perhaps you will better understand how the medications donated are actually used. In answer to one such appeal I accompanied two of these medical students on Christmas night. An old man came to the clinic, asking that we go to see a very sick woman some distance out of the city. This woman had previously ridiculed the old man, who was one of our church members. Now she knew of no one to whom she might appeal except this godly man.

In our car we proceeded slowly over the almost impassable dirt roads until we came to a cluster of little huts. In the darkness it was difficult to find the one we were looking for. The huts were built so close together that we had to walk sideways to get around them. We finally knocked at the right hut, and a bent old man answered. Inside, we found one room, with wide cracks and holes in the wall through which the cold air was blowing. The weak flame of a small lamp flickered through the room, aiding us to see the patient, a little old woman huddled on the bare dirt floor. She had no covering except some old rags and gunny sacks wrapped around her shoulders and legs.

A young mother and her six-month-old infant sat on a box, visiting. We observed that the sick woman's lower extremities were edematous and that she was probably suffering from pneumonia. We asked what they had eaten for supper. They replied, "*Nada*," meaning nothing. What had they had during the day? Nothing much for two days, they said, except a cup of weak coffee in the morning. The two students gave them some beans and rice bought with their own meagre means, and two cans of baby formula were left.

I asked to see the baby held in the young mother's arms. How my heart ached to see how cold, thin, and sickly the little thing was. The mother seemed to have little milk of her own for the baby, owing

to malnutrition. We took one of the cans of baby formula and gave it to the young mother for her child. She was most happy for it.

After treatment and instructions, the students, as is their custom, bowed and prayed that the Great Physician would look down and bless their humble efforts, if it were His will. As the boys were praying I heard the old man praying out loud at the same time. I must confess that the tears rolled down my cheeks as I listened. The old man was thanking God that these students had come to minister to them and praying that He would continue to bless all the efforts of these young men in behalf of their fellow men.

As we were taking our leave the old man asked for just one more favour. Could we find them a Bible somehow, that they might read it? Our ministrations to their physical needs had opened their hearts to receive spiritual food.

"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never were there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—"Education," p. 78.

If this had been my only such experience, it would have been worth the whole trip, but there were more. Sabbath afternoon the medical students divide into groups and go to scattered villages to which no physician or dentist is available. Again I accompanied one of the groups to a village of quaint little mud huts with thatched roofs, some twenty miles from Monterrey. As we were getting our supplies arranged, I heard the bells of the Catholic church. I found a little old woman dressed in black ringing the bells to announce our arrival in the village. I shall not soon forget the sight of many people of all ages coming from all directions to the little clinic we had set up for them in the house of *el president*, the mayor.

Soon we had a crowd, and got to work. It was too dark inside the hut to perform dental surgery, so I

moved into the plaza, near the only running water and out with the chickens, dogs, and pigs. I arranged my instruments on an old cot and seated the patients upon two old chairs. My hands grew numb with the cold, but there was a long line of patients to see, and we worked as hard and as fast as we could. Inside the hut the young men also had a large crowd to see. They had such a limited amount of medicine that it was difficult to decide just which ones should receive assistance.

As we were working, a man was brought from the field, where he had received a deep cut from his machete. The head had come off and struck him on the foot. The wound was bleeding profusely. The students had nothing with which to treat this man, so they came to see if I could take care of him. Using some local anaesthesia to control the pain, I cleansed the wound and sprayed penicillin and sulfa powder into it. Then I closed the wound with the last needle and suture I had. This controlled the bleeding, leaving the man happy and comfortable.

Darkness called a halt to our work outside, but inside the students continued to work. By the light of a sputtery old lamp they treated the sick and gave health talks. Another call came in. Dr. Bala Nangru, a fourth-year student, was designated to answer this. He invited me to go with him. One of the villagers guided us along a very rough road, telling us all the while that the place was just around the next corner. Finally, after some time, we found the hut. Once inside we could hardly see for the pall of smoke that hung in the air. They had a fire to provide warmth, but there was no chimney. Again, the patient was lying on the cold dirty floor. He was an older man, who was paralyzed from the waist down.

There wasn't much that we could do to help the man except to give instructions to take him out in the sun when the weather permitted and to massage and exercise his legs. We left, wishing we could have done more and wondering whether we could find our way back to the others in the dark. As we were stumbling along we heard someone running behind us, calling. We waited as a young woman approached out of the dark and between breaths asked if we wouldn't come to see a sick relative of hers in a hut down the road. We found a young man lying on a bunk. His lower leg and ankle were wrapped with filthy rags, which we

asked him to remove. Underneath we found he had some large green leaves that gave off a foul smell. He was suffering from an ulcerated ankle of seven years' duration. We were wondering what to do in this case, since we had no medications left with which to give treatment. Then the other students, who had finished their work, found us. They had just one shot of 600,000 units of penicillin left. We divided this between the young man with the huge ulcerated ankle and a young mother who was brought in suffering from pneumonia. We left tired but happy to have done something, however humble and simple, and prayed that God would bless these efforts.

These experiences could be multiplied many, many times. Calls come in from great distances, and it is impossible for the students to go and keep up with their studies at the same time. The calls must be turned down. Some of the students have gone for as many as three days on horseback to help some poor injured soul. These people have no one else to turn to. The students, for the most part, have no money, yet they manage to save money for the medicines they need so very much.

The greatest need of this missionary organization of medical students is for antibiotics, vitamins, sutures and needles, and instruments of all types. But most of all they pray for teams of physicians, dentists, and nurses who would like to take "vacations" south of the border for week-ends, or perhaps a week, and help with this work that they have undertaken.—*Review and Herald*.

AN OPEN DOOR IN THE SOUTH PACIFIC

C. C. WEIS

THE Coral Sea and Bismarck-Solomons Union Mission fields consist of many islands and districts. Hundreds of villages, with a population running into the thousands, are still unentered with the message of salvation. Though pidgin English seems to be the language most commonly used, there are many native languages and dialects with which our missionaries must contend.

The natives in these islands are not brought into the message without considerable effort. Our missionaries in these islands work hard, and under very trying circumstances. There are many places in the interior of these two union fields where missionaries have never entered, and areas where a missionary cannot enter

without a permit from the government district police. In some places the people still eat their dead. We conducted a meeting some time ago just thirty miles from a cannibal district. T. L. Oswald, Home Missionary secretary of the General Conference, and I took pictures of a boy who has eaten human flesh, but is now in one of our training schools.

Hundreds of people in these fields are eager for baptism, but we have few workers to care for the rapidly growing interests. We have thousands of Sabbath school members who are not yet baptized church members.

In the highlands of New Guinea we visited the leper station. Here L. H. Barnard, a capable nurse, is in charge of our work. With him are two nurses taking care of more than four hundred patients. The detailed work and care that falls upon such a small staff of workers is tremendous, but Brother Barnard says, "Yes, we need more help. We are understaffed, but by God's grace we will carry on." And they are carrying on. As I stood there one day, watching these faithful workers going about their work, I was greatly moved, and more than once I stepped aside to brush away a tear from my cheek as I witnessed their untiring labour. I earnestly pray God to richly bless all our missionaries in these needy fields. Pastor Oswald, who has visited seventy-two countries in the world field, including a number of places in Europe as well as in India, said, "Brother Weis, the island mission fields in the Coral Sea and Bismarck-Solomons Union missions are among the most needy in the world field."

In these islands, malaria, leprosy, and many other diseases cause hundreds of deaths every year. These hundreds are dying without hope—they have not heard the story of Jesus. One of our missionaries who is all alone with his little family in the interior, opening up a new mission station, put his hands on my shoulders, and with tears streaming down his cheeks said, "Pastor Weis, if only we had more men and money, we could move right into this whole section of the country. The people are begging us to teach them the gospel. These people do not get very old. Their life expectancy is short. What we are to do, we must do quickly."

By the grace of God our mission membership has increased by the thousands since the last General Conference session. In the entire Australasian Division our Sabbath school membership is 63,821, of whom 38,256 members are in the

mission fields. If we could only have the means to take over all the interests that are opening up to us in the unentered areas, we would ere long double and re-double our membership. We cite an instance to show the rapidly increasing membership in these fields.

Tench Island is in the Bismarck Sea. It is very low lying and is hardly noticeable when approached by boat. It has about forty-five inhabitants. These people live mostly on coconuts and fish. The ground is too salty to grow any kind of fruit or vegetables. The climate is humid, with little or no variation. Before the war it was marked uncontrolled territory. The people are very degraded.

About twelve years ago two boys paddled their canoes forty-five miles from this island, and came to Mussau. They requested our worker that they be allowed to come to school and stay at the mission, because they had heard Seventh-day Adventists were good people. The pastor was glad to have them, and gave them permission to stay.

When the government heard of this they strongly objected, and ordered our worker to return them immediately. His reply was that he did not invite them and was therefore not obliged to return them. A little later another request came. In the light of this, arrangements were made for their return four months after their arrival. Up till now no one had been allowed to go ashore on Tench Island without a government permit. But now our missionary had an opportunity. He saw nothing to impress him, however. The people were dull looking and sullen. He went back to his station and forgot the whole incident. Then came the Pacific war. No further contact was made by Seventh-day Adventists for the next eight years. One day during the course of his mission work, Pastor T. F. Judd went ashore, and what do you think he found? The whole island was keeping the Sabbath, conducting Sabbath school, and holding weekly church services. Some of the people said they had never missed worship in eight years. They had given up eating shellfish, chewing betelnut, and had abandoned other heathen practises. They had built a church out of the old wreck of a ship, using the portholes for windows. Tithe had been gathered and stored during the eight years. Several houses were filled with curios, baskets, mats, and nuts, and gifts of food. Pastor Judd took a full shipload of tithe from this place.

It was learned later that the government was worried because the people had given up eating shellfish. It was feared they would die of starvation. Instead, they requested baptism in order to start a new life. All this because two boys came to the mission school, learned about Jesus and the Bible, and took this truth back to their own people. We could cite many such thrilling stories. Surely there is an open door before us in these needy mission lands.

Under the capable leadership of Herbert White and E. A. Boehm, these two union mission fields are making splendid progress. Their committees are laying strong plans to further evangelize these needy fields as quickly as possible.—*Rev. & Her.*

NEW YORK IN THE REPUBLIC OF LIBERIA

ROGER W. COON

Radio Secretary, West African Union

IT WAS recently my privilege to spend two weeks in Liberia, the only republic on the continent of Africa, setting up a local office for the West African branch of the Voice of Prophecy and holding public rallies for prospective students.

C. D. Henri, president of the Liberian Mission, and I travelled nearly one thousand miles by airplane, truck, jeep, river launch, and, deep in the bush, by foot throughout this sparsely settled country. Three of the six rallies were held in places that the local mission had never previously entered.

THE FIRST RALLY A SUCCESS

The first rally was held at Harbel, near Roberts Field, the nation's most important communications centre and a vital link in the Pan American Airways, Air France, and Liberian International Airways transportation network.

Lent to us for the occasion was a beautiful red-brick non-denominational church, one of two erected on the large Firestone rubber plantation for the use of the industry's employees and labourers.

Although we had never before held a service in this vast, sprawling plantation that covers thirty-five square miles, and despite the fact that advance notice of the meeting was limited to the distribution of a few handbills, the chapel was filled to capacity long before the announced hour.

At the conclusion of the message nearly all present who could read and write English came forward to enrol for the correspondence course.

A strong literacy programme is now being fostered throughout all of West Africa by the various governments. People everywhere are eager for reading matter. Never before have our Bible schools had such an opportunity for reaching ready, eager minds as yet comparatively free from the deluding deceptions of Satan!

In the capital city, Monrovia, our new church edifice, recently opened by His Excellency President William V. S. Tubman, was the scene of another rally.

An interview earlier with the editor of Liberia's only daily newspaper resulted in a surprisingly large, illustrated feature article, which he prominently published on the front and back pages of his paper.

At the little town of Gbangba, very deep in the hinterland, the mission recorded another first, when a rally was held in the town hall, which was adjacent to the residence and clinic of Dr. A. Hynal, a Seventh-day Adventist physician on loan to the Liberian Government by the United States Department of Public Health.

The following morning Pastor Henri and I attempted the first In-gathering solicitation in the nearby town. In spite of the handicap of being practically unknown there, the Lord touched the hearts of the merchants and they were quite liberal.

We had cause to be most thankful for the faithfulness of this good Christian family, who, while not on denominational pay-roll and missionaries in the usual sense of the word, had still done much to share their faith in the Great Physician as they ministered to the heart-touching physical needs of the people there.

Later at Kakata, some dozen miles from our Konola Junior Academy, we held a rally in the lone public building that serves the village as post office, city hall, local court, day school, and general meeting house.

At the close of this meeting a general of the Liberian Army, in full uniform, came forward to thank us for the blessings he had received while taking the preliminary and basic Bible correspondence courses, and he further requested to be enrolled in the advanced course.

Down the coast I visited our mission station at Upper Buchanan, in Grand Bassa County, which is under the direction of Pastor David Hughes.

LARGE CROWD ATTENDS SUNDAY SERVICE

Fifteen minutes before the scheduled hour for our Sunday eve-

ning rally a tropical cloudburst fell. In Africa, rain even an hour before any meeting usually spells sure disaster as far as attendance is concerned; nevertheless, the chapel was miraculously filled and, to our surprise, the leading residents of the community were on the front seats!

The following day Pastor Hughes and I took a small river launch up the winding, tree-shaded St. John River. We had been invited to address the student body and faculty of a large secondary boarding school that is operated by a well-known American foreign mission society.

The head of this institution and his wife, former residents of Los Angeles, had been frequent listeners to the Voice of Prophecy Sunday afternoon broadcasts. Although they knew its Adventist affiliation, when they learned that a representative was visiting down on the coast, they requested a rally for their own people at their village deep in the heart of the jungle!

A large number of enrolments were secured at this school, and a *Survival through Faith* leaflet was given each student and teacher. Let us pray that the Lord will water the seen sown in that place.

Fortunately, the radio in Liberia is not under government control, as in all other parts of West Africa, and Station ELBC transmits Pastor Henri's The Bible Hour programme each Thursday night at eight-thirty and the Voice of Prophecy transcriptions from America (with local announcements dubbed in) at that same hour each Sunday evening. Both programmes are exceptionally well received by the public.—*Rev. & Her.*

KEEPING IN TOUCH WITH GOD

(Continued from p. 3.)

Often there is no way of keeping out of the fog, but there is no excuse for neglecting the proper maintenance of the receiving set. When prayer is neglected and conscience ignored, the still small voice of God withdraws as a saving, guiding force in our lives.

Many so-called Seventh-day Adventist youth are losing precious hours, days, years, because they are off the beam, out of contact with heaven's control tower.

"To day if ye will hear His voice harden not your hearts." Heb. 3:15. "This is the way, walk ye in it." Keep your heart in tune with God for happy landings and a life of rich rewards.

RIO GRANDE DO SUL CONFERENCE SESSION

A. V. OLSON

The twenty-second biennial session of the Rio Grande do Sul Conference in Brazil was held on the campus of the conference academy about two miles from Taquara, a town of 10,000 inhabitants, and some 40 miles from the city of Porto Alegre, which has a population of nearly 500,000. The main highway connecting these two cities runs through the school property. Six modern buses are scheduled daily in each direction, thus giving the school adequate transportation.

It was interesting to watch the brethren and sisters arrive. Many came by bus, some in trucks, others in cars, and still others in farm wagons drawn by horses or oxen. The wagons were loaded high with mattresses, bundles of bedding, suitcases, and boxes of food. Here one sees a mixture of the ancient and the modern way of life. But whether the people arrived by modern or ancient conveyances, all seemed to have come for the purpose of seeking and receiving a spiritual blessing.

The territory of this conference embraces the state of Rio Grande do Sul, with a population of approximately 4,300,000. This section of the country was one of the first in Brazil to be entered by our missionaries. The Rio Grande do Sul Conference is our oldest conference in Brazil.

According to the president's report, there were 5,072 members at the close of 1953. During the two-year period 640 new members were received into the fold by baptism and on profession of faith. Tithes and offerings have shown a remarkable increase. The income in tithe for the year 1953 was equal to the total income for the ten-year period of 1937 to 1946 inclusive. The increase alone for the year 1953 over 1952 (43 per cent) was equal to the entire income for the year 1947. Part of this increase is due to inflation, but much of it comes from growth in membership, increased prosperity in the country, and greater faithfulness on the part of our people in returning to the Lord His own.

Sabbath morning, hundreds of people arrived by bus from the cities to remain for the day. This place swarmed with people; every meeting place was taxed to the limit. It was a day long to be remembered. In the afternoon two young men were

ordained to the gospel ministry. Twelve new believers were baptized in a near-by stream at one of the conference meetings.

NEW PRESIDENT ELECTED

Owing to the fact that F. C. Webster, who has served this conference during the past two years, had just accepted a call from the South American Division to lead out in our work in Bolivia, a new president had to be found for this conference. J. R. Passos, the academy Bible teacher, was chosen to fill the position. Having already served successfully as president of another conference, we believe he will give this field strong leadership.

This brings to an end the series of conference sessions in the South Brazil Union Conference. It is with feelings of regret that we leave our good people here. It has been a source of joy and encouragement to join them in these meetings.—*Review and Herald*.

A DREAM COMES TRUE IN PUERTO RICO

W. H. BERGHERM

THIRTY-FOUR years ago, when Dr. C. W. Dunscombe entered Puerto Rico as a physician for the Ensaneda Sugar Company, there were only 486 believers on the island, and no medical work. There was no medical institution in any of the Antillian Islands large or small. But all of this is changed now—because of the vision and sacrifice of one man. The doors of the beautiful Bella Vista Hospital are now open to serve the sick of Puerto Rico, and in that land are now 3,500 believers.

It was my privilege recently to visit Dr. and Mrs. Dunscombe in their little Puerto Rican home, surrounded by poinsettias, and papaya and banana trees. From his side porch the doctor pointed to the top floor of a building plainly in view, the hospital for which he and his wife had patiently laboured thirty-four years, and made sacrifices involving tens of thousands of dollars. Other thousands he solicited from the people of Puerto Rico. "I would rather have my money in a soul-winning institution," explained the doctor when I commended him for his earnest labours, "than anywhere I know of in this world."

A seventy-five bed hospital is not born overnight. In 1940 Dr. Duns-

combe, from his savings, purchased a small hospital in the city of Mayaguez. He hoped this would be the beginning of a permanent medical work in Puerto Rico. This institution soon gained many friends. After two years of successful operation the doctor was forced to relinquish the building. It was a keen disappointment to him, and on two occasions following this he considered retiring from active medical work. Were not the thirty years of service given to Puerto Rico enough? And had he and Mrs. Dunscombe not served in other mission lands? But somehow they were held in Puerto Rico each time they tried to leave it. Their cherished dream of an established medical work gave them no rest. The goal had not been reached.

Finally, after thirty-four years, the hospital is a reality. Only a few weeks ago it opened its doors. Today it proudly stands like a sentinel on duty on the crest of a high hill, overlooking a prosperous green valley and the third largest city of the island. "The finest thing in Puerto Rico," said the consulting surgeon of the island's medical university. Another of its early official visitors added, as he emerged from its doors after a careful inspection, "Only modern hospital sponsored privately in the entire commonwealth." The island's governor, in the name of the first lady, sent two loads of furniture as her gift. Seven sacrificing Seventh-day Adventist physicians and their families have joined Dr. Dunscombe, including his son, Dr. Colby Dunscombe. These faithful men and women are working hard to make this hospital a great soul-winning, health-giving centre to the people of Puerto Rico, and already patients are flocking in.

"Only last night," exclaimed the doctor, "I don't know where you would have parked your car here on the hospital property, if you had been driving. There were thirty-five cars in our parking lot, representing the best families in this community. They're all our friends."

His eyes gleamed and looked upward. A dream of a life had come true.—*Review and Herald*.

True ethics are world-wide. All that is ethical goes back to a single principle of morality, namely the maintenance of life at its highest level, and the furtherance of life.—Albert Schweitzer.

ONE PERFECT PATTERN

G. A. ROBERTS

“LOOKING unto Jesus the Author and Finisher of our faith.” Heb. 12:2.

Every true Christian must learn to establish and maintain with holy boldness a personal relationship with Jesus. This relationship is born of an intensity of desire and fixedness of purpose to serve Him, and also of a knowledge that every man must give an account of himself to God. No one need fear that such a relationship with Jesus on the part of each believer will encourage too much independence of thought or action, or that division or confusion will result.

A wheel with its hub and spokes may illustrate the closeness that believers may enjoy who abide in Jesus Christ. The spoke, as it is driven home to the hub, or centre, binds the wheel more firmly and inseparably to the spokes on either side. In this same way as we approach Christ and others approach Christ, we find ourselves bound together more closely than would be possible in any other way. As each spoke, maintaining its own place near the centre, sustains the other spokes and all together receive from the hub power for the work to be performed, so each Christian, keeping his eye upon Jesus, performs strong service for God.

As Jesus walked alone with Peter on the seashore after the resurrection, because there were things He wished to communicate to him alone, so we should learn to approach Christ directly and intimately and learn from Him those things that He would convey to us for our own personal benefit. “Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality.”—*The Desire of Ages*, p. 347. “The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son.”—*Steps to Christ*, p. 105. “The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centred upon him.”—*Patriarchs and Prophets*, p. 218.

We should constantly remember that there is only one perfect Example, only one from whom we can safely and surely draw strength and driving power. In studying the Bible and the Spirit of prophecy we find that no life on earth, even among Bible characters, fully compares with the life of Christ. Paul was doubtless as true a follower of Jesus, as is brought to view in the Bible, but there is a marked difference between the apostle and his Lord. Consider Paul's reaction under personal provocation and that of Jesus under similar circumstances.

When Paul said, “I have lived in all good conscience before God until this day,” and the high priest commanded that he be smitten on the mouth, Paul replied, “God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?” When this was brought to Paul's attention he admitted that he had done wrong, for he said, “I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.”

Think now of Christ on trial. The high priest had just asked Him concerning His disciples and His doctrine. Jesus endeavoured, it seems, to give to the high priest a fair, open, true answer to his question. He said, “I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.”

Evidently one of the officers standing by thought Christ was refusing to answer or was trying to evade the question; at least he thought Christ was not giving due deference to the high priest, so he struck Jesus, smote him, much as Paul had been smitten on the mouth. But Jesus was not offended; His human nature did not retaliate. He simply said, “If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?”

By comparing Christ with all other men we learn that He is in deed and in truth the one true Pattern. Therefore it is not safe for workers or laymen to set their eyes on any man on

earth, no matter how good he may be, and look to him as a pattern to be copied. Not only is this true, but men are such frail creatures, and God has made them so different from each other, that no one man on earth is a perfect example.

The life of Christ was so varied in its many features that even under inspiration, several men were required to write it. In order to get the complete picture we must study these writings together.

We read in the Spirit of prophecy: “Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all the writers who have borne testimony in regard to the life and ministry of the Saviour? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's earthly life? Why does one writer bring in points that another does not mention? Why, if these points are essential, did not all these writers mention them? It is because the minds of men differ. Not all comprehend things in exactly the same way. Certain Scripture truths appeal much more strongly to the minds of some than of others.”—*Counsels to Parents, Teachers, and Students*, p. 432. Though it took

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many to write about the Pattern, it took but One to reveal God to the world.

"He is a perfect and holy Example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, Vol. 2, p. 549.

I read once of a little girl in London, a ragged, dirty street urchin, unkempt and in a general state of disorder. On her trip across London Square one day she suddenly came face to face with a beautiful statue of a pure, lovely girl. This statue was done in marble, white and glistening. This little street urchin stopped to look at the statue, observed it minutely, and then looked at herself. Observing the tremendous difference, and admiring the beauty she saw in the figure before her, she went home, and by dint of earnest endeavour secured means to purchase a new white dress. She donned this. When she went to look again at the statue she observed that the hands and face were clean and the hair was combed, so she returned home, fixed her hair, and washed her hands and face.

Again and again she visited the statue until after weeks and months of observation and changing her own person, it was discovered that she had become a beautiful girl. It was constantly looking at and imitating the statue that made her so. The statue was always the same.

And it is just this way with Christ. He is always the same. As we keep our eyes fixed on Him and on Him alone, we receive His purity, holiness, and loveliness. By beholding Him we become changed. No human being on earth could be so constant as was that statue, never varying; and no human being on earth, as long as we contend with human nature, will be so constant in all things that are good as is our Lord Jesus Christ.

If we could everlastingly fix our gaze upon Jesus Christ, allowing no man or woman or earthly influence to dim our sight, we would be lifted

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God in the Dark

Lillian E. Emmitt

SUDDENLY Driver surprised me by saying, "Tomorrow there is a load of potatoes to go up to the mine." We were strangers and did not know the country. The mine was twelve miles distant in a dense wood. The road was merely a rough, uneven path. To be sure to arrive in daylight, as we should, there was urgent need to start early. Therefore, early in the morning, I urged Driver to get ready immediately. But he delayed until late afternoon, when we finally began the journey.

About sunset we entered the wood and had to thread our way between stumps in the rapidly increasing darkness, until I could not see the horses. I left the wagon and went ahead on hands and knees, for the stumps prevented walking.

So we continued in this slow, weary way, Driver following me according to my calls. Once he answered, "I think we had better stop." I replied, "No," for it was wintertime, and our potatoes might freeze and be useless.

I could see nothing below, not even my hands. But I was not afraid. The Lord says, "Let not your heart be troubled, neither let it be afraid." John 14:27. "Thou shalt not be afraid for the terror by night." Psalm 91:5.

With a prayer in my heart I looked up. And there, far up between the tops of the tall trees, was a narrow strip of gray sky, a clear outline of the path below. While I was feeling for the wheel track and looking at the sky above, God encouraged and blessed my progress with His presence.

We then descended into a stream of shallow water; and creeping through safely to the other side, I noticed smoke in the air. "Surely," thought I, "here is evidence that we are nearly there." I called out the good news to Driver. And such it proved to be; for, shortly after, there was a light, shining from a cabin window. In a few minutes our journey ended at the door. In deep thankfulness I lifted my heart and voice in praise to God.

Sweet to my heart is the memory of God's tender, loving care in the darkness. Carefully He watched over us and took us through safely.

Through any trial and sorrow, in all our problems, in every time of need, He will reveal His love for us. That will increase our love for Him, and strength will be added for future experiences, to fit us for the days to come, that we may be able to stand in the increasing darkness of these last days. He will guide us "out of darkness into His marvellous light." 1 Peter 2:9.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:5, 6.

onto higher ground. We would dwell in a higher and holier atmosphere. We would be as channels shedding abroad throughout the whole world the water of life, tainted perhaps by the humanity through which it passes, but nevertheless the water of life, capable of refreshing others and leading them back to the eternal Rock of Ages—from whence, untainted by human contact, the water of life gushes forth.

A pure, true life is a direct reflection of the life of Christ. A reflection from the life of any other must be dim at best. Let us ever personally

keep our eyes on the one True Pattern and maintain with Him always the connection of faith.—*Rev. & Her.*

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