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## SUMMONS

AT

## MIDNIGHT

The Challenge of These Fateful Years

ARTHUR S. MAXWELL

“AND He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” Luke 11:5-8.

“It is midnight in the parable and it is midnight in the world, and as in the parable so in our day the silence of midnight is broken by the sound of a knock. It is the knock of the world upon the door of the church.”

With these words, Bishop Niles, superintendent of the Methodist Church in Ceylon, speaking at the World Council of Churches in Evanston, opened one of the most powerful addresses on evangelism I have ever heard.

From this passage of Scripture he brought a mighty challenge to every church in Christendom to arouse

from slumber, to forget the warmth and comfort of the bed it has made for itself, and to heed the cry of desperate, dying humanity. It was thrilling, indeed, to hear this earnest leader of another Christian body calling upon his fellow Methodists, Baptists, Presbyterians, Episcopalians, and the rest, to recognize the urgency of the times and to heed the knock on the door of the church before it is forever too late.

If this was a challenge to the leaders of other religious bodies, how much more should it be to ourselves! For we, more than they all, proclaim that the midnight hour is upon us, that the end of the world is here,

that the time of the grand consummation of history has arrived. Tonight, upon the door of the Seventh-day Adventist Church sounds a knock like a clap of thunder—a knock that may well be the knell of doom for us if we do not heed it.

Our Lord warned long ago that the supreme danger of the church in the latter days would be that it would grow weary in well-doing, that it would become comfortable, warm and cozy, and fall asleep in the hour of crisis. In Luke 21:34 He said: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” He counselled us to watch and “pray always.”

In the parable of the ten virgins, all slumbered and slept. Then at midnight there was a cry made, “Behold, the bridegroom cometh; go ye out to meet him.” Only fifty per cent were ready.

In the third chapter of Revelation we have the message to Laodicea: “I know thy works, that thou art neither cold nor hot. . . . Because thou sayest, I am rich, and increased



with goods, and have need of nothing: . . . I counsel thee to buy of Me gold tried in the fire." Here again we have a picture of the church in bed, as it were, warm, comfortable, contented. Then suddenly there comes the knock at its door. "Behold, I stand at the door, and knock."

#### GOD'S CALL TO AWAKE

*The summons at midnight* is God's call to the church to awake to its unique and tremendous opportunities for service and witness in the supreme climax of the ages. With this thunderous knock upon our door comes the voice of God crying, "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee." Isa. 49:18. How we need a new vision of the multitudes of God's children outside our doors, out in the darkness of this midnight hour, the multitudes who have not yet bowed the knee to Baal!

I think of Evanston [World Council of Churches] and all the lovely Christian people I met there. Their names come flooding back into my memory. The Bishop of Chichester, that most kind and gracious gentleman; Bishop Dibelius of Berlin, a tower of Christian strength; Dr. Edmund Schlink, an ardent believer in the Advent; Bishop Barbieri of South America, a champion of religious liberty; and dozens more whom it was my privilege to meet. How friendly, how gracious, they were, following the Master according to the light they have! As I looked down upon those hundreds and hundreds of people of other faiths, deeply sincere in their belief in the Lord Jesus Christ, I seemed to hear the voice of the Lord saying, "Other sheep I have." Other sheep—see them there, and there and there! "Other sheep I have, which are not of this fold: them also I *must* bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10:16.

God give us vision to see His other sheep and to love them as He loves them and to be at the door of the church to welcome them when they come!

Sometimes we wonder why they haven't liked us very much, why they have stayed away from our door. Could it be that we have not been friendly enough? Maybe love is all that is needed to bring some of these dear, honest-hearted people into the fold.



## DREAMS OF TOMORROW

WARREN C. WILSON

Lost in sweet dreams of tomorrow,  
I forgot to live day by day,  
Working and planning in sorrow,  
Hoping and striving away,  
I saw not the beautiful sunset  
Or the rainbow in skies that were  
gray.  
Only in dreams of tomorrow  
Was happiness found for today.

The fluffy, white clouds in the heavens,  
The hawk soaring up and away,  
The flowery fragrance of springtime,  
The warmth of a bright summer  
day—  
I would see all some bright morning,  
Then I'd be happy and gay;  
But only in dreams of tomorrow  
Was happiness found for today.

At night when sweet, quiet slumber  
Erases the cares of the day,  
I could be found in my workshop  
Earnestly toiling away.  
Outside the bright stars in the heavens  
And the moon on the tall shocks of  
hay,  
All were unseen, for tomorrow  
Banished all thought of today.

And so the night followed morning  
And evening followed the day,  
Unnoticed, the days and months and  
years  
Quietly slipped away.

And then I awoke to my folly,  
I regretted the years spent that way—  
Long years when dreams of tomorrow  
Banished all thought of today.

The years as they passed, to my sorrow,  
Had brought to my hair threads of  
gray;  
But at last I found time for my Bible,  
At last I found time just to pray;  
And then I found peace and contentment,  
I even found moments for play,  
And then my sweet dreams of tomorrow  
Came true in just living today.



TESTED BY THE NEW TESTAMENT

*The summons at midnight* calls us to a re-study of the great doctrines of the Bible, which we claim to be the truth of God, so that we may hold them with certainty and expound

them with clarity and simplicity.

At Evanston a man came to the microphone and said, "Our unity is worthless unless it is based upon the Bible." Another said, "Our unity will not last unless it is based upon the New Testament." Yet another proposed an amendment—which was carried unanimously—inviting all the member churches of the World Council to submit their teachings to a group of theologians that they might be "tested in the light of the New Testament." What an amazing development! As I listened I said to myself, "Oh, that we Adventists might just for one moment have the right to rise and say, 'Brethren, let us be first to come and lay our teachings alongside the New Testament. Bring on your greatest theologians, and let us examine them together.'"

It is all part of the challenge of the midnight hour. Mrs. E. G. White wrote long ago, "Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, and settled, the wisdom of the world's great men will lead us astray."—*Testimonies*, Vol. 5, p. 546. If this is true, and I believe it is, then there must be in all our colleges, and in our Seminary, a new emphasis upon the study of theology. We must produce more and more men mighty in the Scriptures. We need great doctors, nurses, teachers, businessmen, farmers, and artisans, but the supreme need of the church is for great theologians and great evangelists with a perfect knowledge of the Scriptures. May God raise them up among us! We need them today. We shall need them even more tomorrow.

Power is in the Word. Only as we know the Word and preach the Word, can we expect power in our ministry to bring Christ's other sheep into the one true fold.

*The summons at midnight* calls the people who claim to be the Remnant Church to an "agonizing re-appraisal" of their duties and responsibilities as servants of God and man. It demands less emphasis upon the gathering of money and more upon the winning of souls for whom Christ died. It means less emphasis upon the building of great churches and more upon meeting the needs of the poor, the needy, and the outcast, who wait hopelessly, yet expectantly, in the dark outside our doors.

*The summons at midnight* is a call to the church to identify itself utterly,  
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AN  
INSPIRATIONAL  
NEW YEAR'S  
BEGINNING

O. O. MATTISON

**N**O DOUBT all of us have had the privilege of returning to a former field of labour and have experienced the joy of meeting old friends and fellow workers of days gone by. This was my happy experience on Sabbath, January 1, in company with Pastor C. H. Hamel, when we visited four of our villages in West Pakistan where I had worked many years ago.

We left Chuharkana early Sabbath morning in a jeep, wrapped up to our ears in an endeavour to keep warm, and started out for Khalirwala, about thirty-five miles up the canal. The old jeep, in its determination to not face the rigours of the cold weather, required a lot of persuading to get going, but when once we started rolling it seemed to enjoy the trip as much as we did, at least it leaped over bumps and chuck-holes with a vengeance that jarred our teeth, to say the least.

When we arrived in Khalirwa'a, even though no word had been sent on ahead, we found approximately twenty-five of our people gathered together for Sabbath school, all dressed in their Sabbath best. It was clearly evident that a great change had been brought about in the spiritual growth of these members. Bhag, one of the influential men of the village, has given up his *hukka* which, years ago, we wondered if he would ever be able to do. He struggled for years before he was able to overcome this habit, but now he is a baptized member and a church elder. He is a successful shoemaker and farmer, with a nice little herd of cattle and work stock. He has a lovely family of two boys and two girls, all of whom have taught

themselves to read and write. They have all been baptized, and I wish you could have heard the secretary's report as read by one of the girls and the lesson as taught by the oldest son. There was not a dull moment in that Sabbath school, and every part was given by members only. The district worker lives many miles away and cannot always be present.

Their village music, rendered on the chimpta and dholke, was truly beautiful, and they sang selections from the Psalms. Their houses were neat and tidy as also were they themselves. They brought their tithes and offerings, and it was clearly evident that their Sabbath school meant much to them. We would have enjoyed spending the whole day with them, but after the usual inquiry into the welfare of each member and hearing of those who had gone to their rest, whom we had known in former years, we bade them farewell.

On arriving in the village of Maradian we found the little group had just finished their Sabbath school and were ready to break up, but they willingly remained for a short meeting. The school children sang for us and they seemed to enjoy it so much themselves that we could not keep from showing our enjoyment also. These good folk have undergone much persecution for their steadfast faith in this message. At times they have been locked up in their houses for days and have been refused permission to draw water for either themselves or their livestock at the village well. But someone always came to their rescue. Today all this is changed. Even their Muslim neighbours seemed to enjoy visiting the Sabbath school, where they would sit off to the side and listen to the lesson and the music. A young man by the name of George taught the Sabbath school lesson, and he is a great inspiration to our little group there.

Our next call was made at Manget Down, a place where only a jeep or a camel would endeavour to approach. Our trusty jeep brought us safely through, and here also a transformation met our eyes. Formerly, when I had visited here there was just a little group of believers meeting under the shade of some straggly tree in the hot weather. They had had to herd the cattle elsewhere to make room for spreading their few worn-out mats to sit on in cold weather. But all this was changed for they now have a lovely, newly completed church, large enough to accommodate a congregation of one

hundred and fifty with ease. In cold weather they sit close together on the floor to keep warm. A young man taught the Sabbath school lesson to a well-filled church group who listened with rapt attention. There was no misbehaviour in this church. No shoes were allowed inside the church, and I must confess we reluctantly left our shoes at the door since it was very cold and we had not brought any carpet slippers. We tucked our feet under us to keep them warm, just like the rest of the folk.

We were delighted to see this lovely church which was nicely plastered and colour-washed, and with fresh cow-dung plastered floors. These worshippers honour and respect their place of worship which has meant so much sacrifice in labour and means on their part. They could hardly wait until the meeting was over to tell us of their joy over having a church. "Look at it, Sahib! We longed for it and talked about it when you used to come here, and now we have it! The land was given by one who loved the Lord and who passed to his rest just as we commenced building. His son was a little lad when you used to visit us, but look at him now, a fine young man." You could see the young man enjoyed the new church as much or more than any of the rest as his father had put so much into it.

Then I met Iqbal Masih, a fine young man now entering the ministry.

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**PRAY**  
**FOR POWER**  
**AT THE**  
**NOONDAY HOUR**

*Remember Ascending Prayer*

*Assures Descending Power*



## AFGHANISTAN SAFARI

GEORGE A. NELSON, M. D.

*Dr. G. A. Nelson made an interesting trip into Afghanistan during his hill leave time late in 1954 and we thought his report would be of interest to many of our readers, therefore we are reprinting it from the Karachi Hospital monthly paper—"Vitamins Unlimited." (Editor)*

THE route we followed to Kabul, capital of Afghanistan, makes the city seem very distant. We travelled in the caravan of the U. S. Ambassador, Angus Ward, who was familiar with the route, with the hotels at halts, and with border officials, and the trip was made with a minimum of discomfort and inconvenience. Our first stop was at the Kaipur T. B. Bungalow; and the second, at the Lourdes Hotel in Quetta.

Our third stop was at Kandahar, where we stayed at the Kandahar Hotel. Here we met the Afghan Consul at Quetta, an acquaintance of Mr. Seraj, one of our party. The consular insisted on taking care of our expenses while we were there, inviting us to be the guests of the Afghan Government. Kandahar is an interesting city, having been founded by Alexander the Great. About twenty-five miles from Kandahar is an archaeological site. The pottery and other findings there date back to 3,000 B. C. revealing a very ancient civilization in that area.

It took eighteen hours to make the journey from Kandahar to Kabul, a distance of 300 miles. We arrived in Kabul at midnight and were housed in the American Staff House, remaining there during our stay in the city.

We met many persons who had been patients at our hospital at various times. Also en route to Kabul we met patients who had undergone surgery in our hospital and who expressed their gratitude for the treatment they had received. In travelling to these faraway places and meeting people of high and low estate, who had received medical care at our hospital, caused me to realize that we should treat all with kindness and a Christlike spirit, for we do not know whom we might be entertaining.

The people of Kabul are very appreciative of the care they received at our hands. They are interested in getting a hospital started in Kabul with our help. I am sure that if it is the Lord's will, He will open up the way and make it possible for us to minister to the needs of this very friendly and hardy race.

MANY of our readers will remember that when our Karachi hospital was due to be opened in October 1951 by Begum Liaquat Ali Khan, her husband tragically met his death. But in spite of her grief and because of her interest in "suffering humanity" the Begum put aside her personal feelings and although not able to appear in public she declared the hospital open by speaking with Dr. G. A. Nelson over the telephone.

Recently she made her first personal visit to the hospital and we thought our readers would be interested in the picture above taken in Dr. Nelson's office.

Begum Liaquat was impressed by the excellent equipment and organization of the hospital. She felt very strongly that an attached training establishment was absolutely necessary and would be a tremendous national asset in view of the country's great and vital needs in this direction.

## INFLUENCE OF KARACHI HOSPITAL PAVES WAY FOR STUDENTS IN THE U. S. A.

Miss Joyce Wilson sent the following information from Boston, where she is attending the Harvard School of Public Health, to the General Conference Medical Department.

"I have been favourably received here at Harvard as a student, and they have been particularly understanding about Sabbath classes. As I was in the process of registration, I had to have the approval of the Dean of the school, Dr. Hugh Leavell, on my course of study. When I stepped into his office, he remarked that he understood that I was a Seventh-day Adventist, and that he thought very

highly of that denomination and their work. Naturally, I was curious to know why he felt that way.

"He told me then of his impressions of our hospital in Karachi, Pakistan. A daughter of one of his colleagues was a patient in our hospital there last winter, and Dr. Leavell went on to say she couldn't have received better treatment anywhere. 'One of the finest hospitals in another country that I have seen,' he remarked. Too, Dr. Leavell had been associated with an Adventist Health officer somewhere in the past and thought he was a fine man 'who lived up to his principles.' Because of these impressions two Adventist students are granted every consideration at the School of Public Health this year.

The landscape of Afghanistan is different from any other section of the world in which I have travelled. The valleys are saucer-shaped, dry and barren, surrounded by jagged mountains. Some valleys are long and narrow, others short and wide. The valleys that have access to water are under cultivation, and very delicious grapes, pomegranates, melons, and apples are grown.

In the hills, sheep and goats are raised. Farming and animal husbandry are the chief industries. An attempt is being made to build some textile mills for weaving woollen and cotton cloth. The chief exports are wool, hides, and fresh and dried fruits. These products are brought to the large centres by camel and donkey back; then carried by truck to rail-

heads outside Afghanistan and on by train to the consumer markets.

The needs in Afghanistan are better roads, schools, some manufacturing plants, and more advanced methods of producing their products.

The people are very hospitable and will go to any length to help you. But if you should meet with their displeasure, it is very hard for them to forget it.

I enjoyed my visit—it's a wonderful country and a wonderful people—I hope to return sometime. May the Lord bless us in our efforts to care for, not only those of Afghanistan who come to us for help, but all who need our help, and may we treat them with Christ-like kindness and consideration.

first. Seventh-day Adventist among the gypsies in the whole of the Southern Asia Division and he should be encouraged. He is a poor boy and is very faithfully working for the Remnant Church.

There are ten families in this village who say they are Christians but they know nothing about the Bible and its doctrines. I want to go there again next month and stay for fifteen days to teach them our doctrines and the truths of the Bible and I hope and pray the whole village will become Seventh-day Adventists.

## A MACEDONIAN CALL FROM KANARA

V. NAVARATHNAM

*Kanarese V. O. P. Secretary*

“I WENT with them to the house of God, with the voice of joy and praise.” Ps. 42:4.

The Voice sounded from the south and the people hastened to the south. Lo! It sounded from the north. They turned to the north and it came from the east. They turned to the east, and it came from the west. They turned thither, and it came from heaven. They lifted up their eyes to heaven, and it came from the depths of the earth. And they said one to another, “where shall wisdom be found.”

“The Voice of Prophecy Radio Broadcast went forth throughout the world and was divided into several voices according to the tongues of men, and each nation heard the voice in its own tongue, and their souls rejoiced to capacity, o'd men and youths, and boys and women; the Voice was to each one, as each one had the power to receive it.”

This allegory is being fulfilled in these days, as the people of each nation under heaven hear the Voice of Prophecy broadcast in its own tongue.

When a man's soul is kindled at the touch of Christ, the result of reading the gospel does not stop with him. One ardent soul sets another on fire, and enrolments for the Voice of Prophecy Bible Correspondence School pour in by the score. There is no other way in the Kanarese field to meet the educated and uneducated people except through the Voice of Prophecy Bible Correspondence Course.

We are anxious to start a Kanarese Branch School in this section and hope to do so in the near future. The  
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## SOUTH INDIA UNION

*President: E. L. Sorensen*

*Secretary: I. K. Moses*

*Treasurer: S. John (Acting)*

*Office Address: 9 Cunningham Road, Bangalore*

## PIONEERING AMONG THE GYPSIES

MRS. HANNAH SAMUEL

Excerpts taken from a letter written to Pastor O. O. Mattison concerning the work of one of our lay members.

ON NOVEMBER 30, 1954 I went to Gandigammula and returned home on December 4. This village is eighty-seven miles from Guntur and there are 120 families there. One hundred families are gypsies, ten are Baptists and ten are other caste people. To get to this village we have to go part of the way by train and then by bus but after that there is no proper road and the final thirteen miles have to be done either by bullock cart or by foot. We have to pass through thick forests for miles. But the scenery is very beautiful as the village lies between two rows of the Eastern Ghats. We cannot get anything to eat there as the people eat cholam bread. I took my rations from home otherwise I would have starved. They do not have kerosene lights but burn firewood instead. There are no hospital facilities nearby and the nearest post office is six miles away.

You will remember, Brother Mattison, that you baptized a gypsy boy on January 1, 1953 at the time of the dedication of our church and named

him “David.” From that time until now he has been doing a wonderful work among these gypsy people. In the beginning he had many troubles with the heads of the group but he stood firm in his faith and has been doing his best to turn them to Christianity. They are a very innocent and ignorant people and they would not allow any other missionaries into their village. But God changed their hearts toward me. The leaders now respect me and accept me in their midst.

While in the village I gave them a comparative study of their religion and Christianity and in the end the leaders and others said that all of them want to follow Jesus. They declared that they would give up their bad habits of idol worship and smoking, etc., and follow the good habits of Seventh-day Adventists. Is it not wonderful? They said if I remained there one or two months the whole village would be changed to Christianity. David felt very glad that I had been there as my presence had encouraged and strengthened him in his faith. It seems David visits the interested families every day and tells them about Jesus and prays with them.

When Brother Sorenson came to Guntur recently I told him about David and requested him to see that he is sent to one of our schools for Bible studies next year. He is the

## PAYING YOUR OWN WAY

— HOWARD B. WEEKS

ALL of us like to be independent; we like to pay our own way. No charity for us; we will take care of our own obligations if we possibly can. Is that the way you feel about it? Most young people do.

Then let's talk about one place where young people can demonstrate better than they sometimes do that they really do want to pay their own way. That place is the church.

Odd, isn't it, how in a club or class organization of some kind we stretch every nerve to take care of our share of the expenses. We don't want the other members to have to carry us along. But when we get into the church we sometimes feel that if there is any obligation anywhere it belongs to the church. Let the church entertain us, let it inspire us, if it wants us to stay around, we often say in effect.

What unusual people those must be who imagine that the church is an entity apart from themselves, that the church should do this or that, but that they need not exert themselves. Most young people can see through that reasoning. There is no church except for the members; whatever we want the church to do, we must do.

If there is some new projection equipment to buy, for example, or an air conditioner, the money must come from somewhere, and so it ought to come from the church. But remember, money is a solid substance that comes out of the pocketbooks of church members.

It is not very becoming to any member, even a young person, to feel that the church is so blessed with his presence that all things should be provided for his entertainment and comfort as a just due. If we have such an attitude, it suggests that we think *other members* owe something to us and that we do not seriously believe in paying our own way in the church. We really lose our independence here and become dependent upon the money and good graces of the other members for our privileges.

The next time such a project is promoted in your church, at home or at college, slip a gift into the

collection plate to help make it succeed, and see if there isn't a glow of satisfaction in knowing that you really belong, that you have a share in your church home. It doesn't have to be much—adult members realize the financial limitations of youth—but it should be all you can spare by skimping on some other things.

There can be nothing else so important in all your life as an early beginning in entering fully into the activities of your group, personally and financially. This applies to the church even more than to some other organizations.

God emphasizes the importance of the church by specifying in the Bible that one tenth of all the income earned by everyone belongs to it as His spiritual storehouse on earth. Then besides the tithes, there are offerings. How much offerings are to

be is left for every person to decide for himself, but the general impression we get from the Bible is that everything we have belongs to God. What we keep for our own needs should be kept only because it will help us to serve the Lord better.

Any person who believes that Christ established His church as the focal point in the eternal scheme of things will want to carry out the divine instructions about what to do with his income, however small that income may be.

What if the church did not exist? Even those of us who have at times been out on the remote edges of church influence would be alarmed if that influence were not being exerted in the world. The church helps us see through the confusion of the world; it links our time with the past and with the future. Knowing that it exists, we have some hope that our work and years will not be in vain.

What a privilege it is that even young people may belong as full-fledged members to such an organization that they may find independence and meaning in it, may help to support its work, and to spread its influence everywhere.—*Review and Herald*.

### BURMA UNION MISSION

President: C. B. Guild

Secretary: R. Myape

Treasurer: Pein Gyi

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### "GOOD NEWS" CAMPAIGN IN MOULMEIN

E. C. BECK

HUNDREDS of people, some of them leading citizens of Moulmein, were unable to crowd into the municipal auditorium on Sunday night, December 12, for the opening of the "Good News" evangelistic campaign. Every chair was filled and every available standing space was taken up. Our faith had been too small and we had not made preparation to handle such a crowd. The next day we approached the city officials about renting a portion of the park across from the hall on which to pitch a tent for the remainder of the meetings. Permission was granted and on January 2 we had our first meeting in the new location with over 1,000 people present.

The interest has been wonderful,

and every one of our workers has a large visiting list. Thus far over 500 have signed up for the Voice of Prophecy Bible Course. Many good questions, indicating their interest, are handed in from night to night. One lady, who had had contact with Seventh-day Adventists previously, wrote on her card, "Pray for me that I may soon become a member of your church."

In this, the third largest city of Burma with a population of 120,000 we have no church. The headquarters for the Tenasserim Region of Seventh-day Adventists was located here about a year ago, and the only members are the workers and two or three others.

Associated in this effort are: Ah Chu, translator; Herschelle Hendley, music director; Chit Maung, visiting; Mabel Tha Sein, Bible instructor; K. Paw and Myat Kyaw, president and treasurer of the Tenasserim Region, visiting and finances; and

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## EXTRACTS FROM THE SPIRIT OF PROPHECY

## Vacation Opportunities

“WHEN school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading matter containing the truth for this time.”—*Review and Herald*, August 27, 1903.

“As students you are ever to be learning in the school of Christ. . . . There are men and women who should be educating themselves for canvassers.”—*Review and Herald*, May 20, 1890.

“I have had special light in regard to the canvassing work, and the impression and burden does not leave me. This work is a means of education. It is an excellent school for those who are qualifying themselves to enter the ministry. Those who take up this work as they should place themselves where they learn of Christ and follow His example. *Angels are commissioned to go forth with those who take up this work in true humility.*”—*Manuscript 26*, 1901.

“The very best education young men can obtain is by entering the canvassing field and working from house to house. . . . The only way for them to prove that they can stand firm in God, having on the whole armour, is by doing faithfully the work God has given them to do.”—*Manuscript 75*, 1900.

“Let those who have been in school go out into the field and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from Him, and combining the *work of selling books* with personal labour for the people, their talents will increase by exercise, and they will learn *many practical lessons* which they *could not possibly learn in school*. The education obtained in this practical way may *properly be termed higher education.*”—*Testimonies*, Vol. 6, pp. 330-331.

“I have been instructed that this canvassing work is an excellent preparation. . . . for . . . the ministry. . . .

“Those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work.”—*Testimonies*, Vol. 6, p. 334.

“In evangelistic canvassing, young men may become better prepared for ministerial labour than by spending many years in school.”—*Manual for Canvassers*, pp. 41, 42.

Dear Students, the very best summer school you can attend for training for the ministry is the colporteur field. There are no fees, no expensive text-books to buy. Books you buy, you sell and in meeting the people and selling them the books and magazines you handle, you learn valuable lessons and in the process may earn your scholarship.

O. A. SKAU

## Summons at Midnight

(Continued from p. 2.)

completely, with its Lord. Not only are we to anoint our eyes with eye-salve that we may have the vision of God; not only are we to buy “gold tried in the fire” and thus know something, at least, of the sacrifice of God: we are to array ourselves in white raiment, that we may be clothed completely with the righteousness of God.

For of what use is the witness of our words if it is denied by the unworthiness of our lives?

Of what use is all our preaching,

all our profession, all our bustling activity, if it is not accompanied by saintly lives and noble deeds?

All the paraphernalia of religion that we have accumulated in 110 years, from 1844 to 1954, is valueless unless it is backed by Christlike living and a Christlike spirit.

In the words of our Saviour, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall *in no case* enter into the kingdom of heaven.”

The Pharisees had all the outward forms of righteousness—all the “holly habits.” They kept the Sabbath, they

paid tithe, they were very particular about their diet; but behind the outward show there was all the envy, all the jealousy, all the intolerance, all the selfishness of their unconverted and unregenerate hearts.

So today, all our tithe paying, all our Sabbath-keeping, all our sacrifices, and all our reforms will not benefit us one whit unless with it we have the transforming power of Christ at work in our hearts. If our righteousness does not *exceed* the righteousness of the scribes and the Pharisees, we shall *in no case* enter into the kingdom of God.

How dare we go to the Christian people in other churches and invite them to join the Remnant Church *unless we have something better to offer*? You say, “We have the truth.” Surely we have the truth. But if the truth is merely a form of words, what good is it? Unless we permit it to perform its life-changing work within us, unless it makes us a different people, unless we know personally the dynamic power of the gospel ourselves, I say, What have we to offer them?

*The summons at midnight* is a summons to true godliness, Godlikeness; to godly living, godly speaking, godly ministry. It means the end of all cheapness and pettiness. It means growing up into the full stature of our glorious Lord until we stand, in His sight, head and shoulders above our fellows, clad in the shining armour of heaven, radiating the love, the tenderness, the compassion, of Him who died for man’s redemption.

Hark! There is a knock upon our door! It is the knock of God; it is the divine summons in this midnight hour, a summons to action splendid and sublime.

God grant we may bestir ourselves before it is too late! God send us to the door of the church with the bread of life, and out into the world beyond to witness for Him with selfless devotion and desperate urgency, living like Christ, working with Christ, until the task is done and midnight dissolves in the dawn of eternal day.

On April 3, 1954, a tunnel collapsed in a coal mine at Cinderford, U. S. A. The roof fell in, imprisoning a man by the name of Fred Pritchard behind hundreds of tons of rock. At once the alarm was sounded and scores of fellow miners rushed to the scene of the disaster, tearing frantically at the mass of fallen debris. Pausing in their work

(Continued on p. 9.)

## MINUTE MEDITATIONS

## MERELY RICH!

HARRY M. TIPPETT

*"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17.*

An editorial in the *Evangelical Christian* tells the story of a newspaper correspondent who recently sent in an article to the syndicate for which he worked, reviewing the life of a multimillionaire who had died and left a vast fortune. Half the newspapers served by the syndicate printed the story, but the others did not. Among these was an editor who gave his reason for not featuring the account in his paper. He said, "The man was merely rich, that's all. There was nothing else about him to make his death of interest to the reading public, and probably not a dozen people in this area ever even heard of him."

What a commentary on comparative values! Here was a man who left an estate worth more than sixty million dollars, but whose life in the estimation of the press was not worth even a newspaper notice. He had heaped together a tremendous fortune, but his life held no inspiration for the world. He had enriched his own estate, but he had not enriched his generation. He had died in the midst of his affluence, but he had lived apparently without influence. He was merely rich!

The lifting of this story out of the events of the passing day is not to disparage wealth honestly acquired, but to comment on the tragedy of betrayal of a great trust. When wealth is properly administered for the relief of humanity, for the cultural development of a community, or for the promulgation of a worthy cause, it is to put a rich talent out to noble usury. To hoard such wealth is to shrivel the very fountain of generosity and to make a man of less stature than his hired menials.

Abraham was rich, but he consecrated all he had on God's altar and became the father of the faithful. Job

was rich, but with his other virtues he had such a keen sense of social justice that God called him a perfect man. Zacchaeus was rich, but after he had seen the Christ he gave half of his goods to relieve the poor. Opulence need be no handicap to one's spiritual development if he remembers the wise counsel given by Moses to Israel in the eighth chapter of Deuteronomy, that "it is He that giveth thee power to get wealth." Verse 18.

It is recorded of a certain king of Israel that "he departed without being desired." Apparently no one wanted him to live longer. This is the tragedy of misused power, when great accountability by-passes its day of opportunity and loses its identity in oblivion.

How often? How far? How much? These were the measuring sticks with which the disciples were continually evaluating the teachings of Jesus in regard to social responsibility. And in His gentle wisdom He always had the answer: How oft in forgiveness? "Until seventy times seven" (Matt. 18:22); how far in submission? "If any man will . . . take away thy coat, let him have thy cloke also" (Matt. 5:40); how much in sacrifice? "Sell that thou hast, and give to the poor." Matt. 19:21.

And if we do these things, what about the riches we might have accumulated? Jesus answered that one too, "Thou shalt have treasure in heaven." Matt. 19:21.

### SEVENTH-DAY ADVENTIST CHURCH BOMBAY SECTION

President: A. R. Appel  
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Address: 16 Club Road,  
Byculla, Bombay.

### NEWS FROM THE POONA MARATHI CHURCH

J. S. PODDAR

AS OUR church is situated at the headquarters of the Southern Asia Division we feel we ought to be an example to the field and so this year we hope to bring to the readers of the "TIDINGS" news of our activities from time to time.

Pastor B. A. Howard, editor of the Hindi health magazine, *Swasthya Aur Jiwan*, is our able church pastor, and new members are added to our church each year.

On December 25, 1954, the Sabbath school officers gave a very interesting programme. A scene in heaven was depicted where the prophet Job and Joseph the Ruler of Egypt met and told each other their experiences on earth as they endeavoured to be true and loyal to God.

Two other Bible characters, were represented—Peter and King David. These gave their testimony for the Lord showing that in spite of weaknesses and shortcomings God was able to take them and use them in a mighty way in His service. This programme was enjoyed by all and a liberal offering was given for Missions. We reached our Sabbath school offering with an overflow of Rs. 19/3. Our total amount for the quarter being Rs. 139/3.

After this programme we all went to the Salisbury Memorial church to witness the year-end baptisms. We added four new members to our church membership this last quarter.

The Ordinances of the Lord's House were celebrated on January 1, 1955, and the church was filled to capacity. Many visitors were with us that day from different parts of Western India. They had been attending the Sabbath School Convention held at Spicer College.

In the afternoon we were privileged to witness the ordination of two of our Western India workers, Brother W. Moses and Brother S. B. Gaikwad. Pastor A. R. Appel the president of the Mission took charge of the meeting. Elder E. B. Hare led in the ordination prayer, Pastor Appel gave the charge, and Pastor Muthiah welcomed them cordially into the ministry. We were very happy that these brethren could be set apart to do this solemn and important work in Western India—that of winning souls for the Lord.

Four delegates were sent from our church to attend the Sabbath School Convention held at Spicer College from December 26-30, and already we see them putting into practise some of the things they learned there which would help in child evangelism.

### "Good News" Campaign

(Continued from p. 6.)

Mrs. Beck is at the piano. All are doing very good work and are looking forward to a rich harvest of souls.

We are praying earnestly and working hard to the end that, with the help of God, we may be able to establish a church in this needy area.



## Summons at Midnight

(Continued from p. 7.)

from time to time, they called, "Fred Pritchard! Fred Pritchard!" but there was no answer. Hour after hour the work of rescue went on. Hope was fading when they called again, "Fred Pritchard!" Suddenly, from somewhere behind the pile of rocks, came a faint answering cry. Now how they worked! More vehemently than ever they threw the rocks aside. No man spared himself, for there was yet life, and hope, and time. At midnight they broke through, and they found Fred Pritchard, crouched, cramped, but still alive. And beside him was his little miner's lamp, still alight, the little gleam of which had kept hope alive in his heart so long.

Likewise, in this midnight hour of history there are thousands of God's children buried beneath the avalanche of debris where their little world has caved in upon them. Hidden from sight, they crouch beside their little lamps of hope, waiting eagerly, desperately, for someone to find them and rescue them.

Here again is the summons at midnight. The desperate need of dying humanity is knocking, knocking, upon the door of the church. Let us rise and go forth to meet the need as best we can, bearing the name of the lost upon our lips and upon our hearts as we unite in prayer to God.

There is no time to lose, for at midnight, said Jesus, a cry will be heard, "Behold, the Bridegroom cometh."—*Review and Herald*.

## An Inspirational New Year's Beginning

(Continued from p. 3.)

When I knew him he was a mere lad in school and I used to wonder if he would ever amount to much. His old father, Ali, was a close friend of ours through the years when we lived in Chuharkana, but he is now making his home with his son here in Manget. He has played a large part in the growth of this congregation which now totals well over a hundred.

The last place we visited was Jhilleen where Brother Prem Masih is living. He has done much during the past ten years to develop the work here and in the surrounding villages. They have no church building yet,

(Continued on p. 15.)

NOTICE TO PROSPECTIVE STUDENTS, SEMINARY  
EXTENSION SCHOOL

The following list of books will be used in the Seminary Extension School. Will you please study the list carefully and if you have any of the books in your personal library please bring them along with you. Our library will have spare copies of the writings of the Spirit of Prophecy, but if you want your own copies to use while here you may bring them also.

—H. H. Mattison

Anderson	....	<i>Shepherd Evangelist</i>
Andreason	....	<i>The Sabbath</i>
Andrews and Conradi	....	<i>History of the Sabbath</i>
		<i>Ante-Nicene Fathers, 9 Vols. and Index</i>
		<i>Apostolic Fathers, 2 Vols. (Loeb Classical Library)</i>
Archibald	....	<i>New Testament Evangelism</i>
Blackwood	....	<i>Evangelism in the Home Church</i>
Bryan	....	<i>A Workable Plan of Evangelism</i>
Bryan	....	<i>Building Church Membership through Evangelism</i>
Butler	....	<i>Change of the Sabbath</i>
Christian	....	<i>Fruitage of Spiritual Gifts</i>
Convis	....	<i>Adventuring into the Church</i>
Cox	....	<i>Sabbath Laws and Sabbath Duties</i>
Daniells	....	<i>The Abiding Gift of Prophecy</i>
Deissmann	....	<i>Bible Studies</i>
Deissmann	....	<i>Light from the Ancient East</i>
Dobbin	....	<i>Evangelism According to Christ</i>
Dolloff	....	<i>The Romance of Doorbells</i>
Eusebius	....	<i>Church History</i>
Fitzgerald	....	<i>Communicating Ideas to the Public</i>
Haynes	....	<i>Living Evangelism</i>
Hessey	....	<i>Sunday</i>
Hunt	....	<i>Mass Child Evangelism</i>
Josephus	....	<i>Works</i>
Kleuser	....	<i>The Bible Instructor</i>
Lewis, Abram Herbert	....	<i>(any of his works)</i>
Loughborough	....	<i>Great Second Advent Movement</i>
Meckel	....	<i>New Day for Evangelism</i>
Ministerial Assn.	....	<i>Aflame for God</i>
Newman, A. H.	....	<i>Manual of Church History, 2 Vols.</i>
Newman, J. H.	....	<i>Essays on the Development of Christian Doctrine</i>
Nichol	....	<i>Answers to Objections (1952 ed.)</i>
Nichol	....	<i>Ellen G. White and Her Critics</i>
Odom	....	<i>Lord's Day on a Round World</i>
Odom	....	<i>Sunday in Roman Paganism</i>
Pleuthner	....	<i>More Power for Your Church</i>
Shuler	....	<i>Public Evangelism</i>
Spalding	....	<i>Captains of the Host</i>
Strong	....	<i>Systematic Theology, 3 Vols. in One (or whatever systematic theology books are there)</i>
Stuber	....	<i>Public Relations Manual for Churches</i>
Von Hesse	....	<i>So to Speak</i>
Waggoner	....	<i>Fathers of the Catholic Church</i>
White	....	<i>Acts of the Apostles</i>
White	....	<i>Christ's Object Lessons</i>
White	....	<i>Desire of Ages</i>
White	....	<i>Great Controversy between Christ and Satan</i>
White	....	<i>Life Sketches of Ellen G. White</i>
White	....	<i>Patriarchs and Prophets</i>
White	....	<i>Prophets and Kings</i>
White	....	<i>Sanctified Life</i>
White	....	<i>Steps to Christ</i>
White	....	<i>Sufferings of Christ</i>
White	....	<i>Testimonies, 9 Vols.</i>
White	....	<i>Thoughts from the Mount of Blessing</i>
Whitesell	....	<i>Evangelistic Preaching</i>
Whitesell	....	<i>Basic New Testament Evangelism</i>
Whitesell	....	<i>65 Ways to Give an Evangelistic Invitation</i>



## "HE WENT AWAY SORROWFUL"

FREDERICK LEE

THE young man came to Jesus with high hopes, but "he went away sorrowful." He was rich; he was honoured; he was upright, but deep down in his soul he felt something was lacking. He was not quite sure what it was. Had he not been a careful observer of every stipulation of the law? Had not each Sabbath seen him a regular attendant at the synagogue. Had he not daily said his prayers and offered alms to the poor?

What could he be lacking? he thought, and this was what he asked the Lord, after he had boasted, "All these things have I kept from my youth up."

Pausing a moment and looking with love and pity upon the countenance of the young ruler, Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Matt. 19:21.

This was something greater than the youth had expected. He had hoped to be commended and perhaps specially blessed by this popular Teacher, but instead the Master was asking him to make a great sacrifice of the things that meant much to him.

### NO HAPPINESS IN SERVING SELF

This man had been thinking principally of himself and of the merit he could gain through close attention to the law and occasional works of charity. But Christ knew that he must have a different viewpoint, and thus He sought to shake him out of his complacency. The request was so foreign to the young man's way of thinking that he turned away sorrowfully.

We can never find full soul satisfaction until we come to Christ's terms. He knows the selfishness in the hearts of men. He knew that they must be ready to give up every personal comfort and ambition before they would know the deep joy of full surrender to His service. He knows that men can never be saved by offering perfunctory obedience to His com-

mandments while they clasp to their bosoms cherished possessions of wealth, friends, and worldly honour.

There is no easy road to heaven. We cannot possess the eternal world while holding fast to the good things of this present world. This lesson was vividly presented in the case of Lot's wife. Things were all right with her so long as God did not require too much. If she could only remain in Sodom with her earthly treasures, she would be willing to serve God.

But how little did she realize that God was doing her a great kindness when He asked her to give up her home, her trinkets, and her life in Sodom, for soon the city would be encompassed with flames, destroying all the things to which she looked for satisfaction.

Though this woman escaped only by the constraint of the angels, yet her heart remained in Sodom, and looking back, she was left a monu-

ment to folly, that all might remember that God is not asking too much when He asks for our all. He always gives us something better in the place of what we give up for Him.

Sacrifice is one of the key words in the Bible. Christ made the supreme sacrifice upon the cross for all men. To us He says through the apostle Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Brother, sister, God is asking some sacrifice of you. It is not enough to perform a certain round of duties that you consider important. God requires something extra of every one of us that truly spells sacrifice.

God does not measure sacrifice by the same rule for all men. A small gift in terms of money might be a real sacrifice for one person, whereas ten or a hundred times as much from another person might mean little to him. We are asked to give according as the Lord has prospered us. God grant that all His people at this time will receive the deep spiritual satisfaction and the great renewal of grace that come when one does something truly sacrificial for Him.—*Review and Herald*.

## NO TIME TO PRAY !

(No. 3)

O. A. SKAU

IT IS strange how God steps in when we have exhausted our own resources. In this connection I think of an experience that came to us during the reign of terror in Calcutta. As a mission we had managed to care for our workers and members except one. In order to help this family Pastor Peak had to appeal to the military for help. The major listened to the appeal and said, "Be here tomorrow morning at nine o'clock." The next morning Pastor Peak drove over to the police station in the mission jeep. The major came out and got into a military jeep saying, "Follow us!" They started out down Park Street. Peak heard a lot of rumbling behind him but he thought nothing of it. When he arrived in the narrow street where our meeting hall was and where the national worker lived, the major and Pastor Peak stepped out of their

jeeps. Pastor Peak was astonished to see a group of British soldiers with guns at ready and bayonets fixed completely close the street both in front and behind and not only that, but there was also a big tank behind across the street. The worker and his family were quickly evacuated and taken to the mission. All that was easy. Pastor Peak did not see a person around except the military people.

The next day it became necessary to go back to the vernacular church to get a few things that had been left behind. Peak had not seen anybody the day before, so he felt that the people in the street had fled. He jumped into the jeep and drove over. The street was empty when he got there. He entered the place and found the things needed. He quickly left the building and walked out to his jeep. Just as he was about to step into the

## ARE WE SUBSTITUTING ACTIVITY FOR SPIRITUALITY?

L. K. DICKSON

jeep he and the jeep were surrounded by an angry mob shouting, "Kill him!" Pastor Peak was completely taken by surprise and became confused. One man took hold of him and asked why he had come there. Peak said, "I am a padre and I came to get these things for our national worker."

The leader in the group said, "You don't look like a padre."

Peak said, "What can I do? If I came with a hat and tie on you would take them from me because they are western. Now I have come without tie, coat, and hat and then you say you do not look like a padre."

The crowd kept yelling, "Kill him! Stab him! Kill him!"

The leader tried to shield Pastor Peak and finally he pushed him into the jeep and told him to get going and not come again.

Peak stepped on the starter but nothing happened. He kept trying, still the engine refused to go. This did not help Pastor Peak's feelings. No one knows why the motor refused to run. It may be that in that tense situation Pastor Peak had failed to turn the ignition key. Anyway, he could not get it started. The leader of the group seeing Peak's predicament and realizing that he could not control the group very much longer yelled at them to push the padre's jeep. As many as could got around and behind the jeep and pushed it down the street. Pastor Peak pulled and twisted everything on the dash board and suddenly the motor roared and the jeep leaped forward. It was fortunate for all concerned that no one was caught by the plunging jeep.

Did God confuse Pastor Peak to save the situation? No one knows what might have happened had the jeep started immediately. One of the angry mob might have hit Pastor Peak over the head with a club. As it was the mob's attention was directed to the stubborn jeep and by pushing they were unable to hit Peak and he got away. Did Peak pray? No, the situation was such that there was no time for prayer. But he and many others had prayed beforehand for guidance and protection and we feel that God had given both.

Yes, God is "a very present help in trouble." Ps. 46:1. And He has a thousand ways of helping us that we know nothing about. Our concern should be to live so close to Him daily that we may always be under His protecting wing. "Watch and pray" should be our programme.

THE church today has become one of the most highly organized enterprises in all the world. It is diligent in planning its work, and does its work well. Indeed, it does its work so well, its activity consumes so much time and effort, that it faces the danger of substituting mere activity for spirituality and deep devotion and experience in Christ.

There is a real danger that a tremendous amount of work done in the name of Christ will yield very little fruit for Christ. This comes about because men are apt to enter enthusiastically into labour in the church programme but with very little true holiness of life and with an experience devoid of the Holy Spirit. They seem to have success: they produce mounting records of certain achievements and exert a strong human influence upon others. But truly spiritual results in the building up of the temple of God are not found in their work. So much of their interest is in visible success, not godliness.

The Lord cannot and does not work in the man or woman in whose inner life He does not have the mastery. His personal presence in the life must come first and be assured if spiritual and lasting results are to follow. Christ's own indwelling, His fellowship, His power reigning and ruling supremely in the life and in the heart—these alone can bring acceptable and permanent results.

The sad part is that so many who labour in Christ's name are strangers to these most needful experiences of grace. To many, great activity is taken in large doses as a cure for spiritual poverty and disease. Although it is true that there can be no real possession of spirituality apart from active service for Christ, yet it is altogether possible for one to be very active in Christian service and be without His presence.

Great significance is attached to Paul's declaration: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21. The apostle

Peter speaks of Christian service in this language: "An ho'y priesthood, to offer up spiritual sacrifices." 1 Peter 2:5.

If every act of service in the name of Christ were performed or offered up to God as a spiritual sacrificial offering, our church programme would be tenfold more productive and permanent in its influence. If a man is to be "a vessel unto honour," there must accompany every religious service the work of personal sanctification. This is the process through which we are "prepared unto every good work." Only the service of a cleansed and holy life is acceptable to God. In this way alone may we render effectual service. Just to the extent that self and self-interest enter into our ministry for Christ, that service is rendered ineffective and becomes unacceptable.

A spiritual and holy life cannot be attained except as it is sought after and placed at the disposal of Christ for His service alone. Spiritual power is for a purpose—sanctification and service.

The experience of holiness was never reached by the apostles at Pentecost, nor was their possession by the Holy Spirit realized until those men sought for power from on high that they might do the work to which they had been called.

These are the lessons the church must now quickly learn, that our service in all the earth may be truly wrought in God. Let us ponder well out of what fountains our activity and records of achievement spring. God calls not only for sanctified men and women, but also for a sanctified work.

Not until these great lessons of the Christian life are learned and put into practice can the latter rain be poured out upon God's people. This marvellous and final experience in Christ will not be realized by unholy people. True it is that we are in "the time of the latter rain," but its fall is delayed because God is waiting for each one of us to enter into that deeper relationship with Him.

It is not a difficult life to attain, but we must become in dead earnest

about it and not allow anything of a secondary nature to precede or crowd out of our daily lives the things that are most needful. A daily sacrifice of everything that ministers to self or that reaches out only for the attainment of personal and selfish ambition is essential. A continual and conscious surrender of our all to God must become habitual in our lives. Time for prayer and for meditation on sacred things is of utmost importance in the attainment of effectual and acceptable service for the Master.

Such lives will be recognized by the world about us, and men will see such piety and devotion that it will cause hope to spring up in their hearts and a conviction in their souls that there is reality in the Christian life that we profess. This is the great call of this hour. Our final triumph is dependent upon it.

#### A FULL SURRENDER NEEDED

Our chief difficulty seems to be that although we give assent to our need and agree with all these things per-

taining to godliness and to acceptable service for Christ, we are not yet willing to enter fully into the experience that is called for. It is not because we do not understand the way, or that we do not sense to a degree the need, but rather that we are not yet in that attitude where we are ready and willing to possess what we see as most desirable. Not until we surrender to the Lord Jesus Christ upon His terms alone can we enter into the experience of truly acceptable service for Him.

Never was the need of the world greater for the results of that type of service for Christ. Never were the possibilities more tremendous for such service in the church and out of it. So much is waiting upon service of this nature—gifts of God that He will bestow upon His servants.

Oh, let us all, as true followers of Christ, seek to give to God's great cause in these final and triumphant hours the service that He can fully accept and upon which He is ready to bestow the fullness of His gift of power and effectiveness.—*Review and Herald.*

When the tenth comes out, take it. No matter whether it is a small calf or a big bull, you just take it."

The evangelist and the deacon counted as the cattle came out. When the tenth one came through, they saw that it was a large bull.

They said to the man: "This is a big bull. Shall we take him?"

The man answered, "Take him. That is what I said."

This happened five times. So they took the five biggest bulls in that man's kraal as tithe to the Lord.

The word of what he had done spread far and wide. His friends and relatives came. They said, "Are you crazy?" and "What did the Lord ever give to you?"

He said, "No. What I have done is good. God has given me all the cattle I have, even these big bulls. You just do not understand."

They said, "But we ourselves are Christians, and we know better than you do."

His friends and relatives despised him. They said, "This man is no good." "This man is crazy." "This man is rubbish."

Seven days passed.

#### ONE NIGHT A LION CAME

The man was sleeping alone in his house. His cattle were sleeping in his kraal about half a mile from the house. One night a lion came to the kraal of this man who had paid tithe with the biggest of his bulls. The kraal was only about as high as the head of a man. When the lion came the cattle behaved very strangely. They saw the lion, and all of them just stood and looked at him. The lion looked at the cattle. Then he reared back one step. That is the way a lion will do whenever he wants to jump. But he couldn't jump into that kraal. Then he went to the other side of the kraal, where he tried to jump. But he could not jump. He went all around the kraal, but he couldn't jump, and the cattle didn't run and break down the kraal. They just stood and watched him. Finally, he came to the kraal door. He got halfway into the kraal, but couldn't seem to go any further. The cattle did not stampede. He didn't get in, and didn't catch even one. Finally, he backed out.

The lion went to another man's kraal. As soon as these cattle saw him they all jumped around, broke down the kraal, and ran. He caught this one, and the other one, and the third one, and finally the fourth.

#### NEWS FROM

## THE WORLD FIELD

#### A FAITHFUL TITHE PAYER OF RHODESIA

(Reported by E. A. Trumper, President, Northern Rhodesia Mission)

**T**HIS man was a regular payer of tithe on all the money that came to him. But he had a cattle kraal, and did not understand that he was failing to honour the Lord with the tithe on the cattle that were his.

One day while he was reading the Bible he came to the book of Malachi and read chapter three. As he read through that chapter he found something that had never impressed him before.

"You have robbed God!"

He asked himself, "How have I robbed God?"

He read again, "In tithes and offerings."

He said, "I am paying tithe," but this passage troubled him and led him to further study. As he studied he read Psalm 50; then Psalm 24. He

was impressed that the whole earth belongs to God.

He said, "The goats, the fowl, the people, even the cattle—they all belong to God."

He had many cattle.

Then he said, "Absolutely, it is true. I am robbing God, because I have many cattle, but I do not pay tithe on them. Therefore, this is my time, now, because I have realized my mistake."

This man wanted to get right with God in this matter; so he called for the deacon and the evangelist to come to his house. He told them, "I have found my mistake. Although I am paying tithe on my money, there is still something in which I am not honouring God. Now, today, I am going to honour God. Let us go to my kraal."

When they arrived at the kraal, he said, "I am going to open this kraal door. You stand and count as my cattle come out. The Bible tells me that the tenth will belong to God.

## LION KILLS MANY CATTLE

When the people in that village heard their cattle running, they arose, took lanterns, and went out to see about the trouble. They found that most of the cattle had broken out of the kraal. They followed, and found that three were dead and the lion was eating on the fourth. All of them shouted and shouted and drove the lion away.

The lion did not run into the forest, but into another kraal. These cattle saw him and stampeded in the kraal. He jumped in and killed several of the cattle and chased some into the forest, and the men who were following said, "Well, we shall have to stop here."

Early in the morning a young man went to the home of the man who was staying alone—that crazy man who paid tithe, using his very largest cattle. When he knocked at his door the man said, "What is it?"

The young man said, "Rise up, and come and see."

He arose and went with him. He began to get sick as he saw the tracks going toward his cattle kraal. Then he ran. But he saw that his cattle were still there in the kraal. They found the tracks of the lion all around the kraal. They even found the tracks of the lion backing out of the door of the kraal. He could not understand it. When he started to count he found that all his cattle were in the kraal.

"THIS MAN HAS POWERFUL  
MEDICINE"

Then men from the other villages came along and said, "We have come to help you skin your cattle that were killed by the lion."

He said, "All of my cattle are here. None are dead. Come and see."

When they came to the kraal, saw the tracks, opened the kraal, and found all the animals there they said, "This man has powerful medicine."

His friends and relatives asked him for some of his medicine to keep the lions away from their kraals.

The man answered, "It is not medicine. Do you remember the day you laughed at me? You despised me. You said I was just rubbish. What I did that day is the medicine. God protected my cattle. There is no medicine. There is God. I know that He is my Helper. He is the One who helped me. There is a promise in the Book that says that if we give all we owe—the tenth and the offerings—

He will protect our things. This is the protection He gives. Are you now going to say that I was foolish?"

What do you yourselves think?

Was that man foolish?

It is a lesson for all to heed.—  
*Review and Herald.*

## VISIT TO AUSTRALASIA

A. L. HAM

ONE of my first appointments after arriving in Australasia was to participate in the commencement exercises of the class being graduated from the Australasian Missionary College, at Coorانبong, New South Wales. Forty-four devoted young men and women received their diplomas, and all but one of these had been invited to serve church interests either in their home fields or in mission lands in Australia, New Zealand, and the islands of the sea. As I later visited the island missions of New Guinea, Papua, New Britain, Manus, and others, I witnessed the splendid sacrifice and faithful labours of many of the former graduates of this missionary college.

At the present time we maintain two thousand active missionaries in our entire world missions programme. Of these, Australasia provides 227, and they are found in the islands of the Pacific, India, Burma, Ceylon, Pakistan, and Africa. They are doing a noble work in evangelistic, medical, and educational endeavours. Their services are so greatly appreciated by government officials that they are urging them to extend their work, even to entering new areas which have only very recently been explored. Especially is this true in the highlands of New Guinea and Papua. Locations for mission stations have in this way been preserved for our workers even before they are ready to go forward because of lack of workers and funds.

## WORK IN CENTRAL NEW GUINEA

Our first mission station was opened in central New Guinea in 1937. Work in other sections of New Guinea was delayed five years because of the war, when Europeans were forced to leave these areas. Since the war great progress has been made in almost every part.

While travelling by air through these areas I stopped briefly at Wabag Station. As the plane came down it flew low over our beautiful mission station at that place. This station was founded by Frank Maberly and

family. They were the first missionaries to venture into that section, which at that time had only recently been discovered and was inhabited by wild, fierce-looking people. Many were cannibals, who ate their dead rather than bury them. When these people were asked where their burying grounds were, they would open their mouths and point down their throats!

They use bows and arrows, spears, and stone axes. The influential men wear huge human-hair wigs, and so these men are sometimes referred to as "bigwigs." If they do not grow enough hair on their own scalps to suit them, they shave the heads of their womenfolk, and also take the hair from their enemies' heads, to increase the size of their wigs. They are sun worshippers and fear evil spirits, to whom they make sacrifices.

At Wabag, after the gospel was preached to the people and several thousand had signified their intention of accepting Christ, evil spirits began to molest them. They became devil possessed. Victims were thrown on the ground, and their bodies were convulsed in a supernatural manner. Such maddened people would take up their spears, sticks, or axes and attack anyone nearby. Consequently many were hurt. Sabbath meetings were sometimes almost completely broken up by these attacks on members of the congregation. Even boys and girls attending the school were attacked.

This went on for about two months. Missionaries and native workers held prayer meetings day and night, and eventually some of those afflicted by the evil spirits were encouraged to speak the name of Jesus when the attack came upon them, and they were immediately delivered. This was their only way of escape. It was reported that every one who called upon the name of Jesus was delivered, and this word went throughout the whole area and brought a great victory to the cause of Christianity and Christian missions.

In the highlands of New Guinea live about 500,000 people, and in the very short time our missionaries from Australia have been working there we have about 10,000 in our Sabbath schools and about 8,000 in our baptismal classes. One such class has 170 in it.

## TRAINING SCHOOL FOR WORKERS

We are operating a school for the training of native workers at

## "WHAT OF THE NIGHT?"

W. P. BRADLEY

**I**N OUR befuddled world there is a longing to know the answer to a most serious question: "What of the night?" As the long hours of darkness slowly wear away and we long for the coming of day, what may we look for? How long will it be till morning light? and when the day breaks, what kind of day may we expect? Read the signs, watchman, and break the silence with a message of hope and warning! Bring an end to our uncertainty, do something to enlighten our ignorance and to give us patience! We are yearning for the promised victory of good over evil, of light over darkness, of hope over despair, of life over death. "Watchman, what of the night?"

At Evanston, Illinois, last August we waited to hear what the watchmen of the churches would have to say to the world about these times. A most challenging theme had been adopted for the Second Assembly of the World Council of Churches: Christ—the Hope of the World. We listened with great expectancy as that theme was studied by some of the world's leading religious scholars. Would this great gathering of Protestant leadership have the courage and the insight to gather together the flood of prophetic testimony from the Word of God and from history, and to focus it upon the issues of our time, and thus be able to describe clearly the nature and the significance of the Christian hope?

The results of this meeting were not very encouraging. It is true that some few voices spoke with confidence about the return of Jesus in our time. But there were also many who expressed doubt or uncertainty when they talked about the future. A president of the World Council, one of Protestantism's most outspoken leaders, was quoted in the press as saying, "It's a terrible thing to admit, but I don't understand what they're arguing about."

### A SHARP CONTRAST

What a contrast when we turn from these doubts and misgivings to the verities of the Bible and read again the assurances of that blessed hope. "Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ." 1 Peter 1:13, R. S. V.

Another source of strong assurance is the volumes written under divine guidance that explain the Scriptures and apply them to our day. Never have these books been so timely, never more needed to steady us in our pursuit of truth. Particularly is this true of *The Great Controversy*, our denominational missionary book for 1954. Every Adventist should renew his faith by reading this book again; and when he has done so he will have an urgent desire to share this precious volume, with its penetrating, burning message, with as many as possible. In the preface the publishers say of *The Great Controversy*: "The present impending conflict, with the vital principles involved, in which no one can be neutral, are simply, lucidly, strongly set forth."

They are indeed! And they give a complete and satisfactory answer to the question, "What of the night?" May all of us who await the return of our Lord make a supreme effort during 1955 to place the saving knowledge of this book in the hands of all our friends, that they may come to know and acknowledge and look for the coming of Him whom to know aright is life eternal. Certainly God will bless such united effort by our people.

—*Review and Herald.*

Kabiufa, New Guinea, and a large number of elementary mission schools in connection with the various mission stations that have been established. These stations are usually very simple places. The buildings are made of materials found right on the highlands, such as poles and thatch, and are covered with straw roofs. Even our white missionaries live in such houses temporarily. Their fields and gardens furnish most of the food needs of the mission families and students.

The staff of teachers and the students at Coral Sea Union Training School, at Kabiufa, are operating a saw-mill a few miles away in the mountains, where trees are made into timbers and boards for the erection of their school buildings and homes for the workers.

The college also operates a little water-power electric plant to provide electricity for lighting their buildings and for other purposes. They have a large acreage planted for the food needs of the school. This plantation is cared for by the native boys and girls who come to the school for their education.

### MISSIONARY LEPER COLONY

At Mount Hagen our missionaries are conducting a large leper colony. When I was there they had 406 patients being treated for this dread disease. I was shown the various types of leprosy and stages of the disease. I was encouraged, however, to see the progress being made by our medical missionaries in relieving the suffering and arresting the leprosy for many of the victims.

I was introduced to a young man whose leprosy had been arrested, but his hands and feet and also his face showed marks of the ravages of the disease. His feet were bandaged. I was told that this young man had travelled twenty miles on these sore feet to his home village to give to his people the gospel message. It must have been a very painful and tiring journey, for his feet were in a very bad condition. But he won about thirty people to Christianity, and they were already asking for baptism. With a smile he told me that as soon as his feet were healed he was going back again, hoping to win many others to the Saviour he had come to know and love.

Recently a new area has been explored, and we have been informed by government officials that new tribes have been discovered, who have a higher degree of civilization and

intelligence than many of those already discovered and for whom we are now working.

Wherever one goes in these highlands of New Guinea he finds natives living in filth and degradation, and yet, thank God, in a great many places where the missionaries, both white and native, have worked, there are witnesses of the power of the gospel to change lives and clean up homes and communities. The contrasts are nowhere so evident as in the highlands of New Guinea. When one sees so many still in need and realizes that the missionary resources of the church are so limited, he is led to exclaim with Sir Cecil Rhodes, "So much to do; so little done." We are encouraged by the thought that it is "not by might, nor by power," but by the Spirit of the One with whom "all things are possible," that the work is to be accomplished.—*Review and Herald*.



## MEET OUR WORKERS



PASTOR E. R. REYNOLDS is a "second generation" missionary as his parents were missionaries here in Southern Asia for a good number of years. Brother Reynolds was born here and took some of his education at Vincent Hill College. He graduated from La Sierra College in the U. S. A. and entered denominational work in 1945 as a ministerial intern. He continued in active evangelism until 1950 and was ordained in that year. Most of Pastor Reynold's summers were spent in Youth activities and M. V. camps.

Early in 1951 he received a call to connect with the work here in Southern Asia and he and his family reached West Pakistan, his field of labour, on September 3. He studied Urdu and held a two-month evangelistic series of meetings in Lahore which ended in a baptism. After more language study and two more efforts in Rawalpindi Brother Reynolds and family moved to Karachi where they have been working since October 1953 and are now seeing fruit for their labours.



## A Macedonian Call from Kanara

(Continued from p. 5.)

number of people by whom Kannada is spoken is estimated at about 22 millions. We have great possibilities for opening up new centres in this great field. But we have very few workers who could take up the evangelistic work of saving souls. The South India Union is trying to recruit more workers from other fields to foster the work in this field. Our students, taking the English courses, are scattered in remote places like Ponnampet and estates in Coorg. It involves very heavy expenses to go

often to those places. We have made 710 contacts and yet we have not come to a place where we can say that we have contacted every student. But every year a great improvement has been made along this line.

As a result of the direct work of the Voice of Prophecy, a Tamil church was raised in Kolar, and a branch Sabbath school at Dharwar, and another Sabbath school at Ranibannur. These Sabbath schools are sponsored by the Voice of Prophecy school at Poona.

## A GLORIOUS FUTURE FOR THE KANARESE MISSION

Dear Brethren, we have the Living Word of God which endureth for ever. Our students are composed of all classes of people; not only men and women of high caste and learning, but also people in humble walks of life, who have enough knowledge to understand the course. Hundreds of non-Christians have expressed their appreciation of the spiritual lessons which have opened their hearts to become followers of Christ, and to accept Him as their personal Saviour. Christians have expressed

(Continued on p. 16.)

## An Inspirational New Year's Beginning

(Continued from p. 9.)

but a site has been chosen. His wife keeps a lovely Christian home which is a model for the others in the village. They use the long veranda stretching the full length of the house for their meeting place, and here about ninety people had waited all day just so they could have their Sabbath school with us present. Here also the entire Sabbath school programme was given by the village church members, and each did a good job. The sun was sinking low in the heavens when we ended the service for the day. Then they chose their officers for the new year and not one refused to do what he was asked to do. A wonderful spirit prevailed and all seemed to want to share in the services.

It had been a good Sabbath, and I had a great desire to stay and visit the other villages. Progress has been slow, but what a contrast to that which we had known it to be in its beginning. I will not soon forget my visit with these dear members, and I could not have spent a more inspiring first Sabbath of the new year than in their midst.

May the Lord bless our faithful believers and workers in not only these places but throughout this great Southern Asia Division in which we have many hundreds of faithful believers just like those I visited.

## Southern Asia Tidings

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## Miscellany

● PASTORS A. L. Ham and C. W. Bozarth from the General Conference paid a brief visit to our headquarters in Poona, on January 11. They were en route to the Far East. It was a great joy to all to meet Brother Ham again and to see him looking so well.

● WORD from Pastor D. S. Johnson states that while spending a few days in West Pakistan before coming to settle in Poona he has been doing some Uplift work with the brethren in Karachi. The workers there are very enthusiastic and in three days raised Rs. 5,000!

● PASTOR J. F. Ashlock has been busy in the field during the month of January. His work included a Youth Camp at Tanjore; an Investiture service in Madras; an Investiture service at Nuzvid, and a Week of Prayer at the Narsapur school which convened from January 23-30. His M. V. interests will again take him out in February to the Northeast Union.

● ON December 23 Mrs. C. B. Guild landed in Burma to join her husband in another term of service in the Southern Asia Division. We give her a hearty welcome.

● BROTHER A. W. Robinson and family returned to Ceylon on January 4 after their furlough in the U. S. A. He will be the business manager of our Lakpahana school in Mailapitiya and will also do some teaching. Welcome back!

● NEW missionaries, Brother and Sister Brian Jacques, are on their way to the Southern Asia Division. They left New York on December 30 and will stop at England and Beirut on the way.

● AFTER an interesting furlough Dr. R. H. Dunn and family left San Francisco on January 7 en route to our hospital in Rangoon. We wish them a safe and pleasant journey.

● PASTOR and Mrs. N. O. Dahlsten and Joyce started on their return trip to this field on January 7 from San Francisco. Brother Dahlsten has been on furlough in the U. S. A. We wish them journeying mercies.  
—J. I. W.

The law can never make a man honest. It can only make him very uncomfortable when he is dishonest.—*Times of Brazil*.

## LET US BE THANKFUL

MRS. E. G. WHITE

“LET the peace of God rule in your hearts; . . . and be ye thankful.” Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven. . . .

Let us talk . . . of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ, and speak of His glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? . . .

“Give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.”

“Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works. Glory ye in His holy name: let the heart of them rejoice that seek the Lord.”

“For He satisfieth the longing soul, and filleth the hungry soul with goodness. . . .”

“In everything give thanks; for this is the will of God in Christ Jesus concerning you.” This command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm.

“The Lord is my Light and my Salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?”  
—*Ministry of Healing*, pp. 253-255.

### OTHERS HAVE SAID

A big man is not one who makes no mistakes, but one who is bigger than any mistakes he makes.—*American Eagle*.

You can mould a mannerism but you must chisel a character.—*Mutual Moments*.

The most valuable thing in the world is the human brain and the worst enemy of the brain in modern society is beverage alcohol.—Dr George A. Little.

Forgetfulness is a virtue only when you can remember the right things to forget.—*Tit-Bits*.

The trouble with our age is that it is all signposts and no destinations.—Louis Kronenberger.

A man really believes only as much religion as he is willing to apply to his daily living.—Dr. Harold E. Garner.

Poverty has its drawbacks, but it has enabled many a man to have a good reputation he wouldn't have had if he had been wealthy.—Henry A. Courtney.

We can easily forgive a child who is afraid of the dark. The real tragedy of life is when men are afraid of the Light.  
—*Selected*.

### A Macedonian Call from Kanara

(Continued from p. 15.)

themselves as being quite ignorant of the prophecies. The study of the Bible lessons has opened their eyes to the great truths of the Bible. Many of them have been baptized. Now, these are our loyal members in the church who support the cause of God with their tithes and offerings.

I would like to close this report with these few words of the Director of the Bible Correspondence School and the Founder of the Kanarese Mission, Elder A. E. Rawson: “We bow in humb'e recognition of God's guidance and leadership. We are His. The accomplishments are His. The fruits are His, for it is He who gives us the increase.”