



VOLUME 50

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Strategy

CHAD B. ISRAEL

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and **WORLDLY LUSTS**, we should live **SOBERLY, RIGHTEOUSLY, and GODLY**, in this **PRESENT WORLD**; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself **A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS**. These things **SPEAK, and EXHORT, and REBUKE** with all authority. Let **NO MAN DESPISE THEE**." Titus 2:11-15.

"We are engaged in a deadly conflict. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom."—*Signs of the Times*, Aug. 13, 1874. Arrayed against us are Satan's forces, with numerous agents at his command, prepared to help enslave the human race. We should never permit this fact, however, to dampen our zeal, weaken our courage or shake our faith in the eventual success of our cause, for we have on our side the angels that excel in strength. If we are on the Lord's side, are we not on the right

side? Let us, therefore, give no quarter to the enemy, or do or say anything that will bring satisfaction or that will indirectly aid him in his efforts to discredit, confuse and destroy us. Let us heed the following admonition appearing in an *Officers' Manual*: "No one of the King's Navy shall talk discouragingly on the hatch or in the mess about the work that he is engaged in."

No Adventist of the National Temperance Society should ever talk discouragingly in the office or out of the office, in the home, at work or at play about the work in which we are engaged, or the organization with which we are connected. In our private conversations, in our public discussions let us refrain from playing up any victories of the wet forces. On the other hand, let us play up every dry victory be it ever so small,

and tone down every delay or set back be it ever so great.

Let us drive home the idea that alcoholism is a self-inflicted disease, a vice that leads to many diseases, that the only final and ultimate solution to the alcohol problem is total abstinence. No total abstainer has ever become an alcoholic. Let us place a stigma on everything that has to do with the manufacture, distribution, sale and consumption of alcoholic beverages, and make our influence felt by precept and example, by voice and by pen in favour of total abstinence and the complete elimination of the traffic in alcoholic beverages.

Sister White says in *Evangelism*, page 514,—"I have been informed by my guide that not only should those who believe the truth practise health reform but they should also teach it diligently to others; for it will be an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation."

Our motto "No compromise till victory is won."

October 29, 1955

TEMPERANCE
DAY

GOD'S HIGH STANDARDS

O. O. MATTISON

LOOKING back through the pages of sacred history we find that when God wanted a man or a people to do a mighty work, or stand in high places, He not only chose those of temperate habits but made that one of the pre-requisites of their success and the privilege of representing Him.

Israel was in the hands of her enemies and needed a strong man to deliver her. The mother of Samson was admonished to be completely free of wine or strong drink even before her child was born, and she was instructed in the habits she should instill into this would-be deliverer of Israel. Samson did great exploits for God, but finally died with his enemies because he had not learned to control his passions.

Again Israel went into captivity, and this time the strongest nation in the then-known world ruled over her. At this critical period God again needed young men who would observe His standards and stand out against the customs of their associates. He chose Daniel and his three companions, knowing they would uphold His standards regardless of what it would cost them. It was the order of the day that they eat the rich foods and drink the liquors from the king's table, but these young men recognized their responsibility to their God in holding to His standards of eating and drinking. They were looked upon as peculiar. But because they stood for the right, God honoured them and they were placed in high places of State, to which they would have never attained had they gone with the crowd.

John the Baptist was chosen for the task next in importance to that of the Saviour of mankind. His parents, too, were admonished to bring him up on strict temperance habits. He had important work to do and needed to observe high standards of healthful living to perform it. His

diet was wholesome, but completely free of any kind of intoxicant beverage. All noted his standards; all heeded his messages, and thousands were turned to the living God because of his way of life and by his message. He was awarded the honour of being the fore-runner of the Messiah.

Today God has chosen a people to do the work of John the Baptist. He prepared a people for the first coming of the Messiah, and to us is commissioned the task of making ready a people for His second coming. The responsibility placed on us is no less than that placed on John the Baptist. God has not lowered His standards

during the past two thousand years. He would have those who work for Him live by the same standards He outlined for John the Baptist. Thus they will honour God before the world, and He will honour them with life everlasting.

Temperance has always been one of the outstanding signs of deportment of a man or a people chosen by God. How thankful we should be that we have the privilege of representing the standards God delights to honour. Let us thank God for the standards in right living that He has given us and honour Him by living up to them. It will bring joy and happiness into our individual lives and set us apart as a people chosen of God. Having His trademark upon us He declares us to be His chosen generation, a royal priesthood, a holy nation, and His peculiar people. Through observing His standards we will draw others to follow those same standards.

"SMOKE SIGNALS"

THE second long-awaited, dynamite-packed weapon against tobacco is now a reality. Beginning with 1955, the Temperance Society is preparing a quarterly fact bulletin under the title "Smoke Signals."

The first issue is now available. Printed in two colours, on high-quality paper, this pamphlet interprets the extensive tobacco research of today and encourages healthful living in the light of current findings.

"Lightning Strikes Seven Times," a hard-hitting summary of blows struck during 1954 against the tobacco industry, introduces this initial issue. This alone would be well worth the price. However, in addition, the latest H-bomb in the war on tobacco is reviewed—Dr. Ochsner's book *Smoking and Cancer*. There is also a wide variety of up-to-date facts, figures, and valuable news reports.

Particularly effective is this observation by Dr. Evarts Graham: "Fourteen different statistical studies in three different countries have all shown the same result. There is no published study which shows a lack of association between lung cancer and excessive use of cigarettes. Is not this finding in itself significant?"

Especially adaptable for use in connection with the showing of the film "One in 20,000," this tract should be given the widest distribution. Every copy is a potential bomb on the tobacco camp.

Each mission and church should have a standing order for this newest weapon in the hands of the temperance forces so there will be no delay in obtaining supplies as soon as they are off the press.

ONE IN 20,000

THE International Temperance Association now has the film that can change lives.

This gripping, powerful sound motion picture in natural colour shows lung cancer—its cause and treatment. For conveying the truth about tobacco and lung cancer it is unsurpassed.

Before your very eyes you can see the lung, damaged and discoloured by tobacco. World-renowned surgeons show unequivocally that heavy smoking causes cancer.

Every young person should see this picture before acquiring the tobacco habit. Every smoker should see it. It may save his life!

There is nothing like it in the whole nation! It should be shown in high schools, service organizations, churches, women's clubs, everywhere.

Every church will do a real service by purchasing the film and making it available to the community.

Your Temperance Day offering will aid *your* church, *your* Section or your Union to obtain prints of this graphic film.

TEMPERANCE

L. C. SHEPARD

THE per capita consumption of alcoholic beverages, in the countries comprising the Southern Asia Division, is not as high as in some other lands. But, there is no country where the miseries produced by drunkenness are more pronounced or where the people can so ill afford the economic waste that results from the consumption of alcohol and the use of tobacco. Public leaders in India, Burma, Pakistan, and Ceylon recognize that alcoholism is a major obstacle in the way of national development and are doing all they can to combat the menace. The evils and economic waste of tobacco—particularly the use of cigarettes—are also deplored by many national leaders.

For many, temperance means only moderation in the consumption of alcoholic drinks. However, "True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful."—*Patriarchs and Prophets*, page 562.

"Temperance reform demands the support of Christian workers. They

should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the Temperance pledge."—*Ministry of Healing*, page 171.

These principles that the Lord has revealed to us by His servant are greatly appreciated by thinking people in India and other countries in Southern Asia. It is the duty of every Seventh-day Adventist to cooperate with our national leaders in their fight against the menace of liquor and tobacco.

"Of all who claim to be numbered among the friends of Temperance, Seventh-day Adventists should stand in the front ranks. For many years a flood of light concerning the principles of true reform has been shining on our pathway, and we are accountable before God to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."—*Gospel Workers*, page 384.

In writing to the workers in North America the servant of the Lord said, "We need at this time to show a decided interest in the workers of the W. C. T. U. None who claim to have a part in the work of God should lose interest in the grand object of this organization along Temperance lines."—*Gospel Workers*, page 384.

Since these words were written the International Temperance Society has been organized and institutes of scientific studies for the prevention of alcoholism have been conducted in many lands. Through these organizations very helpful contacts have been made among men high in business and government circles in the countries of our Division. These men look to Seventh-day Adventists to lead out in giving publicity to the principles of Temperance.

There is considerable public criticism of the step government has taken to control the liquor traffic. In many cases this opposition arises out of ignorance of the issues involved. Invested interests oppose reform for fear their gains will be cut off. Others do not recognize that moral principle is at stake.

"We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before Him and proclaimed the temperance truth in clear, straight lines."—*Gospel Workers*, page 385.

"Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temper-

(Continued on p. 5.)

"I HAVE SMOKED MY LAST"

HENRY F. BROWN

"WHAT is your frank evaluation of the film, Reverend?" I directed my question to the most outstanding minister in Charleston, West Virginia, when, in company with Elder Dale Ingersoll, I was showing "One in 20,000" to a group of ministers in that city.

Without hesitation he replied: "I think you Adventists have produced an effective piece of temperance propoganda, and I am for it. We must portray truth graphically to make men think today."

Each of the ministers was equally convinced that this film was the most effective educating factor he had seen. Giving the reason for showing it in his church, one explained, "My members cannot remain in Sunday school for an hour without going outside to suck nicotine into their lungs before coming back to praise the Lord!"

One man present said, "I've been a smoker for years, but I have smoked my last cigarette."

As I was discussing Narcotics Education with a principal of a high school in a Southern city, he asked, "Are you connected with the people who produce *Listen?*"

On being assured that I was, he said, "I understand you have a film on tobacco that is frank in its discussion of health; is that so?"

"Yes," I answered, "but here in South Carolina, a tobacco state, I am reluctant to show that film. You live by tobacco."

"I'm not reluctant," he insisted. "I want the students to see that film!"

Wherever I have shown the film, in high schools, civic organizations, or churches, it has been the unanimous expressed opinion that this should be more widely used at this time. In one high school a boy told me, "You showed this last night at the Rotary Club. After my father saw it he said he has smoked his last

cigarette." After the showing one seventeen-year-old boy asked, "What can we do to stop the smoking of cigarettes in this country?" I advised him to circulate a pledge in his school against it.

One small girl asked whether I had something to help her mother stop smoking for she was very anxious to quit. One principal asked for copies of the tract "How to Stop Smoking" for his students.

TEMPERANCE IN OUR CHURCHES

I. K. MOSES

THE sober realities of life are not experienced to the full by the individuals who keep themselves too close to the bottle, however cultured and educated they may be. Once the individual falls a victim to the temptation of the subtle enticement of alcohol, it is almost impossible to free himself from the habit.

While prohibition is the oft repeated cry of the leaders of the land, we find some parts of the land still wet. While there may be reasons for the existence of this state of affairs, it is still the desire of many lovers of peaceful homes and country that prohibition should be nationwide.

How can Seventh-day Adventists support the cause of temperance? First of all every Seventh-day Adventist should enrol himself or herself in the National Temperance Society of India, and next, preach to his best friend, and then those around his home and then the country at large.

Seventh-day Adventists have sufficient counsel and instruction from

Adventists should show the film as much as possible. Every leader should show it in the churches—Adventist and non-Adventist, high schools, clubs, groups—anywhere men will sit for thirty minutes. It will place Adventists where they should be—in the very leadership of the forces for good. The worker who does this will find himself the most talked of man in the community—and in the most desired way.

"Temperance societies, and clubs have been formed among those who make no profession of the truth, while our people although far ahead of every other denomination in the land in principle and practical temperance have been slow to organize into temperance societies, and thus have failed to exert the influence they otherwise might."—*Letter 1*, 1882. E. G. White.

the pen of inspiration. Let us listen to the following admonition:

"When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors and that total abstinence is the only platform on which God's people can conscientiously stand."—*Testimonies*, Vol. 7, p. 75.

In our efforts we should set apart one night for temperance at which time pledge cards could be circulated to the ones attending and signatures obtained and members enrolled.

Sister White tells us that "the subject of Christian Temperance should find a place in our sermons in every place we labour."—*Manuscript 61*, 1909.

May this year be a year of unprecedented success in the march of temperance forces in the Advent Church. Let us rally round for this programme and give our best.

A poor man can be happy but no happy man is poor.—*Banking*.
Cast all your cares on God; that anchor holds.—*Tennyson*.



ANNUAL MEMBERSHIP PLEDGE

Believing that alcoholic beverages are not only harmful to the individual, but also detrimental to society, I, hereby, solemnly promise, God helping me, to abstain/continue to abstain from all intoxicating beverages and narcotics.

I also promise to do what I can to combat the evil effects of the liquor traffic, by enlisting as a member in the National Temperance Society. Enrol me as a—

..... Patron	Rs. 200 and above Regular Member	Rs. 5
..... Sustaining Mem.	Rs. 100 Student Member	Rs. 3
..... Contributing Mem.	Rs. 15 Ordinary Mem.	Rs. 1

and place my name on your mailing list for *Listen* and/or *Alert* and for such other material as my membership may privilege me to receive.

Ordinary membership carries no literature benefits.

TEMPERANCE

(Continued from p. 3.)

ance be thus brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance."—*Testimonies*, Vol. 6, p. 256.

Sabbath, October 29, has been designated as World Temperance Day. On that day a special offering will be taken up in the Seventh-day Adventist churches in all the world. The proceeds of the offering received in Southern Asia will be used by the International Temperance Association in Southern Asia to supply the magazines "Listen," and "Alert" and other temperance propaganda to prominent men in our territory. Let us give a liberal offering on this Sabbath. The date is October 29.

Our responsibility does not end with an offering. Every member should be an active promoter of the Temperance cause within the circle of his influence. Chapters of the Temperance Society should be organized in each church. No op-

portunity should be missed to bear positive witness to our faith through the Temperance Message.

"Prosperity of the nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence and dissipation prepared the way for their downfall. It remains to be seen whether our country will be admonished by their example and avoid their fate."—*Gospel Workers*, page 388.

Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know that it is just as much connected with the third angel's message as the right arm is with the body. We ought to make advancement in this work.—*Review and Herald*, Feb. 14, 1888.

National *Alert* is the voice of the National Temperance Society and was started in 1953 as a medium of temperance education and information for our field. It was felt that such a medium would be helpful in carrying out the following instructions from the Spirit of prophecy:

"The temperance question is to receive decided support from God's people. . . . The note of warning against the great evil of intemperance should be sounded."—*Counsels on Health*, page 462. (*Temperance*, page 249.)

"God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the temperance question and the principles underlying true health reform."—*Ibid.*

"My message is Educate, educate on the question of temperance."—*Manuscript 65*, 1908. (*Temperance*, page 244.)

"How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of drunkenness and the violence now filling the land with desolation and death!"—*Review and Herald*, Oct. 25, 1906. (*Temperance*, page 251.)

It is encouraging to see the welcome response that *Alert* is receiving overseas, especially among leading government officials, educators, and other influential people. It is going to embassy officers and diplomatic representatives.

YOUR MEMBERSHIP OFFERING WILL HELP TO DISTRIBUTE MORE COPIES OF *ALERT*.

THINK ON THESE

Nothing great was ever achieved without enthusiasm.—*Ralph Waldo Emerson*.
It is much easier to be critical than to be correct.—*Benjamin Disraeli*.

There is no security on this earth. Only opportunity.—*Gen. Douglas MacArthur*.

Censure is the tax a man pays to the public for being eminent.—*Jonathan Swift*.

Procrastination is the thief of time.—*Edward Young*.

Knowledge is more than equivalent to force.—*Samuel Johnson*.

Truth is generally the best vindication against slander.—*Abraham Lincoln*.

WEST PAKISTAN UNION*President: C. H. Hamel**Secretary-Treasurer: N. R. Fouts**Office Address: 32 Mozang Road, Lahore***CHUHARKANA SCHOOL
MV WEEK OF PRAYER**

E. ROBERT REYNOLDS

IT WAS the happy privilege of the writer to join with the staff and students of Chuharkana High School in the Missionary Volunteer Week of Prayer.

The theme of the Week that guided us in our study together was the re-examination of the fundamental pillars of our faith as Seventh-day Adventists, and the re-discovery of those spiritual forces that will make Seventh-day Adventist youth of this hour—and any hour—victorious in their Christian experience. It was a precious time we spent during that week.

Pastor H. C. Alexander, principal, decided on a plan for the meetings that was different from any previous week of prayer I had ever experienced. In order to make it possible for the workers in the hospital to take advantage to the fullest extent of the blessings of spiritual refreshment which we expected and received from heaven, the regular mid-morning chapel hour was not convened. Instead, we started the day together in the chapel at 6 a.m. with a devotional hour. Then came breakfast, then school, with a ten-minute recess at the close of the 4th period, the last three classes, and dinner. Following dinner was study period. At 4 p.m. came the work hour. During this time those who wished to take advantage of the counselling hour provided were free to do so. Toward the end of the week a number of the older students came. Their interest was so intense, that all day Sabbath of the closing week-end, the spare time was filled with talking with these youth.

The closing Friday evening meeting was consecration hour. No sermon was preached. The preparation of the heart-field had been made, and the invitation was given to respond. It was most gratifying to see the dedication made that evening. More young people responded and

gave their verbal testimony than in any previous testimony service held in the memory of those present at Chuharkana. Especially was this true of our timid Punjabi girls. God was present during that hour. We all felt it. And Sabbath morning when the general call of dedication to the call and service of God was made, almost all the children and youth, joined by the adult members of the church stood to their feet. In addition to this response, twenty-eight young people remained at the close of the service to give their names as the nucleus of a baptismal class. It is our earnest prayer that God may bless the 160 young people in attendance this year at Chuharkana with the richest spiritual experience of their lives.

**VOICE OF PROPHECY
RALLY IN WEST PAKISTAN**

F. M. SAJID

THE news of the impending arrival of Mr. E. R. Walde, our International Radio Secretary, from America, was received in West Pakistan with great interest, and arrangements were made to hold rallies in Karachi, Hyderabad, Sind, Lyallpur and Lahore, from August 30 to September 2, 1955.

Mr. Walde was met at the Karachi airport by Elder A. E. Rawson, and the other brethren there.

It was Elder Walde's first visit to Southern Asia; and Karachi, the International gateway, was the first metropolis that had the honour of welcoming him. His first impressions of this great division field with its teeming millions yet to be won to Christ were made in Karachi, and will linger long in his memory, for that day was the feast of Muhorram when the Muslim world mourns the death of Hussain, the grandson of their prophet. A procession of mourners, seven miles long, filled the highways of this great capital and impressed us with the fact that there are still millions who are unsaved and know nothing of the gospel message.

Pastor E. R. Reynolds had arranged a church meeting on the evening of the 30th, and the church was packed with members, friends and hospital workers. Elder Walde's inspiring talk and the two films—The Birth of a New World and The Voice of Prophecy in Action—were appreciated by all. Several distinguished friends and well-wishers of the Karachi hospital attended the meeting, and among them was the one-time Director of Radio Goa, with his family.

Our next rally was held at Hyderabad (Sind) where a spacious hall had been booked for the occasion. Pastor Hakim Din had everything in readiness for the meeting and more than six hundred people came to listen to God's Word many of whom expressed their appreciation of what they heard.

Lyallpur, the industrial centre of the Punjab was the venue for our next rally. The distance between Hyderabad and Lyallpur is 650 miles which would normally be covered by train. However, due to the recent heavy floods all trains were running late, and in order to keep our appointment in Lyallpur we thought it best to return to Karachi from where we emplaned for Lahore and travelled to Lyallpur by car. Our journey took us over the Sind desert and the plains of the Punjab and we were glad to reach Lyallpur in ample time for the meeting.

The Lyallpur rally had been widely advertised, and special invitations had been sent to high government officials, businessmen and others in that city. We were unable to locate a large hall, so we requested the management of the Minerva Club to permit us to hold the meeting on their spacious lawn where, surrounded by green myrtle shrubs and a colourful array of flowers a large crowd gathered to listen to the message.

Prior to the meeting we were told that the current had failed. This news disheartened us, but we turned to the Lord in our trouble and offered up a silent prayer, and immediately after, an engineer informed us that all would be well and that we need have no anxiety about the electric current. At precisely the right moment the lights came on and we

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***TOTAL EVANGELISM
IN SOUTH INDIA**

E. L. SORENSEN

THE leaders of South India who had gathered together for a full committee session, met one day previous to the committee meeting to discuss the problems and difficulties in presenting the message of Christ in South India today. Under the chairmanship of the Division Ministerial Association secretary, Elder J. F. Ashlock, a most helpful discussion was conducted. As the workers entered into this discussion, a spirit of true evangelism for God took hold of every one present. In the committee session which followed immediately, the strongest plans possible were made for total evangelism in South India.

In our picture you see the local presidents of the six fields in South India together with the Union president. These men are leading out in the evangelism programme for the final quarter of 1955. Pastor J. A. Crews, president of the Kannada Section, will be holding a full scale effort in Bangalore City. Pastor L. C. Charles, president of the Kerala Sec-

tion, will be conducting a series of meetings in Punalur. Pastor Y. G. Thomas, president of the North Tamil Section, will be opening up the work in the town of Dharapuram. Pastor D. David, president of the South Tamil Section, will be conducting an effort in the temple city of Shankaranayankoil. Pastor I. Subshanam, president of our largest field, the North Telugu Section, will conduct his programme in Narasapur. Pastor B. S. Moses, president of the South Telugu Section, will hold his meetings in the town of Ongole, and the writer will lead out in the effort to be conducted at Nuzvid.

In addition to these seven campaigns, there will be 140 city, village, lay, MV, and spearhead efforts conducted throughout South India during the final quarter of this year. It is felt that now, while the doors are open, we must do all we can for the people of this land in bringing to them the knowledge of the saving power of Jesus Christ. Every worker in South India, in addition to many laymen and young people, will be engaged in this total evangelism drive.

*(Continued in Col. 1.)***Total Evangelism***(Continued from Col. 3.)*

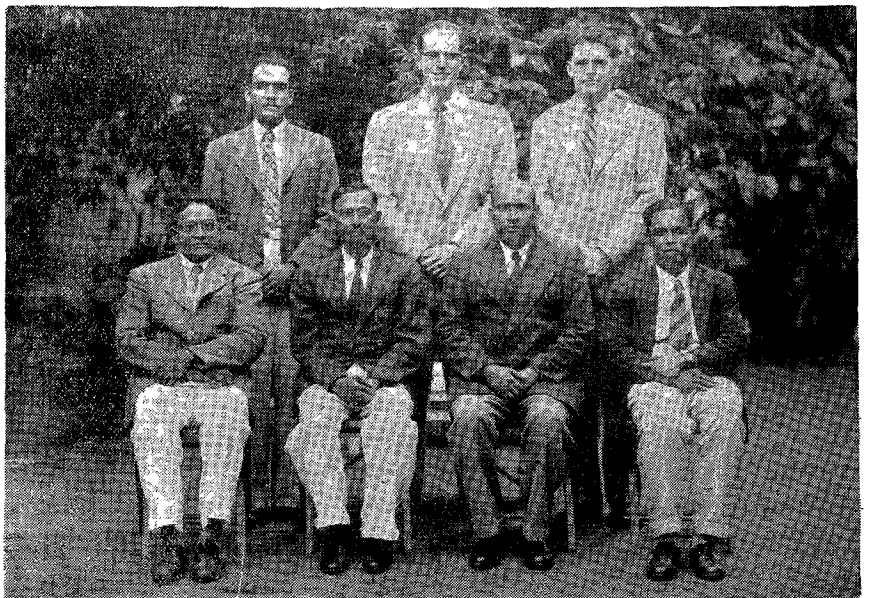
As the workers of God march forward shoulder to shoulder in uplifting the cause of Christ in South India, we do ask for the prayers of our fellow believers throughout Southern Asia that God might truly be the Leader in all of our plannings and that His blessed cause might be glorified.

Selfishness is the greatest curse of the human race.—*William Ewart Gladstone.*
Hardening of the heart ages people more quickly than hardening of the arteries.—*American Eagle.*

The only faith that wears well and holds its colour in all weathers is that which is woven of conviction.—*Lowell.*

A Christian without courtesy is like a millionaire without money in his pocket.—*Rolfe Arrow.*

Recreation is nothing but a change of work—an occupation for the hands by those who live by their brains, or for the brains by those who live by their hands.—*Dorothy Thompson.*



"THE ONLY WAR WE SEEK"

F. D. NICHOL

A HIGH-MINDED editor of one of America's leading denominational weeklies declares that, as Christians, there is only "one war we seek," a war "against mankind's age-long enemies—poverty, hunger, illiteracy and disease." Then he asks the question: "Why do we hesitate

to enlist for the duration in this war, the only war we want and the only war that all of us could possibly win?"

Now we would not want to minimize the foes he describes. They have for long ages and in almost all lands been fearsome enemies of the

great majority of the people. The record of their conquest is written in tears.

There is high precedent for our grappling with these enemies. The true child of God will seek to feed the hungry, heal the sick, and tutor the ignorant. But there is a certain real danger in focusing our eyes intently on these, as many crusading churchmen in our modern times have done. We have heard much of the so-called social gospel, which is a term to describe the modern church's concept of its obligation to improve the social state of man. That social

STATISTICAL REPORT OF THE SOUTHERN ASIA DIVISION OF SEVENTH-DAY

NAME OF UNION OR MISSION	Organized Churches	Membership Last Reported	Members Added			Members Dropped				Church Membership at Close of Quarter	Ordained Ministers			Licensed Ministers			Credentialed Missionaries			Licensed Missionaries			Credentialed Bible Instructors			ZC/Colporteurs			Other Workers		
			By Baptism	By Profession of Faith	By Letter	By Death	By Apostasy	By Letter	Missing		For.	Non For.	For.	Non For.	For.	Non For.	For.	Non For.	For.	Non For.	For.	Non For.	For.	Non For.	For.	Non For.	For.	Non For.			
BURMA UNION																															
Delta Section	14	1,010	5	6	—	3	6	—	65	947	1	4	—	3	—	1	1	10	—	—	—	—	—	—	—	—	—	30			
Tenasserim Section	7	481	9	—	—	1	—	2	—	487	—	2	—	2	—	—	—	4	8	—	—	—	—	—	—	—	—	14			
Central Burma Section	5	246	26	—	—	1	1	—	1	271	2	3	—	—	—	—	—	4	8	—	—	—	—	—	—	—	—	3			
Union & Union Institutions	1	243	—	—	3	1	—	—	—	245	2	2	—	4	2	3	9	8	—	—	—	—	—	—	—	—	—	2			
Totals	27	1,980	40	6	5	6	7	2	66	1,950	5	11	—	9	2	4	14	30	—	—	—	—	—	—	—	—	—	49			
CEYLON MISSION																															
Totals	11	562	6	—	7	1	—	4	—	570	3	5	—	3	—	—	3	7	—	—	—	—	—	—	—	—	5	16			
NORTHEAST UNION																															
Assam Section	15	906	41	—	—	—	—	—	—	947	3	—	—	11	1	1	5	13	—	—	—	—	—	—	—	—	—	14			
East India Section	22	1,187	7	—	67	2	—	26	—	1,233	3	11	2	6	2	3	7	30	—	—	—	—	—	—	—	12	—	—			
East Pakistan Section	18	847	25	—	5	2	4	6	—	865	—	7	—	6	—	—	2	17	—	—	—	—	—	—	—	5	—	2			
Himalayan & Andamans	1	17	4	—	—	—	—	—	—	21	1	—	—	1	—	—	2	1	—	—	—	—	—	—	—	1	—	2			
Totals	56	2,957	77	—	72	4	4	32	—	3,066	7	18	2	24	3	4	16	61	—	—	—	—	—	—	—	18	—	18			
NORTHWESTERN INDIA UNION																															
North India Section	5	330	2	—	4	—	2	—	1	333	1	1	—	3	—	—	1	8	—	—	—	—	—	—	—	1	—	5			
Upper Ganges Section	14	557	13	1	10	—	1	8	1	571	1	4	—	6	—	2	1	4	—	—	—	—	—	—	—	7	—	13			
Central India Section	3	144	1	—	—	—	—	2	9	134	1	2	—	1	—	—	1	4	—	—	—	—	—	—	—	2	—	—			
Kashmir	—	3	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	2			
Union & Union Institutions	—	—	—	—	—	—	—	—	—	—	3	2	—	1	1	—	5	6	—	—	—	—	—	—	—	—	—	15			
Totals	22	1,034	16	1	14	—	3	10	11	1,041	6	9	—	11	1	2	8	22	—	—	—	—	—	—	—	11	—	35			
SOUTH INDIA UNION																															
Kanarese Section	7	450	23	—	—	1	—	—	—	472	1	2	—	3	—	—	1	6	—	—	—	—	—	—	—	3	—	5			
Kerala Section	38	1,741	15	2	36	4	40	42	5	1,703	—	7	—	14	—	—	—	9	—	—	—	—	—	—	—	12	—	12			
North Tamil Section	13	651	13	1	—	—	—	2	—	663	—	6	1	2	—	—	1	4	—	—	—	—	—	—	—	8	—	5			
South Tamil Section	33	1,537	10	—	—	—	—	—	—	1,547	—	5	—	7	—	—	—	8	—	—	—	—	—	—	—	6	—	11			
North Telugu Section	35	2,215	11	2	2	8	4	2	—	2,216	—	4	—	10	—	1	—	8	—	—	—	—	—	—	—	6	—	25			
South Telugu Section	10	530	24	—	47	2	1	47	—	551	1	2	1	2	—	—	3	6	—	—	—	—	—	—	—	9	—	5			
Union & Union Institutions	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	7	5	5	16	—	—	—	—	—	—	—	—	27			
Totals	136	7,124	96	5	85	15	47	91	5	7,152	5	30	3	38	8	8	13	61	—	—	—	—	—	—	—	44	—	102			
BOMBAY STATE SECTION																															
Total	16	1,074	—	—	26	—	2	3	—	1,095	15	9	—	7	8	15	20	22	1	3	—	—	—	—	—	4	1	139			
WEST PAKISTAN UNION																															
Union & Union Institutions	4	127	—	—	8	—	—	—	—	135	6	5	2	1	5	3	20	29	—	—	—	—	—	—	—	7	7	—			
Punjab Section	12	1,087	8	6	5	1	—	7	244	854	—	3	—	3	—	11	—	8	—	—	—	—	—	—	—	—	—	—			
Totals	16	1,214	8	6	13	1	—	7	244	989	6	8	2	4	5	14	20	37	—	—	—	—	—	—	—	7	7	—			
RECAPITULATION																															
Burma Union	27	1,980	40	6	5	6	7	2	66	1,950	5	11	—	9	2	4	14	30	—	—	—	—	—	—	—	—	—	—	49		
Ceylon Union	11	562	6	—	7	1	—	4	—	570	3	5	—	3	—	—	3	7	—	—	—	—	—	—	—	—	5	16			
Northeast Union	56	2,957	77	—	72	4	4	32	—	3,066	7	18	2	24	3	4	16	61	—	—	—	—	—	—	—	18	—	18			
Northwestern India Union	22	1,034	16	1	14	—	3	10	11	1,041	6	9	—	11	1	2	8	22	—	—	—	—	—	—	—	11	—	35			
South India Union	136	7,124	96	5	85	15	47	91	5	7,152	5	30	3	38	8	8	13	61	—	—	—	—	—	—	—	44	—	102			
Bombay State Section	16	1,074	—	—	26	—	2	3	—	1,095	15	9	—	7	8	15	20	22	1	3	—	—	—	—	—	4	1	139			
West Pakistan Union	16	1,214	8	6	13	1	—	7	244	989	6	8	2	4	5	14	20	37	—	—	—	—	—	—	—	7	7	—			
Institutions, Workers on Furlough and under Appointment	—	—	—	—	—	—	—	—	—	—	24	2	7	2	22	6	39	4	—	—	—	—	—	—	—	—	—	192			
Division Totals	284	15,945	243	18	222	27	63	149	326	15,863	71	92	14	98	49	53	133	244	1	3	—	—	—	—	—	89	8	551			

NOTE: All financial figures, including those for Pakistan, are in

gospel, by the admission of some of its believers, grew out of the mistaken idea that if we could but produce an ideal environment for man, he would naturally grow better and better until there would be a heaven on earth.

To approach the problem of mankind's age-old social enemies from that angle is to invite despair and disillusionment, for the evidence shows that man does not automatically become holier as his environment becomes better. Furthermore, thus to approach these enemies results almost inevitably in a weakening of the

gospel message that should be presented to the hearts of all men. The actual experience of those who have plunged energetically into the social-gospel programme in the churches, is that their major energy has been consumed in changing social conditions rather than in changing the hearts of men. Indeed, those who believe that changed social conditions will somehow finally produce a change of heart do not feel any great need of focusing on the gospel plan for producing a changed heart.

Seventh-day Adventists are not against social improvement. Far from

it. We believe in helping the poor and needy, and have done a great deal here in Southern Asia but we believe that our first and chief business is to rescue man from the power of the devil by the power of God. And why? Because we believe that the heart of the problem of bad social conditions is the bad heart of man. This is but another way of saying that if there is to be any real improvement in society, it must come as a result, first and before all else, of a change in the heart of man.

We might, if we had some magician's power, take from all men poverty and give to them an abundance of gold, but that would not qualify them for heaven. We might possibly remove from all men their maladies, great and small, but they could turn around and use their new physical vitality in unholy pursuits. We might set up schools for all the youth of the world, so that illiteracy would be banished, but if America is any valid exhibit, we would have to conclude that higher education has not lifted man heavenward. There are simply more college graduates in jail.

No, we cannot believe the statement that "the only war we want and the only war that all of us could possibly win" is a war "against mankind's age-long enemies," the enemies of "poverty, hunger, illiteracy and disease." We believe that the age long war that the church is called upon to fight is a war against the devil and all of his evil angels, a war that rages around the soul of man, whom the devil seeks to control, and whom we desire to see directed into service for God.

True, we shall never win this war, in terms of saving all men from the devil's clutches, for some men do not wish to be saved. But the extent that the church does win, in the case of this individual and that throughout the earth, to that extent we have secured the only real and lasting victory that can be secured for God down here in an evil world. We are not against seeking to win a war against poverty, hunger, and disease. But we do not wish to dissipate our forces in forays against these secondary antagonists that we shall not have sufficient strength to carry on the fight against the main enemy.

(Continued on next page.)

ADVENTISTS FOR QUARTER ENDING JUNE 30, 1955

Title	Non For.		Tithe Per Capita		Foreign Mission Offerings		Sabbath School Offerings		Mission Offerings Per Capita		Contributions for Home Mission Work		Contributions for Local Church Work		No. of Sabbath Schools	Sabbath School Membership	Retail Book and Periodical Sales	
	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.			Rs.	As.
	3,566	0	3-12		47	0	902	6			1-0	17-12	19	6	26	1,077		
	1,594	0	3-5		2,848	0					5-13				12	642		
	787	0	2-14		23	0	231	0			0-14				8	602		
	10,468	12	42-11		15,263	6	1,483	0			68-5	133-0	1,200	5				
	16,415	12	8-7		18,183	6	2,616	6			10-10	150-12	1,219	12	46	2,321	5,822	0
	9,352	15	16-6		9,532	8	2,403	8			20-15	85-5	1,156	6	18	602	6,978	14
	3,687	1	4-1		565	4	1,184	15			1-15	81-9			30	1,487	3,299	11
	9,263	7	7-14		6,049	8	2,818	4			7-8	42-12			32	1,929	8,749	2
	2,401	4	2-13		129	1	476	9			0-12	2-8	129	5	34	1,713	4,192	12
	619	8	36-7		542	0	459	3			58-14	30-15			2	37		
	15,971	4	5-6		7,285	13	4,938	15			4-2	157-12	129	5	98	5,166	16,241	9
	1,693	11	5-1		2,462	8	444	15			8-7				21	908	3,919	8
	5,901	8	10-3		3,748	3	2,518	3			10-15	207-7	219	14	22	700	5,983	2
	434	11	3-4		59	0	136	6			1-6				10	257	1,817	14
	214	8	71-8				17	0			5-10				1	22	711	12
																	5,416	4
	8,244	6	7-15		6,269	11	3,116	8			9-0	207-7	219	14	54	1,887	17,848	8
	3,732	14	7-15		319	12	675	15			2-1	38-9	356	13	8	562		
	3,105	13	1-13		1,037	4	846	1			1-1	22-5			80	3,031		
	3,081	2	4-10		2,417	11	1,526	13			5-15	34-3			15	703		
	5,434	3	3-8		546	5	744	0			0-13	43-1	111	7	47	1,455		
	5,367	0	2-6		1,422	8	2,104	12			1-10	44-4	74	8	60	2,555		
	1,976	10	3-9		625	0	785	13			2-8	10-13	240	6	22	966		
	22,717	10	3-2		6,368	8	6,683	6			1-13	193-3	783	2	232	9,272	50,461	2
	8,366	6	7-10		6,781	3	8,211	7			13-10	163-13	29	2	27	1,322	10,519	9
	10,315	12	76-6		359	6	3,390	4			27-12				4	179	25,189	8
	5,606	12	6-8		280	6	3,198	0			4-0				50	2,482		
	15,922	8	16-1		639	12	6,588	4			6-10				54	2,661	25,189	8
	16,415	12	8-7		18,183	6	2,616	6			10-10	150-12	1,219	12	46	2,321	5,822	0
	9,352	15	16-6		9,532	8	2,403	8			20-15	85-5	1,156	6	18	602	6,978	14
	15,971	4	5-6		7,285	13	4,938	15			4-2	157-12	129	5	98	5,166	16,241	9
	8,244	6	7-15		6,269	11	3,116	8			9-0	207-7	219	14	54	1,887	17,848	8
	22,717	10	3-2		6,368	8	6,683	6			1-13	193-3	783	2	232	9,272	50,461	2
	8,366	6	7-10		6,781	3	8,211	7			13-10	163-13	29	2	27	1,322	10,519	9
	15,922	8	16-1		639	12	6,588	4			6-10				54	2,661	25,189	8
	96,990	13	64-15		55,060	13	34,558	6			66-12	958-4	3,537	9	529	23,231	133,061	2

As our church grows larger and our welfare work and social ministry expand, let us never forget what is the first and real reason for our existence in the world, namely, to rescue

men from the devil, thus winning them for a life of service with us in the army of God in anticipation of the day of His coming.—*Review and Herald.*

most Eastern city. Being a country which has no foreign control, we were interested to see how this differed from other countries. Its pagodas and temples are colourful and magnificent in architectural skill and this makes it one of the most beautiful countries of the world.

MY TRIP TO THE GENERAL CONFERENCE

(Concluded)

I. K. MOSES

WE REACHED Bangkok after three days and here we found waiting for us Brother and Sister Krauchie and Professor L. G. Luddington, who having served many years in Burma recognised Brother Pein Gyi and they both exchanged happy greetings. I recognised Brother Krauchie as one who was interned in India during the last war. While in the Internment Camp Brother Krauchie took up a Home Study Course in Accountancy and passed the exams through our office in Poona. He is now the business manager of our hospital at Bangkok. He was glad to relate his experiences in India. He remembers Miss Wale as the one who received his test papers, etc. Here we also met Brother and Sister R. M. Milne. Brother Milne was for some time the manager of the Publishing House in Poona and his wife an efficient teacher in the school. Sister Milne was pleased to see us and cared for our needs. She is the head of the school there. The hospital is a large one and well equipped, perhaps this is one of the best hospitals in the East. Dr. Luddington is the superintendent. His wife is also a physician and they make a very happy couple serving in the same profession. There were also Drs. N. R. Thrasher and R. T. Nelson at the hospital. Some of the people well remembered Brethren Chad B. Israel and M. S. Prasada Rao for they had visited Bangkok some years ago.

In Bangkok we saw a large sleeping Buddha which was about 100 feet long and about fifty feet high. There was also, in another place, the standing Buddha which was about sixty feet high. Then we saw the Emerald Buddha, the Marble Palace and many other places of interest. We also saw hundreds of snakes—

cobras—reared at the Serum Institute, and they did look fearful. Later we went to the Throne Hall, which is primarily the Government Council Hall, built by Italians after the pattern of St. Peter's in Rome and the foundation is set on floating pontoons.

Our church in Bangkok is a large one and accommodates about three to four hundred people. The hospital staff predominate the attendance. The work here was founded and enlarged by Dr. Waddel and there are many tokens of his pioneer work in this

We visited the city for about three days and every night returned to the boat. The boat stopped there for five days unloading almost all the cargo it had brought from the States, which amounted to more than 2,000 tons, the removal of which made the ship really light. The last two days we spent on the boat as we had seen all that there was to be seen of importance. The fifth day the ship slipped her anchor and we sailed toward our last port—Singapore. On our way we passed through the Gulf of Siam. The last day on the boat being Sabbath, Brother Pein Gyi and I had our worship as we had on the other Sabbaths we had spent at sea and then were looking forward with great expectation to reaching Singapore that night, but it was 10.30 p.m.

(Continued on p. 14.)

SEVENTH-DAY ADVENTIST CHURCH BOMBAY STATE SECTION

President: A. R. Appel

Secretary-Treasurer: C. N. John

Office Address: 16 Club Road, Byculla, Bombay

LASALGAON NEWS

G. J. CHRISTO

ONE hundred and forty-seven miles north of the city of Bombay on the Central Railway line stands the Seventh-day Adventist Church (Bombay State) High School. This school is situated on thirteen acres of land near the Lasalgaon Railway station about 1,800 feet above sea level on the Western Ghats.

Our enrolment this year is eighty-eight. Forty-five of these students are in the high school section and the rest are in standards four to six. This is the highest high-school enrolment the school has had for a number of years.

A few weeks ago Spicer Memorial College returned some printing equipment to us and this industry is already well under way under the direction of Mr. D. L. Gaikwad. The

farm too is making good progress under the supervision of Mr. Santosh Hivale. A new irrigation system has almost been completed which will enable us to take more than one crop off the land a year. Three hundred papaya plants have been set out and land is being prepared for three hundred banana plants.

Spiritually speaking, we were given a good start this year by an inspiring Week of Prayer conducted by Mr. R. W. Shorter. Eighteen young people joined the baptismal class at the end of this prayer week. Every student has joined in the MV progressive classes. A Pathfinder Club of over sixty members has been organized. The young people in our school are enthusiastic in sharing their faith in the surrounding villages.

We look forward to a good school year and request the prayers of our "TIDINGS" readers for the young people of Lasalgaon.

GOD'S SYMPHONY

ELLEN GRAY

RECENTLY I went to hear a symphony, and as I sat there that evening and listened to the music and watched the rare performance, I saw a sermon. I have thought of it much since that time.

The director was like no director I had ever seen before. He conducted the entire evening of music without a single score in front of him. He completely lived every note. When there was great joy in the music, he was joyful, and when there was deep anguish in the music, he actually suffered.

EYES ON THE DIRECTOR

Members of the symphony had music in front of them. They followed the director closely, and as he led them to a crescendo they kept their eyes closely fixed upon him. They kept their music scores in front of them even though they knew the notes so well that it was possible to keep their eyes on the director. There were key people in that group, men and women whom the director depended upon more than on others. There were those who played their instruments most of the time, and others, such as those in the drum and brass sections who played only intermittently. But oh, the perfection those parts brought to the symphony!

The most enjoyable feature of that evening was the complete harmony. There could be no personal animosities brought in. Those things had to be put aside, and with each person doing his part under the expert leadership of the conductor, they gave a performance that was a delight to hear and behold.

Such beauty, such harmony, and

such perfection were not created in a moment. To some the performance represented a lifetime of work, and to all it meant sacrifice of self and time and energies. It had meant working together, studying and striving, and following directions.

THE APPLICATION TO OUR LIVES

The people of God should be like a symphony—a composition played by a full band of instruments. Christ should be our director, and our hearts and lives His instruments. When there is great joy He rejoices with us, and when there is anguish He suffers with us. He has given us a score of music, the Holy Bible. We should always keep it before us, and we should carry it in our hearts. Our eyes should always be on Christ, our Director, and we should follow His leading to the smallest note and timing.

Beauty and harmony and perfection in our lives cannot be brought about in a moment either. To the cultivation of such qualities we too must give a lifetime of work and

sacrifice, with a yielding of our energies and talents, and a complete forgetting of self. Many are not interested in music, and the world is not interested in the symphony of Christ. While the world looks on with disinterest, and many fall by the way, we must give all our love to the perfection of God's work.

The first and second violinists in God's symphony can be the leaders of our great faith. Other workers can be represented by the key musicians, those whom the conductor depends upon more than others. Each one of us can add to the fullness and completeness of the music, and those who can contribute only a little can help to bring that completeness the drums and brass brought to the symphony. Whether our part be great or small, we need complete unity. We need to keep our hearts in tune with Christ, and as we approach the crescendo of His second coming, we should look to Him with unwavering eyes and follow His directions without question, that He may lead us to the triumph of eternal life.—*Review and Herald*.

LOVE, THE MOTIVE IN GIVING

C. E. MOON

WE MAY give money or lands or property to good causes, but if we do not have the right motive, it profits nothing. One translation puts it, "Love is never selfish." 1 Cor. 13:5.

Love should be the underlying motive in all our giving. "The great motive powers of the soul are faith, hope, and love."—*Education*, p. 192. "The eye of God takes cognizance of every farthing devoted to His cause, and of the willingness or reluctance of the giver. The motive in giving is also chronicled. Those self-sacrificing, consecrated ones who render back to God the things that are His, as He requires them, will be rewarded according to their works."—*Testimonies*, Vol. 2, p. 519.

In the times of ancient Israel the Jews gave from one fourth to even a third of their income to God's

services. (See *Patriarchs and Prophets*, p. 527; *Testimonies*, Vol. 4, p. 467.) The messenger of the Lord states that no less is required of us than of the Jews. (See *The Acts of the Apostles*, p. 337.) We are told: "Should means flow into the treasury in accordance with this divinely appointed plan—a tenth of all the increase, and liberal offerings—there would be an abundance for the advancement of the Lord's work."—*The Acts of the Apostles*, p. 75.

The Lord, who sees the heart and motives, says: "Ye, have robbed Me" "in tithes and offerings." Have we done this?

I had the privilege of travelling for a considerable time with Rafael Lopez, who has been referred to as the martyr of the Andes. Most of the time we slept in the same room, at

(Continued on p. 16.)

THE GATEWAY TO MISERY

LAWRENCE MAXWELL

"Thou shalt not covet." Ex. 20:17.

JOE turned the key in the night watchman's clock, and hurried on to the next check station. Everywhere it was dark and quiet, save for the echoing of his steps in the empty halls as he made his way through the long corridors.

Soon his route would bring him toward the front office. He remembered, as he approached it, that the safe was there. He had often thought of the money lying inside—thousands of dollars, he knew. How much he wished he had some of it. How it would help with the bills. Maybe, too, if he had enough, he could start that little industry he wanted to begin at home.

He had reached the office now. For a moment he paused and looked longingly at the safe door. Fascinated, he walked over and touched the handle.

To his amazement the door swung open! Someone had forgotten to lock it! He could walk inside and take all the money he pleased!

He drew back, shocked by the awful thought. He couldn't steal, not really. He might think about it. He might even dream about what he would do with the money if he had it. But actually steal? No, Never.

Then again, he mused, this would be an easy way to get that much-needed cash. Visions of those bills he owed flashed into his mind. He saw them all paid. He saw himself set up in business on his own—*independent*. He heard the organ playing and the wedding bells ringing as he stepped forward to receive that lovely lady who had been so much in his thoughts of late.

And, after all, no one would ever know.

He opened the door a little wider, took a quick look behind to make sure no one was watching, and slipped inside. Moments later he was

out again, with several thousand dollars in his pocket.

I don't know all the details of what happened after that. Next morning, of course, there was quite a furor when the shortage of money was discovered, but no one suspected Joe. They had only respect for him. That was why they had made him night watchman in the first place.

But Joe asked to be released from his job soon thereafter, and it wasn't long before he established himself in a small business enterprise. Then someone began to ask questions: Whence had Joe gotten enough money for such an undertaking? Then the police investigated. Someone remembered the night the money had disappeared—and Joe went to the State penitentiary.

Joe discovered that coveting is the gateway to misery. And a term in prison wasn't the only misery he had to endure. Even after he was released, the misery went on. Whenever Joe went out with a girl after that, some friend of the girl would be sure to whisper in her ear, "I don't like to meddle in your affairs. Do just as you please, but you ought to know that Joe has a prison record behind

him." And the girl, blushing, would say, "Thanks so much." And that would be the end of Joe, so far as she was concerned.

ACHAN AND HIS FAMILY

Truly, coveting is the gateway to misery. It was so for Achan and his family. Achan confessed that he coveted the "Babylonish garment, and two hundred shekels of silver, and a wedge of gold" (Joshua 7:21), and he ended up at the bottom of a fire piled high with rocks.

It was when they were "moved with envy" that Joseph's brothers sold him into Egypt (Acts 7:9). And for forty years they lived in daily terror that their sin would catch up with them (see Gen. 50:17).

It was covetousness of his father's high position that made Absalom sit in the gate and tell everyone who came to him with a grievance that if *he* were king, such dreadful things would never happen. And where did it lead him? To the throne? No. Right through the gateway to misery, to an overhanging branch in the woods, and a deep pit nearby with three darts in his heart.

One of the most interesting things about the tenth commandment is that no one can keep us from breaking it. A well-organized police force may keep a person from committing murder. Resolute parents may keep a wayward son from disobeying. And strict dormitory regulations may even prevent a college student from outwardly breaking the Sabbath. But no one can keep us from coveting.

Coveting is something we do in our minds. No one can put his fingers there and stop our thought processes. We just have to use the good brains God gave us and think the thing through, and face up to the fact that coveting leads to tragic ends.

And let us not be deceived by the terminology of Exodus 20:17. Just because we aren't coveting our neighbour's ox or ass—*simply* because he doesn't have either—may not mean we are not breaking the commandment.

WHAT CHRIST WOULD SAY TODAY

If Christ were to come down on Sinai today, He probably would say,

(Continued on p. 14.)

MY FRIEND

Mildred Wood Harris

My friend knows all about me
And loves me just the same.
I trust that someone else may say
As much for me. The name
Of friend is glibly spoken
And loosely given those
Who are but passing strangers
A friend is one who knows
Our secret thoughts and intents,
Our hopes, our aims, our fears;
Whose love is careful, constant,
Bright shining through the years.
Of gifts that Heaven sends us
There never is an end,
But greater than all others
Is this: a perfect friend!

NEWS FROM

THE WORLD FIELD

FIRST WORK AMONG
THE PYGMIES OF AFRICA

RALPH S. WATTS,

BIGOBO Mission Station is in the heart of the Belgian Congo. One missionary family, Brother and Sister Alfred Matter and their child, live alone on this mission. The nearest Seventh-day Adventist missionary neighbour is several hundred miles away.

Recently I visited Bigobo over the week-end. On the Sabbath morning Brother Matter announced that in the afternoon he had arranged for me to visit a Bambute village, some thirty miles from the mission. The Bambute people are semi-pygmy, and are most primitive. They usually live in small clearings deep in the tropical jungle.

It was with eager anticipation that we set out that Sabbath afternoon, first by car over a rough dirt road, then by bicycle going deeper into the jungle until finally we came to this isolated pygmy village. As we came into the clearing the whole village was on hand to welcome us. Near the centre of the village was a new half-finished pole-and-grass-covered hut, which represented the first Seventh-day Adventist chapel among these primitive and neglected tribes-people.

The entire village attended the meeting we held—haughty, savage-looking men, half naked, bronze-coloured, and heavily ornamented women; naked children and babies; and all the village dogs and chickens. The women and children were too shy to enter the prayer house. They squatted on the ground outside the hut while the village chief with his young wife and the young men sat inside on poles placed on the ground. I was appointed guest speaker for this occasion. Never have I been in a greater quandary to know what to say. The Sabbath School Picture Roll

provided the answer. The simple story of salvation presented from the coloured pictures found a ray of response in their untutored minds.

The work among these semi-pygmy was started by a young African Missionary Volunteer whose burning love for Christ compelled him to break with his own tribal custom and work for these primitive outcasts, who are considered as dogs by all other Africans.

North of Bigobo Mission, in the Ituri forests, one sees the diminutive pygmies of the Congo. Most of these pygmies are much lighter in colour than the Bantus surrounding them. The small bearded men have hairy chests and legs. They stand about four feet four inches, and the women only four feet. Many of their secrets have never been yielded to white civilization. During the centuries of the past they have remained jungle hunters, oblivious of progress. They are the world's smallest people, and like other tribes, they must also be reached with the gospel of Christ's redeeming love.—*Review and Herald*.

ISLAND WORK OFF COAST
OF NEW GUINEA

F. G. CLIFFORD

J. B. KEITH, the president of the Coral Sea Union Mission, has just returned from a visit to the Schouten and Western Islands, which are situated off the coast of New Guinea. Only five years ago our denomination started work in these islands among a people who had had no contact whatsoever with any other missionary organization. They had never heard the name of God or of Jesus Christ, His Son.

S. H. Gander pioneered the work on these islands, and now Brother Keith reports a strong and growing interest. During his visit seventy-one were baptized. A beautiful native church, seating 300 people, was dedicated, and £1,000 was brought

in by the people as tithe and offerings. This is certainly remarkable and cheering when we consider that the people were all in deep heathenism but a short time ago. Brother Keith was particularly impressed with the quality of the young people. They seem so bright and intelligent. On one of the islands the people are now preparing to build a church school. This will be the first school ever established in the Western Islands.—*Review and Herald*.

LITERATURE EVANGELISM
IN INDONESIA

E. A. BRODEUR

FROM the jungles of Borneo, from the spice islands of Ambon, from the mountains of the Celebes, from the plantations of Sumatra, and from the beautiful, terraced highlands of Java, the literature evangelists of Indonesia recently journeyed to Bandung, Java, to attend the first union colporteur institute. This institute was conducted at the new Indonesia Publishing House, which was completed only four months previously. Because of the great distances between the islands of Indonesia, it was necessary for many of these literature evangelists to travel as far as fifteen hundred miles to attend the institute.

On the opening night there were over 150 assembled in the beautiful chapel of the publishing house to listen to the inspiring address of G. A. Huse of the General Conference Publishing Department. It was a real inspiration to those in attendance to have Elder Huse at the institute. On Sunday night Elder Huse, and C. L. Finney from the Far Eastern Division publishing department, presented five-year service pins to thirty-three of the faithful workers.

The institute instruction as presented by Elder Finney was both inspirational and informative. The reactions of the literature evangelists to the instruction proved the worth of the presentation. Many of the men and women voiced their appreciation of the type of material presented.

We were fortunate to be able to arrange with Miss Wilma Leazer, the director of the school of nursing of the Seventh-day Adventist hospital in Bandung, to conduct classes in first aid and home nursing during the

institute. Miss Leazer brought her senior nursing class to the institute, and they answered questions and demonstrated to the literature evangelists many things that would help them in the selling of our medical literature.

The importance of this institute is easily recognized when it is understood that ninety per cent of the population of Indonesia is Moslem. Our medical book is our leading piece of literature and is always sold in combination with a doctrinal book. We have every reason to believe that our workers will now be able to better explain and demonstrate the things contained in our medical book, which will result in more sales.

The last night of the institute was given over to the field representatives. Each island group dressed in the colourful costume of its local area, and with song and act brought to the audience a most delightful service. At the close of the institute each literature evangelist pledged himself to greater service in 1955.—*Review and Herald*.

SPARED FROM THE LOCUSTS

C. L. TORREY

AT ONE time in Costa Rica, Central America, a terrible plague of locusts was advancing along the countryside, eating and destroying all vegetation in their wake. It was a time of great concern, for the people's living was being devoured.

An Adventist family lived in this area, and when the locusts approached, the family gathered in their little home and prayed earnestly that God would protect their crops, which were just ready to harvest.

The locusts came right up to their farm, destroying as they came. Then suddenly, without any apparent reason, they spread their wings and passed over the tithe-paying family's farm.

The people all around came to see the miracle and to inquire of the farmer whether he knew the reason why his crops were spared, as theirs had been devoured. The Adventist brother took the Bible and read to his neighbours Malachi 3:10, 11. "Bring ye all the tithes into the storehouse, that there may be meat in

Mine house, and prove Me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Our Adventist family let their light shine before their neighbours by their faithfulness in paying an honest tithe to the Lord.—*Review and Herald*.

THE GATEWAY TO MISERY

(Continued from p. 12.)

"Thou shalt not covet thy neighbour's new car, nor his radio, nor his beautiful new home."

Check up. Are we jealous of the way Andy makes friends so quickly, while nearly everybody seems to ignore us? If so, we are breaking that commandment. Can we full-heartedly praise Anne for her beautiful voice? Or are we quick to point out the way she flatted on that high note whenever we hear someone speaking well of the solo she sang last Sabbath? If so, we are on dangerous ground. Do we remind everyone that, of course, it's easy for Bill to get good grades? His father has piles of money, and he never has to work a minute of his way through school? Watch it. We are knocking on the door of the gateway to misery.

ROOT OF ALL UNHAPPINESS

Covetousness not only leads to misery, it is the very root of all unhappiness. It was Eve's coveting the forbidden fruit that "brought death into the world, and all our woe," to begin with. It was the envy of the priests that put Jesus on the cross. And it will be "covetousness, which is idolatry" which will keep many a soul outside the city gates, where "there shall be weeping and gnashing of teeth." Matt. 24:51.

Let us pray God to cleanse our minds of all covetousness, that we may have right to enter through those gates which lead, not to misery, but to the tree of life, and "pleasures for evermore." Ps. 16:11.—*Review and Herald*.

MY TRIP TO THE GENERAL CONFERENCE

(Continued from p. 10.)

when the ship eventually entered the Singapore harbour.

Early in the morning the quarantine people and immigration officers, together with the police came onto the ship and checked our papers. Later two Malay students, from our college in Singapore, came over to meet us and later Pastor and Mrs. Hackett appeared on the boat and arranged for the clearance of our goods. We had no difficulty with the Customs and the Port officers. We drove to the Division offices and were accommodated in the guest rooms for the four days we stayed in Singapore. Mrs. Hackett is, by the way, the sister of Brother E. L. Rollins, the principal of our school at Tanjore. So it was natural that we had interests in common to speak about. In the evening Brother Pein Gyi and I spoke at the Singapore church of which Brother Pogue is the Pastor. We also spoke at the Division office morning worship the following day. Here we met several missionaries who wished to be remembered to folks in India. We visited the hospital, the Union offices and the college. Singapore is a busy commercial centre being an international sea port. We met Brother Lucas and his family and Brother John Prasada Rao and his family who enquired about their friends and relatives in India. We went out into the city to see the shops and the many other places of interest. We also met some Tamil Seventh-day Adventist people from Jaffna, whom I met in Ceylon when I visited there a few years ago. These were very fine people and we enjoyed their fellowship. I spoke again at the Prayer meeting in the Singapore church, which accommodates about five hundred people. Later in the day we went to the shipping company and got our things in order for our voyage to India.

After bidding farewell to all those we had met in Singapore we boarded the ship that was to take us on the last lap of our journey, the name of the ship being the "Rajula." On August 12, 1954 we left Singapore at 12 noon. On this boat I met three fine Malayalee young men who were

DELAY IS DANGEROUS

RICHARD FEARING

SOMEONE is waiting for you to bring him the message of the Seventh-day Adventist Church. To delay is dangerous for you and him. He may be anxious and apprehensive as he reads current events. Time is fast running out for him and his family, but you know what current events mean. You may be asleep to the deep spiritual import of events occurring, because you have been an Adventist for a long while and nothing has happened yet. This means that time is fast running out for you, too. To delay is dangerous for both parties involved.

I think of some honest souls I have met who were waiting for a message backed by Bible texts, history, deep conviction, and friendliness—a young accountant, a farm family, a pipe-smoking septuagenarian, a widow with four children at home, a window-display man, a home-products salesman, a sawmill owner. Each one gave up the world and the things of the world as the message of Seventh-day Adventists was unfolded from the Bible.

And there is someone waiting for you. Why not pray that God will give you the courage and stamina to start working for that needy one right now? When you find someone with even a little interest, press forward. Make an appointment to study with him. And as you seek to convince someone else of the truth, you will be doubly blessed.

Can you bring someone to full church membership this year? Most people are sitting around hoping someone else will do it. Why don't you show them it can be done. Christ will be with you every step of the way. If you can find three or four to study with, one is almost sure to come all the way.

Prove this message during 1955. Live it, study it, and promote it. Someone is waiting for you to come to him. Do it now while the Spirit calls. To delay is dangerous.—*Review and Herald.*

my cabin mates. Our boat touched at Port Swettenham, the next day, and after halting there for some hours continued its journey to Penang. At this port Brother Pein Gyi disembarked in order to visit with his sister and would return to Rangoon from there. It was Sabbath when we reached Penang and we were told the ship would stop there for only three hours. I managed to get a shore pass and we left the boat to be met on the wharf by Brother Pein Gyi's sister, who took us straight to the church, which was at worship. The pastor was waiting for us to speak at the service. Brother Pein Gyi did not speak as he was going to stay there for several days so the lot fell to me to speak. After the service we visited the hospital for a few minutes and then I had to hurry

back as time was fast slipping away. On reaching the docks I found Brother and Sister Martinz (formerly Miss Nora Asprey) waiting for me, for I had written to them from Singapore saying that I would spend a few hours in Penang. I was happy to see them and their little daughter and was also glad to find them looking healthy and happy.

Brother Pein Gyi, who had been my companion from our start at Bombay, was now also ready to leave. It was sad parting after having been so long a time together, but we knew that the distance which separated us was as nothing compared to the many miles we had travelled, and that we would be seeing each other sometime again, so we said goodbye and parted. The "Rajula" ploughed her way through the blue waters of the Bay

of Bengal for six days and on August 19 anchored at Negapatam in order to unload cargo and passengers. After a few hours we proceeded on our voyage and reached Madras on the morning of Friday, August 20. I had everything in readiness for the final disembarkation. As the ship drew alongside the quay I recognised Brethren Farthing, Lamb, Kodan, and Dr. Sarguna and it was good to be back and see our people again. After going through the Customs and other official proceedings we went to the mission house at Ritherdon Road where I stopped for four days in order to clear the goods brought for friends, and which were in the hold of the ship. On Monday I was at the docks to clear these goods and it was here that I had the pleasant surprise of meeting Pastors Sorensen, Brodersen, Mrs. S. John, and my wife and children, who had come up from Bangalore. It was a happy reunion and we praised the Lord for His wonderful mercies and kindness. We left Madras at noon on Wednesday, August 25 and reached Bangalore

(Continued on p. 16.)

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MEET OUR WORKERS



Brother W. L. Murrill has not been in the denominational work a great many years comparing his time of service with that of some others in this field but we want to get to know our younger workers as well as our older ones and so he is in the place of honour today.

Brother Murrill graduated from Washington Missionary College with a B.A. in Business Administration. He joined the staff of the purchasing department of the General Conference and served there as chief accountant and cashier for two years. Then he received a call from Southern Asia to serve as business manager of the Rangoon hospital. He accepted the call and arrived in India in 1951. He has done an excellent job in the hospital since then and we know the Lord will continue to bless him as he administers the business side of the medical unit in Rangoon, Burma.

MY TRIP TO THE GENERAL CONFERENCE

(Continued from p. 15.)

the same night at 8 p.m. The friends in Bangalore were eager to see me and to enquire of the many wonderful things I had seen and heard. It was exactly six months from the time I left Bangalore until my return.

The whole trip was most pleasant, educational, and inspiring. It was a wonderful dream come true and will be remembered for many years to come. The Lord is wonderful and looked after me lovingly and tenderly in all the various pleasures and

vagaries of travel, enabling me to witness the wonderful handiwork of God and also to see the manifestation of the wonderful power of the gospel. It was greatly encouraging to see the work of God spreading in all parts of the world. It was exciting to see people of our faith waiting and ready to receive and entertain us as their own. It is the wonderful love of God which constrains us and it is wonderful to see the spirit of sacrifice of our people in America and in other lands willing to give their lives for the service of the Master. I am most grateful for this privilege that I have had and may God keep us faithful and loyal to the day when He will return to gather His own, is my prayer.

LOVE, THE MOTIVE IN GIVING

(Continued from p. 11.)

together, and worked together. I had the opportunity of knowing this man who was so wonderfully blessed in raising up companies of believers in Puerto Rico, Santo Domingo and Venezuela. His faithfulness in tithing,

and his liberal offerings for the Lord's work always inspired me.

He was a systematic giver. And when the time came to make the supreme sacrifice, he did not hesitate for a moment. In a letter written a few days before his assassination by fanatics, he said, "The mission office has advised me to leave this place at once, as my life is not safe here. Only yesterday an attempt was made on my life with a machete, but here is a list of eighteen people interested in the truth, and I cannot leave them." The next word we received was of his death on a lonely trail in the Andes. Angels of God mark the grave of this fallen brother, but his devotion to this cause has left its impression on thousands of his fellow-believers.

This is the faith that gives, that goes, and sacrifices all for Christ. "Where there is not only a belief in God's Word but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith, that works by love, and purifies the soul." —*Steps to Christ*, p. 68. This kind of faith is active; it works and the motive behind it is love.—*Review and Herald*.



THE SOUTHERN ASIA TIDINGS IS DISTRIBUTED WITHOUT COST

to the membership of our Division field. Once each year we give opportunity for our workers and members to unite in giving a good offering toward the cost of this important periodical. You may recall that in 1954 the "Southern Asia Tidings" was enlarged to include much of the fine material that appears in the *Review and Herald*, and we are anxious that the magazine reach as many of our people as possible throughout the field. Please remember this appeal and give a liberal offering on the special Sabbath set aside for this purpose—OCTOBER 15. Will all workers please make a special announcement in their churches and remind and encourage all our members to share in this privilege.

—M. E. Kemmerer.