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ARE WE SLEEPING ON GUARD ?

O. O. MATTISON

THE 1956 MV Week of Prayer brings to Southern Asia an unusual opportunity to win its unconverted youth and to deepen the spiritual experience of those who have already made their decision for Christ. In this last hour we must take advantage of every means possible to save and hold our youth, else they in increasing numbers will turn away from the church to the world.

We have come to an hour when the church must take the youth upon its heart. The challenge and admonition given by inspiration is: "God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. *She is sleeping on guard.* In this time of peril, fathers and mothers must arouse and work as for life, or many youth will be forever lost."—*Counsels to Teachers*, p. 165. (Italics supplied.)

Doubtless the MV Week is the most productive period for the conversion of our youth to Christ. More than one thousand young people accepted

Christ as their personal Saviour during the 1955 MV Week in Southern Asia! In addition to these 1,121 made their decision to follow Jesus, 2,501 renewed their consecration and 82 backslidden youth were reclaimed for the kingdom; while 722 were enrolled in baptismal classes. What an asset to the church to have added to its membership the vigour, the vitality, and the energy of these young people! With confidence we look forward to the 1956 MV Week harvest to exceed 1,200 decisions for Christ. But this cannot be done if the church "is sleeping on guard."

So the church is called to man the bastions, to scan the horizons for dangers and opportunities, to sound aloud the clarion call, and to fling her blood-stained banner to the eastern wind. The times are urgent, the night is far spent, probation soon closes. The 1956 MV Week of Prayer provides an opportunity for our youth, and older ones, too, to find the pinnacle of real living. It's theme, "The Discovery of Living," is a challenge to everyone of our young people to strike up the adventurous trail of true living, led by our Master

of Master Guides, and at the end of the trail find—eternal life.

It is impossible to over-estimate the importance of MV Week, July 21-28, to our churches and companies throughout Southern Asia. This week should be a time when the burden of saving our youth is placed upon every member of the church, old and young alike. It should be a time for strong spiritual appeals and renewed consecration. The experiences of this week should lead the whole church into deeper consecration and into more earnest efforts for the saving of our young people.

I wish to appeal most earnestly to our division-wide ministry in behalf of our youth. Every effort should be put forth by our leaders of youth everywhere to see that the church gains the advantage which youth has to offer in the finishing of the work.

Pastors, church officers, teachers, administrators, parents—fellow-sentinels all—let us not be found sleeping on guard, but let us so plan, so prepare, and so labour that the 1956 MV Week of Prayer, under God, may be a time of great blessing and victory for our young people.

YOUTH WANTS TO LIVE

LIFE WITH A CAPITAL L

R. W. SHORTER

EVERY intelligent, healthy young person wants to live LIFE with a capital "L." Youth wants to discover the secret of the really worth-while life. A thousand interests beckon on every hand and he wants to get at them—knowledge, science, commerce, music, art, pleasures, friendships, travel. But youth sometimes has its suspicions that religion may cramp and limit all these. Youth longs to live life at its fullest, to get the best and do the best and be the best. So he asks, "Is it possible that the Christian life can really be the life worth living? Is this LIFE with a capital L?"

Unfortunately the impression which many get is that the irreligious life is broader, fuller, and richer and therefore more worth while than the Christian life. At first sight possibly it may seem so, but appearances are deceptive. The Christian life may at first seem narrow and restricted, but wait a moment—there is an explanation.

Our Lord said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, . . . and narrow is the way, which leadeth unto life." [Italics supplied.] Matthew 7:13, 14.

Jesus was talking about LIFE with a capital "L," for He was the Master of Life, thrilled with its possibilities, sobered by its perils, but ever sure of its eternal meaning. Life—its opportunities, its capacities, its faith, its purposes, its fulfilment.

It is significant that the root meaning of the word "destruction" is narrowness. The godless, selfish, worldly life may indeed appear to be broad, easy, and free; but watch it—the longer it continues, the narrower it becomes. It pin-points down to death. "There is a way,"

said the wise man of old, "which seemeth right unto a man; but the end thereof are the ways of death." Proverbs 14:12. Christ pointed to the gate of this lane and called it "broad" for Satan has his booby-traps camouflaged with gay lights and pleasant pictures. (Notice how much easier it is to find the "Sin-ema" than the church in a trange city?)

Then Christ lifted up His eyes and pointed out the true gate to life—the beginning of the life worth living—LIFE with a capital "L." "Enter ye in at the strait gate."

The flames of the burning dormitory flashed high and a dense black trail of smoke stretched across the Alabama sky that January day. All that a lad of fourteen years had, save the clothes on his back, were either in the flames, smoke, or ashes. When the realization struck home, that he, a mere lad working his way through school, had lost everything,

A day is the biggest part of life that we ever have before us at a time. If we waste it, we waste more opportunity than we know, for each day holds opportunity for prayer, for kindness, for truth, for self-control, and for advance.

—Author Unknown.

he sought encouragement. Beneath a spreading oak was a jumble-heap of things carried from the lower floors of the three-storey building that a few hours before had been home to the students. There atop the pile lay a Bible which the lad took up. With a prayer to God for a message for such a time as that, he opened the Book and this promise was given. "I am come that they might have life, and that they might have it

more abundantly." John 10:10. Clothes, a few possessions, do not constitute life. But the more abundant life, life with a capital "L," is the life with Christ for He alone can fill, flood, and free life and give it its truest expression. And since that day, and since that text, I have believed that the better way, yes, the best way, is His way.

Paul, that great missionary hero, summed up the secret of his life of service, success, and happiness with these words, "For to me, to live is Christ." Philippians 1:21. That is LIFE with a capital "L"!

Perhaps the most mis-spelled word in the world today is the simple word—life. More often than not it is spelled l-I-f-e, with a capital "I." Self-centred, self-seeking youth mis-spelling the very thing they seek. This leads to listless, aimless, purposeless, unhappy lives. Life with a capital "I" can never be the life worth living. Of all the alphabet this letter "I" has caused more trouble than the rest put together! Lucifer brought disorder and death into the perfect universe when he got I-strain, and that led to pride. The greatest personal problem we have today is "I" in sIn. "I" in ChrIst is the glorious answer.

MV Week offers another golden opportunity of leading our youth to the greatest of all discoveries—that the Christian life, which is straight and narrow and can only be entered by sacrifice and renunciation, is ever broadening into a spaciousness and fullness of which the worldling knows nothing.

This MV Week presents as its theme, "The Discovery of Living," to point the way to LIFE with a capital "L." And its consecration theme is "All There Is of Me," so that we may re-write LIFE, having it Christ-centred, not I-centred.

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: B. J. WILLIAMS**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***BAPTISMS IN THE GARO HILLS**

G. A. MARAK

ON ONE of his many visits to the Garo Hills Pastor H. T. Burr gave the writer the privilege of accompanying him. We planned to go to Tura the capital town of the Garo Hills but when we got to the gate called Rongchugri we had to stop. "The name of this gate has a meaning," said the gate-keeper. "What is it?" we asked. "No food," said the gate-keeper. And it was true. I offered Rs. 1-8-0 for one seer of rice but no one would sell me any. So we had to spend the night with empty stomachs till we reached Tura at about 11:30 a.m. next day.

At Sangkeri on Sabbath, May 12, Pastor Burr baptized a lady who had come from East Pakistan. In this village only a father, mother and son stand for the truth among the thousands there.

From this place we went on to Puntiwari where Brother Ornsing Momin had prepared four souls for baptism. The service was conducted by Pastor Burr the following morning.

Our next stop was Rajasimla, which we reached on the 14th. Three persons there were waiting for baptism. It had rained during the night and was still raining during this ordinance. When we arrived in Rajasimla the river was quite shallow so our jeep crossed without difficulty. But on the 15th when Pastor Burr had to return to Shillong the river had risen and was overflowing. However Pastor Burr brought his jeep to the river bank and tried his utmost to cross but as the water came up to our necks it was impossible for the jeep to cross. I called all our members to come and help the jeep to the other side of the river. About twenty people came immediately and tried to carry the vehicle on their shoulders with bamboos and some

strong sticks but it was beyond their strength.

Eventually we pushed from the back and dragged from the front with ropes. While we were doing this Pastor Burr was in the jeep holding the steering wheel. When the jeep reached the middle of the river most of us gave up hope because the jeep was under water. Pastor Burr was standing inside trying to save the things that were in

the jeep from being swept down the river. All I could see was the head of Pastor Burr and the roof of the jeep! We finally reached the other bank, but it took us about two hours pushing the jeep backward and forward before we could get it to start.

In spite of the difficulties and hardships we sometimes have to face we thank God for the eight souls who were added to God's true Remnant Church during this trip. Please remember, in your prayers, the work in the Garo Hills so that the Spirit of God may work with the people of this great field and many be saved and made ready to meet Jesus when He comes.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***RAYS OF GOSPEL LIGHT IN TENALI**

CH. PAUL

FOR many years we have longed to hold an effort in the large town of Tenali which is located about twenty miles south of Vijayawada. In May of this year an effort was started there by Pastor Isaiah and his associates and we hope to continue the meetings for two months.

Mr. K. P. Jeevarathnam, our secretary-treasurer, with the assistance of Mr. K. Joseph Prasad and the writer, made the necessary arrangements for this effort. It was with great difficulty that we were able to secure a central place in the best possible locality. But God wonderfully guided us in our plans.

We erected a nice shed and fitted it with electric lights. Hand bills were distributed in every street of the town notifying the people that the first meeting taken by Pastor Isaiah would be on May 26, at 7:15 p.m. In spite of heavy rain more than three hundred persons came to hear the speaker. Many of them expressed their appreciation of his first sermon and many requested a brief interview with Pastor Isaiah. He was glad to meet such persons and help

them to solve their problems.

Our effort has been well organized. We are glad to have Brother I. D. Solomon, one of our Voice of Prophecy radio singers, as our musical director and he conducts the song service at 6:30 p.m. It is the privilege of the writer to narrate some interesting stories for children and Brother Joseph Prasad operates the projector while someone interprets the pictures.

People testify that no Christian society has ever held such widely circulated evangelistic meetings in the midst of a Hindu community here before. In fact this is the first of its kind. Yes, friends, many are hungry for the Word of God. People are coming with their families from distant villages. Some of them are walking about twelve miles to and fro just to hear the message. The daily attendance is constantly increasing. It ranges from 300 to 450 including children. We need to have the rays of God's light shining in this large town. We are hoping to have a rich harvest. We have organized prayer bands and we regularly seek the Lord for His guidance and lean on Him for strength. Please remember our effort in your prayers and pray that God will bless our work abundantly.

"I'M JUST LOOKING"

D. A. DELAFIELD

IF EVE had been asked what she was doing when she surveyed the forbidden tree, she might have replied, "Oh, I'm just looking." Whether that look had good or evil results is not hard to decide. David too was "just looking" when he watched Bathsheba from the roof of his palace in Jerusalem. Adultery and murder followed in quick order his lustful glances.

Doubtless Demas had been doing considerable looking around. Was that not the reason why he forsook Paul, "having loved this present world." 2 Tim. 4:10?

Balaam thought that he would go to Balak and look the situation over. Perhaps he might find a way to serve God, and get the money that had been promised him besides.

How many there are who will lose their souls "just looking." Christians—church members—are even now separating themselves from God, twisting the knob on the TV set and jumping from one dramatization to another—just looking. With an eye focused upon the sensual, some leaf through the daily newspaper, or look into the shop window, or watch the world pass by on the busy street, or leaf through the picture magazines.

There is much to see and much not to see today. We have been first initiated, then calloused, by a carnal world. The daring indecencies of our time in women's dress, and men's too, for that matter, prepare the way for a rendezvous with immorality. Christians have a battle to fight—eyes and ears and minds to direct, and their own precious souls to save.

There are many victims of mental vice in the offices of pastors, physicians, and psychiatrists. These people are dreamers, who wander in a world of make-believe. The loose, easy-going literature of our times, the sex-stimulating shows on television and at the theatre, have almost paralyzed the spiritual faculties, put the conscience to sleep, and contributed to a morbid state.

Christians must gird up the loins of their mind and live a directed life. For Adventists this is a time when faces set like a flint, shoulders thrown back, and heads held high best represent the heroic attitude of mind necessary for victory.

There is a positive, directed looking spoken of in the Bible, to which we should give our will. "Looking unto Jesus," said Paul (Heb. 12:2). "Look unto Me, and be ye saved, all the ends of the earth," the Saviour invites (Isa. 45:22). "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

It wasn't safe for Eve in the beginning of the world to spend her time just looking, and it isn't any safer for us in the end of the world!—*Review and Herald*.

PUBLIC PRAYER--AND US

K. H. WOOD

IT IS not unusual for six or eight public prayers of varying lengths to be offered each week in connection with Sabbath services. Thus if an individual were to attend regularly throughout the year, conceivably he might hear about four hundred prayers. If merely being exposed to such a large number of petitions could build up one's faith, the church would undoubtedly ere this have reached an extremely high level of spirituality. Yet would we be missing the mark greatly if we should suggest that some individuals who are present in the flesh are far away in the spirit during public prayer? We doubt that this evaluation is either unfair or unkind; it is simply factual.

How can public prayer bring greater blessing to the church? The answer which, owing to limited space, must necessarily be incomplete, falls logically into two parts: (1) the responsibility of the one who seeks God publicly on behalf of the entire congregation, and (2) the relation of the individual member in the audience to the petition that is being made.

On the first point the Spirit of prophecy has given considerable counsel. "Let those who pray . . . pronounce their words properly and speak in clear, distinct, even tones. . . . Satan rejoices when the prayers offered to God are almost inaudible."—*Testimonies*, Vol. 6, p. 382. The

entire congregation must be able to hear and understand if they are to join their hearts in the message that is rising heavenward. Obviously this is impossible if words are mumbled, if sentence endings are swallowed, or if the volume is too low for everyone to hear easily.

How long should the prayer be? Luther said: "The fewer words the better prayer." "Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. . . . One or two minutes is long enough for any ordinary prayer."—*Ibid.*, Vol. 2, p. 581. No doubt there will be times when the Holy Spirit may rest with unusual power upon the one offering prayer, and he may thus exceed this suggestive time limit. If so, the congregation will also be blessed, for "fervent and effectual prayer is always in place, and will never weary."—*Ibid.*, p. 582.

If one's public prayer is short and includes a request for basic needs, there will be little danger of using the time for the purpose of delivering "a discourse to the Lord . . . as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made no account of in heaven. Angels of God are wearied with

(Continued on p. 14.)

GOD BLESSING in LITERATURE SALES

J. W. NIXON

THE peak year for literature sales in Southern Asia was 1952.

Since then sales have dropped lower and lower each year until 1955 showed a loss of Rs. 129,000.

But the receding tide has turned and this year it is rolling in again with such force that it looks like being a record high tide by the year end.

For the first four months of 1956, the total sales for the Division were Rs. 52,318 ahead of the sales for the same period in 1955.

The report for the month of April is an all time record for any April in the history of Southern Asia.

Our monthly departmental bulletin shows a sales figure of Rs. 79,683 which is Rs. 2,000 above the previous

best, which was the month of April, 1952.

We rejoice with you in the prospering hand of God in the literature work, for we know that the ultimate result is more souls enlightened and uplifted.

Every Union field is showing a gain in sales, some of course more than others and the accompanying graph shows very clearly the position of each field in comparison with last year's attainments.

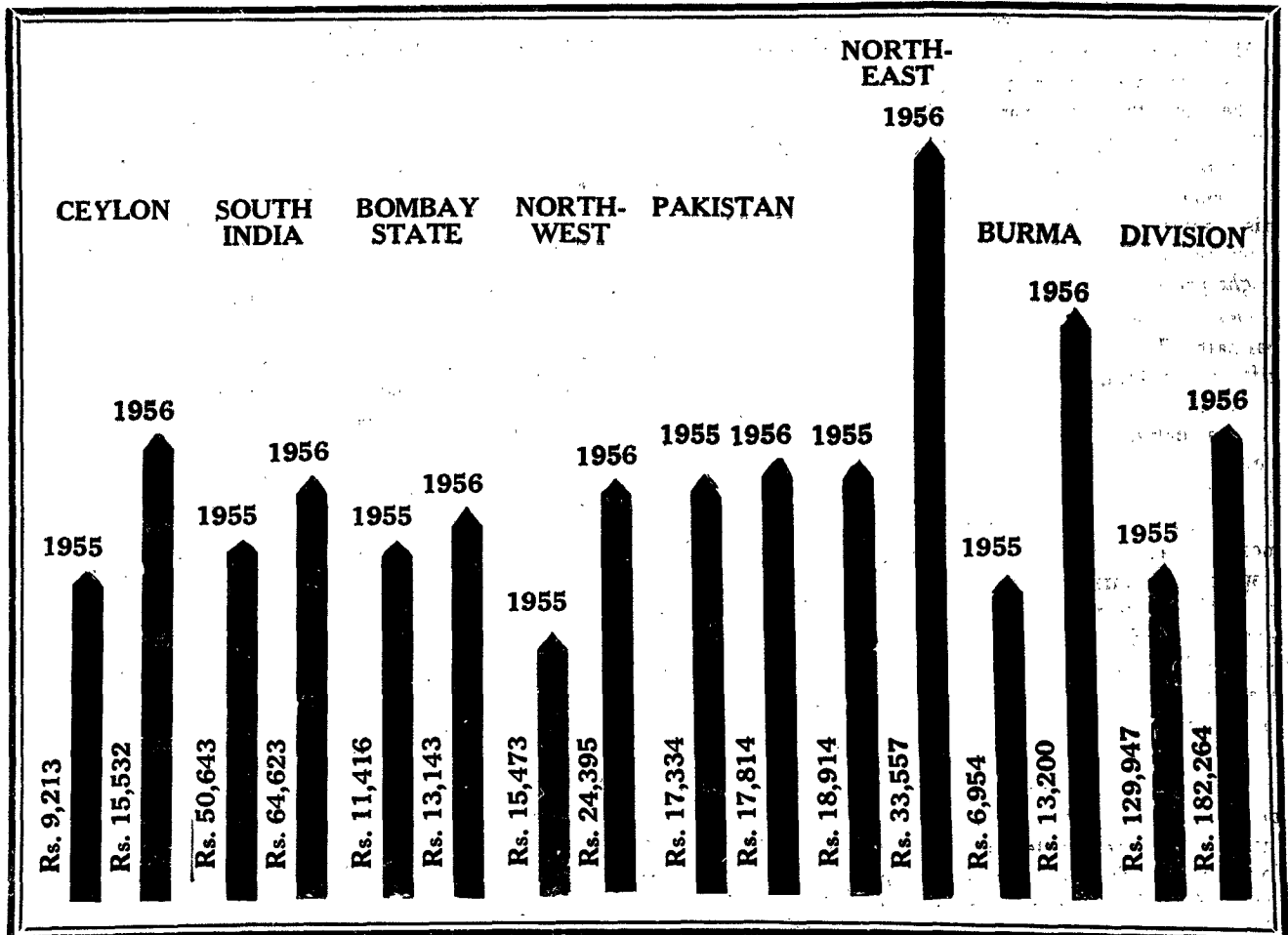
Northwest has made the best gain on a ratio basis and is over Rs. 16,864 ahead of 1955 which means that by the end of April they had sold as much literature as they had up to the end of August last year.

Reports indicate that the student

colporteurs had a good year. As many very fine sales figures have come in, we look forward to seeing many students return with full scholarships which they have tucked away with the book depots in the various fields. We invite your continued prayerful interest in this phase of the Lord's work.

Our Publishing department secretaries are of good courage in the Lord and eager to do their share in finishing the preaching of the gospel in all the world. But they need the help of many more full- and part-time literature evangelists.

Pray that the Lord will send more labourers into the fields which are ripe for the harvest.



A SOURCE OF TRUE HAPPINESS

EARNEST LLOYD

OUR heavenly Father desires His earthly children to be truly happy, and He is doing countless things by day and by night to make them so. It is His constant purpose to add to man's joy. Indeed, this is the whole intent of His Word, His laws, His teachings, and His plans. They were given "for our good always." Deut. 6:24.

True happiness, however, can be had only through loving obedience to God's laws, but man has been slow to learn this fundamental lesson. When we obey the physical, mental, and spiritual laws that have to do with us, then real happiness and peace will result, for behind all His laws is His wonderful love.

Many say, in their ignorance, that God's laws are too restraining. This is because they are not willing to study into the true meaning and purpose of those laws. It is through obedience to them that God "protects" His earthly children, thus keeping them in the way of life, "that He might preserve us alive."

One of God's laws concerns the Sabbath. The Sabbath is a special gift to mankind. It is not to be a burden, as it appears to be with some, but "a delight," a special blessing. The influence of the world about us tends to lower our moral tone. The Sabbath properly observed, lifts our moral tone, elevates our thinking, inspires our spirits, and gladdens our lives. If we are in full harmony with our Lord and the Sabbath principle, we shall certainly "delight" in it even as Jesus did. He said, "I delight to do Thy will, O My God."

Is the Sabbath actually "a delight" to us? If we really want to find more delight in it, we can do so by putting into practice the excellent suggestions found in the thirteenth verse of that wonderful fifty-eighth chapter of Isaiah. We are to "remember the Sab-

bath" as we progress through the week, and the fact that it begins at sunset on Friday. So we all have to do some definite planning for it. And then, with determination, carry out the plan. Father, Mother and the children must have things arranged so all can welcome in the Sabbath hours. This is pleasing to God and it is an important part of the education of the children.

Let us also be determined about the matter of retiring early Friday night so as to be able to rise early Sabbath morning. Since this is the "day of all the week the best," why not make it the longest? If we have given proper time to our lesson study



THINK ON THESE

Every man's task is his life-preserver.—
Emerson.

Let us teach ourselves that honourable step, not to outdo discretion.—
Shakespeare.

Exaggeration is a blood relation to falsehood, and nearly as blamable.—
H. Ballou.

A good face is the best letter of recommendation.—*Queen Elizabeth I.*

Example is more forcible than precept. People look at me six days in the week to see what I mean on the seventh.—
Cecil.

'Tis one thing to be tempted, another thing to fall.—*Shakespeare.*

Bad thoughts quickly ripen into bad actions.—*Porteous.*

It's a rare gift saying witty things without leaving a sting.—*Roy L. Smith.*

He who receives a good turn should never forget it; he who does one should never remember it.—*Selected.*

Some think they are following their natural bent when they are just too lazy to straighten up.—*Church Management.*

Fear is the tax that conscience pays to guilt.—*Sewell.*



each day, which everyone can do, there will be no need of staying up late Friday night. Late rising Sabbath morning means hurry and confusion, and this is certainly not pleasing to the Lord. But how good it is to be on time at Sabbath School! And to be ready to help in the song service or in doing whatever we can to make the school a real success.

Let us carry our Bibles with us to church, and thus encourage our boys and girls to do likewise. If we walk a few blocks or ride in a bus or street car a longer distance, we shall be preaching a silent sermon just that long. Let us not be ashamed of the greatest Book in the world. One of our youth who carried his Bible to church was followed by a gentleman who was in trouble. He went into the church behind the boy, was impressed by what he heard, and met the pastor, who invited him to attend some Bible studies. He stepped into the light, found peace and joy, and soon joined the church.

In the church service we can help with the chorus if we cannot sing the solo. We can give our best in listening to the speaker, remembering that the art of listening is as important as that of speaking. Every speaker is encouraged by seeing his listeners follow him thoughtfully in his address. As we do our part faithfully in a service, however humble the part may be, our happiness and our usefulness increases.

A WALK AFTER DINNER

Beloved, beware of a heavy Sabbath dinner. It is far better for us to eat lightly on the Sabbath day, so that our minds will be clearer to understand and appreciate the many good things that God has for us on His holy day. A walk after dinner is better than a nap. Let the walk take you to some needy family, or to one who needs cheering a bit. Walking not only brings us blessing, but is also a source of "delight" on the Sabbath. Let us walk more and ride less on the Sabbath. (See Isa. 58:13, 14.)

Let us look for the best as we take the Sabbath afternoon walk. Jesus said, "Blessed are your eyes, for they see." These words refer not alone to spiritual truths, but as Jesus saw love and beauty in the world of

nature, so may we if we cultivate the practice of observation. And this practice will add to our enjoyment of the Father's handiwork all around us. There are many ways by which the Sabbath may become a genuine "delight" if we plan aright, and seek to do His will and not our own on that day. (See *Education*, pp. 250-252.)

INFLUENCE OF A CHRISTIAN PHYSICIAN

RUSSEL J. WINDERS

IT WAS 11:30 p.m. The young doctor was making his last rounds at the hospital. He stopped to talk with a middle-aged man slated for surgery the next morning. It was to be a major operation. The doctor suggested prayer to the patient. The patient looked at the doctor with a bit of surprise, but quickly added, "I think that would be an excellent idea." The prayer was offered, and the doctor went on his way. The operation was a success.

That was a year ago. Last week this doctor called me and said his former patient wanted to see me. I made the appointment and drove to an elite suburb of Los Angeles and was graciously received into this man's fine home. He immediately began to tell me about his doctor, and the "beautiful and simple prayer" he prayed the night before the operation. The former patient said that he was out of the hospital in nearly half the time he was supposed to stay, because of "the doctor's prayers and mine."

He told me he believed in tithing and would like to ask me some questions. After a brief discussion he said, "I am going to give you a check." He left the room and soon returned with a check for one hundred dollars. This is not the first, nor will it be the last of his donations to our church. He is not yet a member of our church, but there are several in our church today who are members as the result of the influence of this Christian doctor. What a wonderful opportunity our physicians and nurses have to lift up Christ before their patients. May God continue to bless them!—*Review and Herald*.

THIS SHOULD INTEREST YOU!

An inspiring session of the Ministerial Council was held prior to the last General Conference. At this session discussions took place among the leading Evangelists of our denomination on the best means of preaching our truth in these days. The meat of these discussions has been incorporated in a book entitled *Aflame for God*. We have recently received twenty copies which are priced Rs. 22/9. It should be in the hands of every evangelist.

* * *

Answers to Objections by F. D. Nichol replies to the objections raised by our opponents to Seventh-day Adventist doctrine and to the charges made against the Seventh-day Adventist Denomination. Elder Nichols gives an answer to every objection and backs it up with a "thus saith the Lord." The current price of this book is Rs. 47/14 which is a lot of money in any country. We have a few copies that we obtained before the prices went up. They are yours for Rs. 42/- while they last.

* * *

The Bible Instructor is a *must* book for those who aspire to teach the Bible to others. The current price is up by 33 1/3 per cent. As long as our supply lasts the book is yours for Rs. 21/4 instead of Rs. 29/-.

* * *

The Book of Hebrews by Elder Andraesen is a masterpiece. It will cost Rs. 12/3 if imported from overseas today. We have a few copies that we bought when paper and labour did not cost so much. They are yours for only Rs. 5/- each.

* * *

Those who cannot afford the new *Seventh-day Adventist Bible Commentary* will find splendid help in Jameison, Fausset, and Brown's *One Volume Commentary*. There are more than thirteen hundred pages in this volume. While our stock lasts, you can buy a copy for only Rs. 24/-. A full set of the *Seventh-day Adventist Bible Commentary* now costs more than Rs. 350/-.

* * *

For many years Elder A. G. Daniels' book *Righteousness by Faith* has been a classic among Seventh-day Adventists. No other book will give as much help in meeting the accusations of the enemies of Adventists that we are legalists, as this volume. We have a few copies which we can sell to you at the old price of only Rs. 7/5.

* * *

There was a time when the 128-page paper bound books were called Rupee books, because they carried a price of One Rupee. Later as the price went up to Rs. 1/8, they became Crisis Books. They still carry that designation but the price is now Rs. 3/8 per copy. We have on hand 24 copies of the title *Cure for Crime*. The message is just as fresh as it was when the book was printed. They are yours for annas 12 each and we will pay the postage on lots of ten or more.

* * *

Send your orders to the **ORIENTAL WATCHMAN PUBLISHING HOUSE** or through **Your Local BOOK DEPOT**.

YOUTHGRAM

PAKISTAN — EMVEE POONA
CHUHARKANA REPORTS EXPERIENCING A WONDERFUL REVIVAL THIS 1956 MV WEEK STOP PLANS LAID TO BRING INSPIRATION TO YOUTH OF PAKISTAN — CHAMPION

May MV Week help to win, hold and save the youth of Southern Asia.

DIVISION OFFICE

YOU
MV WEEK ACHIEVEMENTS OF 1956 PROGRAMME OF THE YEAR IN THAT 1956 RESULTS WILL DOUBLE
KEMMERER

YOUTHGRAM

TANJORE — EMVEE POONA
MONSOON OF BLESSINGS EXPECTED TO FLOOD CAMPUS AGAIN AS MV WEEK COMES STOP PROFESSOR PAROBK INVITED STOP 1955 VICTORIES TO BE TOPPED — I R THOMAS

YOUTHGRAM

BOMBAY STATE SECTION — EMVEE POONA
BOMBAY STATE 1956 MV WEEK PROGRAMME REACHES TO EVERY CHURCH STOP 1955 WEEK NETTED 40 DECISIONS FOR CHRIST 27 FROM NON ADVENTIST HOMES 58 IN BAPTISMAL CLASSES STOP MAY GOD RICHLY BLESS OUR YOUTH THIS SPECIAL WEEK — SHORTER

YOUTHGRAM

BURMA — EMVEE POONA
GREATEST FORWARD MOVEMENT OF BURMA YOUTH EVER WAS MV WEEK 1955 HARVESTING 371 DECISIONS 29 RECLAIMED 210 BAPTISM ENROLLEES STOP 1956 PLANS TO INCLUDE ALL SOCIETIES — GUILD

YOUTHGRAM
ASSAM

EMVEE POONA
ASSAM TRAINING SCHOOL BLESSED IN 1955 MV WEEK WITH 30 JOINING BAPTISMAL CLASS 20 OF THESE MAKING DECISIONS FOR FIRST TIME DURING PASTOR BURRS VISIT 1956 PLANS UNDER WAY — ERICKSON

YOUTHGRAM

EAST INDIA SECTION — EMVEE POONA
JUST CONCLUDED STRONG WORKERS MEETING WORKSHOP ALL WORKERS DETERMINED DO MORE FOR YOUTH IN THEIR CHURCHES STOP EAST INDIA PLANS STRONG MV WEEK — LAURSEN

YOUTHGRAM
KERALA

EMVEE POONA
1955 MV WEEK VICTORIOUS TOTAL 42 DECISIONS FOR CHRIST 12 FROM NON SDA HOMES 87 RECONSECRATIONS 40 BAPTISMAL CLASSES STOP 1956 PLANS TO REACH 100% MORE CHURCHES — P S JOHNSON

YOUTHGRAM

BANGALORE — EMVEE POONA
ARRANGING UNIONWIDE PROGRAMME FOR MV WEEK IN ALL SOCIETIES AND INSTITUTIONS STOP PLANS BEING ENTHUSIASTICALLY PROMOTED STOP ANTICIPATING ABUNDANT BLESSING FOR YOUTH — SORENSEN

YOUTHGRAM

HAPUR — EMVEE POONA
FIRMLY BELIEVE IN STRONG MV WEEK INASMUCH 1955 HARVEST WAS 40 DECISIONS 22 FROM NON SDA FAMILIES WE LOOK FORWARD TO GREATER HARVEST 1956 — B M SHAD

YOUTHGRAM

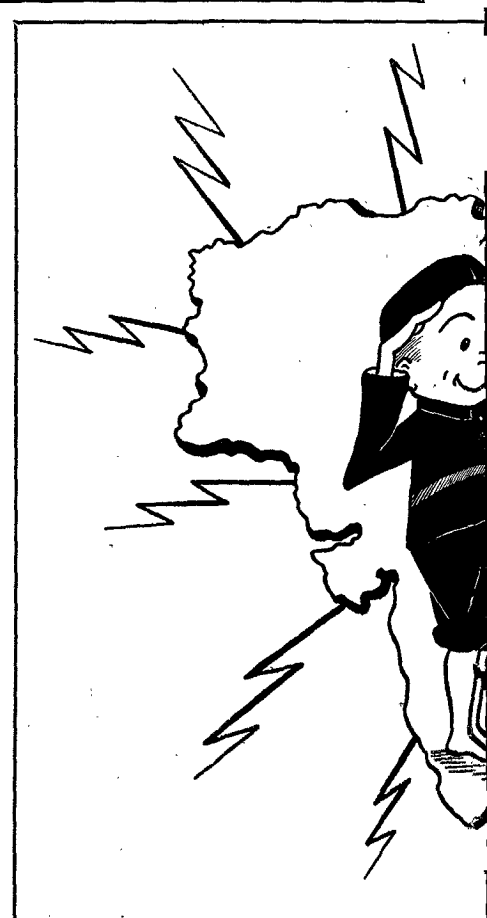
LASALGAON — EMVEE POONA
EIGHTEEN ENROLLED IN BAPTISMAL CLASS FIVE BAPTIZED AT MISSIONARY VOLUNTEER CAMP LOOKING FORWARD TO INSPIRING MESSAGES FROM PASTOR JOHNSONS COMING MV WEEK — GLADSTONE GURUBATHAM

YOUTHGRAM

RANGOON — EMVEE POONA
DOING OUR BEST GOD GRANT RICH HARVEST OF YOUTH IN BURMA — AH CHU

YOUTHGRAM

ROORKEE — EMVEE POONA
PASTOR JOHNSONS LEADERSHIP IN 1955 MV WEEK CULMINATED IN BAPTISM AND BAPTISMAL CLASS STOP ANTICIPATE RENEWED CONSECRATION IN 1956 WITH PASTOR SHORTER — TIDWELL



nature, so may we if we cultivate the practice of observation. And this practice will add to our enjoyment of the Father's handiwork all around us. There are many ways by which the Sabbath may become a genuine "delight" if we plan aright, and seek to do His will and not our own on that day. (See *Education*, pp. 250-252.)

INFLUENCE OF A CHRISTIAN PHYSICIAN

RUSSEL J. WINDERS

IT WAS 11:30 p.m. The young doctor was making his last rounds at the hospital. He stopped to talk with a middle-aged man slated for surgery the next morning. It was to be a major operation. The doctor suggested prayer to the patient. The patient looked at the doctor with a bit of surprise, but quickly added, "I think that would be an excellent idea." The prayer was offered, and the doctor went on his way. The operation was a success.

That was a year ago. Last week this doctor called me and said his former patient wanted to see me. I made the appointment and drove to an elite suburb of Los Angeles and was graciously received into this man's fine home. He immediately began to tell me about his doctor, and the "beautiful and simple prayer" he prayed the night before the operation. The former patient said that he was out of the hospital in nearly half the time he was supposed to stay, because of "the doctor's prayers and mine."

He told me he believed in tithing and would like to ask me some questions. After a brief discussion he said, "I am going to give you a check." He left the room and soon returned with a check for one hundred dollars. This is not the first, nor will it be the last of his donations to our church. He is not yet a member of our church, but there are several in our church today who are members as the result of the influence of this Christian doctor. What a wonderful opportunity our physicians and nurses have to lift up Christ before their patients. May God continue to bless them!—*Review and Herald*.

THIS SHOULD INTEREST YOU!

An inspiring session of the Ministerial Council was held prior to the last General Conference. At this session discussions took place among the leading Evangelists of our denomination on the best means of preaching our truth in these days. The meat of these discussions has been incorporated in a book entitled *Aflame for God*. We have recently received twenty copies which are priced Rs. 22/9. It should be in the hands of every evangelist.

* * *

Answers to Objections by F. D. Nichol replies to the objections raised by our opponents to Seventh-day Adventist doctrine and to the charges made against the Seventh-day Adventist Denomination. Elder Nichols gives an answer to every objection and backs it up with a "thus saith the Lord." The current price of this book is Rs. 47/14 which is a lot of money in any country. We have a few copies that we obtained before the prices went up. They are yours for Rs. 42/- while they last.

* * *

The Bible Instructor is a must book for those who aspire to teach the Bible to others. The current price is up by 33 1/3 per cent. As long as our supply lasts the book is yours for Rs. 21/4 instead of Rs. 29/-.

* * *

The Book of Hebrews by Elder Andreassen is a masterpiece. It will cost Rs. 12/3 if imported from overseas today. We have a few copies that we bought when paper and labour did not cost so much. They are yours for only Rs. 5/- each.

* * *

Those who cannot afford the new *Seventh-day Adventist Bible Commentary* will find splendid help in Jameison, Fausset, and Brown's One Volume Commentary. There are more than thirteen hundred pages in this volume. While our stock lasts, you can buy a copy for only Rs. 24/-. A full set of the *Seventh-day Adventist Bible Commentary* now costs more than Rs. 350/-.

* * *

For many years Elder A. G. Daniels' book *Righteousness by Faith* has been a classic among Seventh-day Adventists. No other book will give as much help in meeting the accusations of the enemies of Adventists that we are legalists, as this volume. We have a few copies which we can sell to you at the old price of only Rs. 7/5.

* * *

There was a time when the 128-page paper bound books were called Rupee books, because they carried a price of One Rupee. Later as the price went up to Rs. 1/8, they became Crisis Books. They still carry that designation but the price is now Rs. 3/8 per copy. We have on hand 24 copies of the title *Cure for Crime*. The message is just as fresh as it was when the book was printed. They are yours for annas 12 each and we will pay the postage on lots of ten or more.

* * *

Send your orders to the **ORIENTAL WATCHMAN PUBLISHING HOUSE** or through Your Local **BOOK DEPOT**.

YOUTHGRAM

PAKISTAN — EMVEE POONA
CHUHARKANA REPORTS EXPERIENCING A WONDERFUL REVIVAL THIS 1956 MV WEEK STOP PLANS LAID TO BRING INSPIRATION TO YOUTH OF PAKISTAN — CHAMPION

May MV Week help to win, hold and save the youth of Southern Asia.

YOU

DIVISION OFFICE

MV WEEK ACHIEVEMENTS OF 1955 PROGRAMME OF THE YEAR IN TIDINGS THAT 1956 RESULTS WILL DOUBLE
KEMMERER

YOUTHGRAM

TANJORE — EMVEE POONA
MONSOON OF BLESSINGS EXPECTED TO FLOOD CAMPUS AGAIN AS MV WEEK COMES STOP PROFESSOR PAROBK INVITED STOP 1955 VICTORIES TO BE TOPPED — I R THOMAS

YOUTHGRAM

BOMBAY STATE SECTION — EMVEE POONA
BOMBAY STATE 1956 MV WEEK PROGRAMME REACHES TO EVERY CHURCH STOP 1955 WEEK NETTED 40 DECISIONS FOR CHRIST 27 FROM NON ADVENTIST HOMES 58 IN BAPTISMAL CLASSES STOP MAY GOD RICHLY BLESS OUR YOUTH THIS SPECIAL WEEK — SHORTER

YOUTHGRAM

BURMA — EMVEE POONA
GREATEST FORWARD MOVEMENT OF BURMA YOUTH EVER WAS MV WEEK 1955 HARVESTING 371 DECISIONS 29 RECLAIMED 210 BAPTISM ENROLLEES STOP 1956 PLANS TO INCLUDE ALL SOCIETIES — GUILD

YOUTHGRAM
ASSAM
EMVEE POONA

ASSAM TRAINING SCHOOL BLESSED IN 1955 MV WEEK WITH 30 JOINING BAPTISMAL CLASS 20 OF THESE MAKING DECISIONS FOR FIRST TIME DURING PASTOR BURRS VISIT 1956 PLANS UNDER WAY — ERICKSON

YOUTHGRAM

EAST INDIA SECTION — EMVEE POONA
JUST CONCLUDED STRONG WORKERS MEETING WORKSHOP ALL WORKERS DETERMINED DO MORE FOR YOUTH IN THEIR CHURCHES STOP EAST INDIA PLANS STRONG MV WEEK — LAURSEN

YOUTHGRAM
KERALA
EMVEE POONA

1955 MV WEEK VICTORIOUS TOTAL 42 DECISIONS FOR CHRIST 12 FROM NON SDA HOMES 87 RECONSECRATIONS 40 BAPTISMAL CLASSES STOP 1956 PLANS TO REACH 100% MORE CHURCHES — P S JOHNSON

YOUTHGRAM

BANGALORE — EMVEE POONA
ARRANGING UNIONWIDE PROGRAMME FOR MV WEEK IN ALL SOCIETIES AND INSTITUTIONS STOP PLANS BEING ENTHUSIASTICALLY PROMOTED STOP ANTICIPATING ABUNDANT BLESSING FOR YOUTH — SORENSEN

YOUTHGRAM

HAPUR — EMVEE POONA
FIRMLY BELIEVE IN STRONG MV WEEK INASMUCH 1955 HARVEST WAS 40 DECISIONS 22 FROM NON SDA FAMILIES WE LOOK FORWARD TO GREATER HARVEST 1956 — B M SHAD

YOUTHGRAM

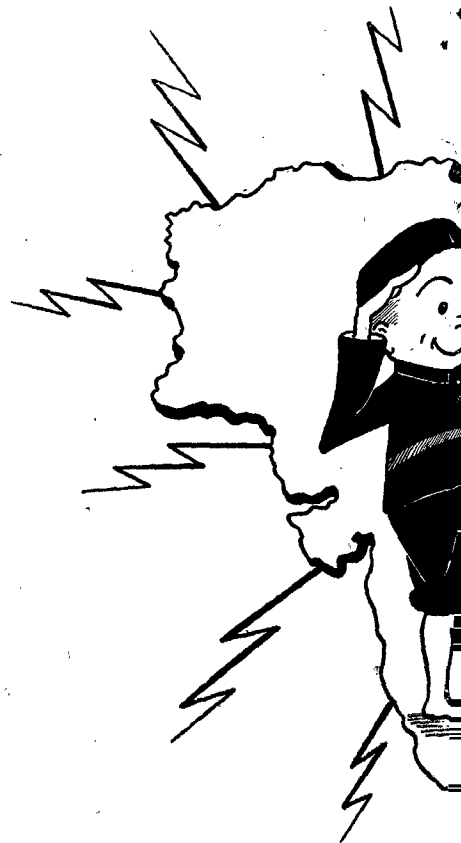
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PASTOR JOHNSONS LEADERSHIP IN 1955 MV WEEK CULMINATED IN BAPTISM AND BAPTISMAL CLASS STOP ANTICIPATE RENEWED CONSECRATION IN 1956 WITH PASTOR SHORTER — TIDWELL



GRAM

EMVEE POONA
 AT OUTSTANDING SOUL WINNING
 VISION STOP OUR PRAYERS ARE
 T OF 1955 — MATTISON JOHNSON

God grant that each
 do his best to make
 the Week of Prayer
 this year all that He
 wants it to be.

YOUTHGRAM

KARMATAR NE — EMVEE POONA
 1955 MV WEEK WAS BIG SUCCESS
 STOP HUNDREDS PARTICIPATED
 STOP SCORES OF NEW DECISIONS
 STOP PLANS WELL ADVANCED TO
 MAKE 1956 M V WEEK THE BIG-
 GEST EVER — S JESUDASS

YOUTHGRAM

U S A — EMVEE POONA
 OUR PRAYERS ARE WITH YOU FROM ACROSS
 THE SEAS THAT THIS MV WEEK BE THE BEST
 EVER IN SOUTHERN ASIA — ASHLOCKS

YOUTHGRAM

SPICER COLLEGE — EMVEE POONA
 HOLY SPIRIT INVASION OF SPICER MEMORIAL
 COLLEGE DURING MV WEEK 1955 WON 20 DECI-
 SIONS FOR THE KINGDOM 68 BACKSLIDDEN
 YOUTH 236 REDEDICATION 20 IN BAPTISMAL
 CLASS STOP EXPECT GREAT VICTORIES IN COM-
 ING WEEK — RICE

YOUTHGRAM
 KOTTARAKARA
 EMVEE POONA

CAMPUS THRILLED
 WITH SUCCESS OF
 M V SYF PRO-
 GRAMME AND NOW
 LOOKS FORWARD TO
 WEEK OF DEVOTION
 LED BY BROTHER
 ZILL — PAROBEK

YOUTHGRAM

BOMBAY — EMVEE POONA
 ENTHUSIASTICALLY AND PRAYER-
 FULLY LOOKING FORWARD TO MIS-
 SIONARY VOLUNTEER WEEK OF
 PRAYER STOP LAST YEAR BEGIN-
 NINGS INDICATE GREATEST BLESS-
 INGS AND ENCOURAGEMENT TO OUR
 YOUTH — APPEL

YOUTHGRAM

CHUHARKANA — EMVEE POONA
 PASTOR CREWS IS CONDUCTING AN
 OUTSTANDING WEEK OF PRAYER AT
 PAKISTAN UNION HIGH SCHOOL STOP
 A NEW VISTA OF SPIRITUAL ATTAIN-
 MENT IS OPENING FOR THE YOUTH
 OF PAKISTAN — HAMILTON

YOUTHGRAM

DELHI — EMVEE POONA
 PASTORS CHURCH MEMBERS IN
 NORTHWESTERN UNION LAYING
 PLANS TO MAKE MV WEEK A TIME
 OF SPECIAL ENDEAVOUR FOR YOUTH
 OF THE CHURCH — TORKELSON

YOUTHGRAM

BOMBAY — EMVEE POONA
 GREATLY THRILLED COMING MV WEEK YOUTH
 PLEDGE ALLEGIANCE TO HEAVENLY STANDARD EX-
 PECT JOIN GODS ARMY OF CONSECRATED YOUTH
 WITH WHOLE PERSONAL UNIT — EMIL FERNANDO

YOUTHGRAM

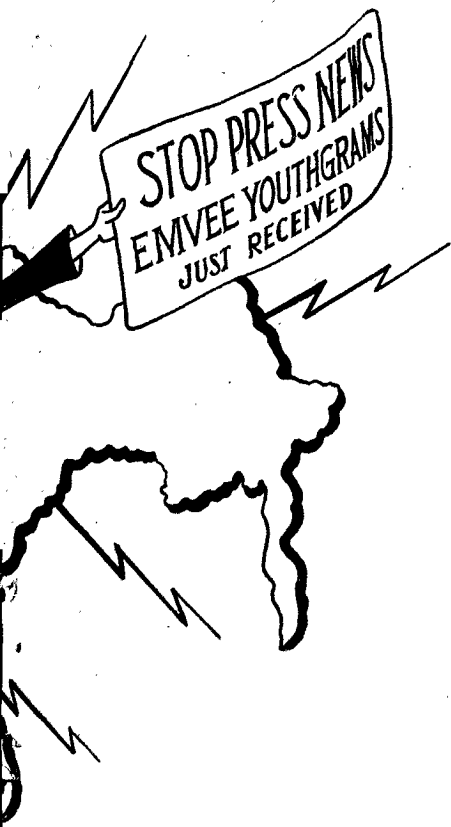
KELLOGG-MOOKERJEE — EMVEE POONA
 BAPTISMAL CLASS OF TWENTY-FOUR RESULTED
 FROM 1955 MV WEEK MAY 1956 BE EVEN MORE
 FRUITFUL UNDER GOD'S BLESSING — JACQUES

YOUTHGRAM

SOUTH INDIA—BANGALORE — EMVEE POONA
 1955 MV WEEK PROGRAMME REACHES 35 CHURCHES 1200
 MEMBERS RESULTING IN 270 DECISIONS FOR CHRIST 105
 FROM NON SDA HOMES 820 REDEDICATIONS AND 244 EN-
 ROLLED IN BAPTISMAL CLASSES STOP 1956 PLANS IN FULL
 SWING FOR GREATER GAINS FOR THE KINGDOM OF GOD —
 I K MOSES

YOUTHGRAM

CEYLON — EMVEE POONA
 LANKA YOUTH LOOK FORWARD TO
 MV WEEK STOP 1955 PROGRAMME
 MOST SUCCESSFUL STOP PLANS
 LAID TO COVER THIS GOLDEN
 ISLAND — HARDIN



OUR CHANGELESS FRIEND

EARNEST LLOYD

"The same yesterday, and to day, and for ever." Heb. 13:8.

THE author of the words in this text was writing some thirty years after the crucifixion of our Lord. It was a time of great change. Many of Paul's fellow Hebrews were disheartened. The old order was passing. Persecution surrounded them, and the gravest dangers and terrors were close at hand. The Temple, centre of Hebrew hope, was soon to perish, with all that it symbolized. Jerusalem would soon be desolate, and the Jewish religion of privilege would come to an end.

The apostle Paul, however, was sure that in spite of any changes that might come, political or otherwise, the core and centre of the Christian faith would not be touched. He knew that the springs of spiritual life are not in a system of religion, not in institutions or traditions, but in the person of Christ, and that apart from Him all systems are nothing. The human heart craves permanency. Paul assures his readers that our Lord Jesus is the one sure anchor to which they can tie in utmost confidence.

"Jesus Christ the same yesterday, and to day, and for ever." What endless comfort have these words brought to believers down through the centuries! In the hour of sorrow He is the same comforter as when He was here on earth. In the hour of sickness He is the same soother and healer. In the hour of perplexity He is the same guide, who shows us the way. In the hour of storm and cloud He is the voice that calms the troubled spirit. In the daily humdrum and toil He is the same companion and friend, who will keep us to the end.

We live in the last days, and change is written over everything. Nothing is permanent in the affairs

of men. "Change and decay in all around I see." But we need not fear change, for change means progress to the true believer; nor fear loss, for loss will be gain; nor fear the present or coming storms, for they will drive us closer to Him who calms the raging elements; nor fear even the solitude of death, for He will be with us in the shadows. With Him we are sure of life, "the life that measures with the life of God."

Blessed are they who, in a world of constant change, seek for the calm centre of rest, and looking over all the uncertain things that can be shaken, turn to our unchanging Lord with the prayer, "O Thou, who changest not, abide with me!"—*Review and Herald*.

A STAIN THAT COULD NOT BE REMOVED

FREDERICK LEE

THE severest rebuke given to David after his great sin had to do with that which he could not remedy. The king confessed his sin, repented of it, and received forgiveness. That was the end of it so far as God was concerned, but the evil influence of his sin could never be changed.

Said the prophet Nathan to David: "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14.

For many generations to come God and his people would feel the evil effects of David's mistake as the enemies of righteousness would deride and taunt them about it. But more serious still, many of God's own professed people would find in David's sin an excuse for their own sinning.

We are told that because of this dark stain upon the character of David, not only has reproach been brought upon religion but "many, under a cloak of piety, have become bold in sin."—*Patriarchs and Prophets*, p. 723.

Let it ever be remembered that "the history of David furnishes no countenance to sin. It was when he was walking in the counsel of God, that he was called a man after God's own heart. When he sinned, this ceased to be true of him until by repentance he had returned to the Lord."—*Ibid*.

Neither did David himself escape the dreadful consequences of his sin. The Word of God plainly declares that "the thing that David had done displeased the Lord." 2 Sam. 11:27.

Again we read: "Though David repented of his sin, and was forgiven and accepted by the Lord, he reaped the baleful harvest of the seed he himself had sown. The judgments upon him and upon his house testify to God's abhorrence of the sin."—*Ibid*.

From the immediate death of his child until the day of David's own death the king knew little peace either at home or abroad. The effects of his evil deed pursued him, and God took no course to hold back the evil influences that continued to surround him.

"Those who, by pointing to the example of David, try to lessen the guilt of their own sins, should learn from the Bible record that the way of transgression is hard. Though like David they should turn from their evil course, the results of sin, even in this life, will be found bitter and hard to bear."—*Ibid*, p. 724.

If, at the point of temptation, the tempted rather than seeking some excuse for their sin would visualize the consequences of it through long years to come and even after their passing from this life, how much more hesitant they would be to commit an act that would not only bring unhappiness to their own life but to many others because of the influence of that act.

"God intended the history of David's fall to serve as a warning that even those whom He has greatly blessed and favoured are not to feel secure, and neglect watchfulness and prayer. And thus it has proved to those who in humility have sought to learn the lesson that God designed to teach. From generation to generation, thousands have thus been led to realize their own danger from the tempter's power. The fall of David, one so greatly honoured by the Lord,

has awakened in them distrust of self. They have felt that God alone could keep them by His power through faith. Knowing that in Him

was their strength and safety, they have feared to take the first step on Satan's ground."—*Ibid.*—*Review and Herald.*

a chance to grow. Evidently in her instructions to me she over-emphasized the weeds, for I concentrated so hard on them that I forgot the flowers, which at that stage somewhat resembled the weeds. When I got through hoeing the garden there were no weeds—and no flowers. I have learned since, that hoeing the flower garden or the corn patch will give the flowers or corn a better chance to grow and develop. This explains why God asks us to give up everything bad.

The apostle Paul admonishes in Ephesians 5:18, "And be not drunk with wine, wherein is excess;" instead, "be filled with the Spirit." Paul thus not only warns against drunkenness—a negative approach—but encourages the positive: "Be filled with the Spirit."

Merely abstaining from evil does not make one good. Thus no number of don'ts can make a person a Christian. Adding up don'ts is like adding up a column of zeroes; the answer is still zero. We meet many people who pride themselves on the thousand bad things they don't do, but they are unable to point to a single, positive, good thing that they do.

Merely doing nothing is a most dangerous mistake for us to make. The man with the one talent was not condemned for wasting his talent in loose and careless living; he was condemned for not using it at all. The fig tree was not cursed for bearing poisonous fruit, but because it bore no fruit. The five foolish virgins were not kept out of the wedding feast because they chose rather to go dancing or to take part in some other worldly amusement, but because their lamps were empty.

When Samson, that iron man of God, ceased to do positive good for God, he soon began to do positive wrong. A football team will never make a touchdown while the other team has the ball.

A key phrase for Christians is "Go ye." This gospel of the kingdom will never go to the ends of the earth simply because a few people stop smoking, drinking, playing cards, attending shows, et cetera. The only way it will go is for us to launch an aggressive campaign for truth and right. When Nehemiah undertook the prodigious task of re-building

GOOD FOR SOMETHING

F. W. BIBBER

A CERTAIN man rented his heart to an evil tenant. This tenant was filthy and undesirable, and caused nothing but unhappiness. At last the landlord determined to expel this unclean tenant. With all the strength he could master, he drove him out, then set himself to clean out the filth, rubbish, and debris that had been brought in. He scrubbed and cleaned the house until it was in truth "empty, swept, and garnished." But the Inspired Record states that "the last state of that man is worse than the first."

You will recognize this story as the one recorded in Matthew 12:43-45. Here is a parable about a man who had a great desire to be clean, free, and good. He had so much desire that he went to work to get rid of this bad spirit. He gave up his evil habits; he cleaned up—and yet his last state was worse than the first. Why? Because he concentrated on the evil to be expelled to the exclusion of the good that was to come in. He thought he could win by merely cleansing the house of its evil. And having attained an empty house he thought he had won. This was his mistake.

I once knew a young man who had come in contact with some Seventh-day Adventists, and the Spirit of God worked on his heart until he, like the man in the Bible story, wanted to do something about it. He came to me and wanted Bible studies. He wanted to join the church right away, but of course wasn't ready to do so. I gave him a few studies while I was living in his vicinity, and told him that among other things he would have to throw away his pipe and cigarettes. He threw them away. I told him that he

would have to stop going to shows, dances, et cetera. He stopped. He cleaned, scrubbed, and garnished his heart. I had to leave that locality, and arrangements could not be made for anyone else to study further with him and lead him into missionary activities. So here was a young man with a clean heart, but it was empty. And since he did not fill it with positive goodness, his last state was "worse than the first." The next time I saw him, he was running with a gang and puffing on a cigar.

Remember that emptiness of evil, however complete, is no equivalent for goodness. Mere harmlessness is never holiness.



LOVE FREELY GIVEN

ELEANOR E. HOWE

A friend is such a precious gift,
I'd cherish him with care!
Nor wound nor take advantage of
His friendship anywhere.

A son is such a precious boon,
I'd guard his love with care,
Nor trade upon my motherhood,
Nor fear his love to share.

I would not bind the ones I love,
Nor fetter with my call;
For love that is not freely given,
Is scarcely love at all.



EMPHASIZE THE POSITIVE

When I was a boy my mother asked me to hoe her flower garden. It was her idea to get rid of the weeds so that the flowers would have

Jerusalem he was hampered by foes on every side. The voices of the tempters were constantly calling him. When his enemies called for him to come down off the walls he answered, "I am doing a great work, so that I cannot come down." Likewise Seventh-day Adventist young people can't be bothered with shows, dancing, drinking, smoking, and carousing around, because under God, they are doing a great work.

Where were you last night? "Oh,"

you say, "I was at home; I didn't do anything particular." What a shame! How much better to have been out with the singing band, or giving Bible studies! What is the good of merely staying home?

Remember, young friend, an empty house is not necessarily a good house. If you would save your own soul and that of others, you must be filled with positive goodness, not merely refrain from a few evil habits.—*Review and Herald*.

may be true, yet if through them we intend to convey false impressions they become lies. For instance, some boys once told me that they had not seen certain girls the night before. I found out later, however, that they had been with the girls all evening. The boys contended that they had not lied, because it had been too dark for them to be able to see the girls.

In *Patriarchs and Prophets*, page 309, commenting on the ninth commandment, is this statement: "False-speaking in any matter, every attempt or purpose to deceive our neighbour, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional over-statement, every hint or insinuation, calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood."

The so-called white lie in all of its forms is also actual falsehood. We have all known instances where a mother has seen someone coming down the walk and made some remarks similar to these: "Here comes Sister Brown; I do hope she is not coming here, I just can't stand her." A few minutes later she greets Mrs. Brown at the door: "Do come in. I'm so glad to see you. I was just thinking about you today and wondering when you would come over for a nice visit." No wonder Johnny and Mary are confused when they hear such things in their own home.

John the revelator has this to say about those who at last will be outside the Holy City the New Jerusalem: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. For this reason we are counselled to concentrate on the true and ennobling qualities of character. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

"WHATSOEVER THINGS ARE TRUE"

M. E. SMITH

"WHERE were you last night?" I asked the young man on the other side of my desk in the principal's office.

"Well," he began, "I went up the valley to see Mr. and Mrs. Jones."

"And from there where did you go?" I continued.

"From there I went to see another family."

"Then where?" I asked.

"Well, I stopped to see a friend," he replied.

"What time did you finally get back to the dormitory?" was my next question.

"I don't know. I have no watch, and I didn't see the clock," he answered.

"You got in about four o'clock this morning," I told him, "yet you said that you spent the night visiting friends and neighbours."

"That's right," he affirmed with a good deal of emphasis.

"Now I will tell you where you were until four o'clock this morning." I looked him straight in the eye to see what effect such a statement would have. I then proceeded to tell him what I knew of his whereabouts the night before. I shall never forget the next thing he said: "If you knew where I was all the time, what are you making me lie for?"

How deceptive sin is. Instead of telling me the truth and repenting of his wrong, he accused me of making him lie!

One time when I was just beginning as a teacher I had a class in

physiology. I was giving a test, and had every confidence that this particular class was honest to the nth degree. Later, when I was correcting the papers, I had a rather rude awakening. I found four papers with identical answers, even to the same mis-spelled words. Things looked very suspicious. I called in the four students involved.

"I have four papers here from the test yesterday," I began. "They all have the same answers on them, even to the same mis-spelled words. Which one of you supplied the answers?"

Each one denied knowing anything about the affair, and, in fact, appeared very much incensed to think that anyone would accuse him of cheating. So I put one student in each corner of the room and gave another test. It didn't take long to find out who knew the subject and who didn't. Then the guilty ones confessed. You see, cheating and lying usually go together. They are kindred sins, for cheating nearly always is followed by lying as one attempts to justify his wrong-doing.

In the book of Proverbs, chapter 6, some things that God hates are listed: among these is a lying tongue. The case of Ananias and Sapphira, in the New Testament, is sufficient to show how much God hates the sin of lying.

OTHER FORMS OF FALSEHOOD

But it is not alone with words that lies are told. The words themselves

And, then, lest we become discouraged over our lack of strength to overcome, Paul adds, "I can do all things through Christ which strengtheneth me." Verse 13. Although at times it may seem that under the pressure of circumstances the fear of punishment or the danger of personal loss—we just must swerve from the path of strict honesty, we can stand true by leaning on the power of Christ.—*Review and Herald*.

CLOUDS OF FEAR

ARTHUR H. GRAUMAN, M. D.

“AND they feared as they entered into the cloud.” Luke 9:34.

Biologists tell us that fear is not only a universal emotion but also the first of the emotions to be developed. An infant in his mother's arms will cry out in terror upon hearing a sudden loud noise behind him. Fear is the response to his threatened security.

Fear prompts that visit to the doctor's office. The patient may be quite casual when he requests that his blood pressure be taken, but he really fears a stroke. He has perhaps had some dizziness. A lump discovered, perhaps while in the bath, brings another patient in for investigation. She fears cancer.

Does God send fear? Yes, to the wicked, for to Moses He said, "I will send My fear before thee, and will destroy all the people to whom thou shalt come." Ex. 23:27. But does He send fear to the Christian? Personally I doubt it, but He may send a cloud. But, you say, the cloud brings fear, as it did to the disciples. Shut off from familiar surroundings and the faces of those we love, we fear as did the disciples when their eyes failed to penetrate the substance of the cloud. Then why does our Lord send a cloud, knowing it will create fear in us? He does it to teach faith, to make us *fearless*.

Think again of the baby. Secure in

his mother's arms he is at peace, but clap your hands noisily where he cannot see you, and he will cry out in fear. Now watch him search the familiar face of his mother. Mother smiles reassuringly and speaks in comforting tones. The little body relaxes, and is soon asleep.

Recall how Matthew tells the story. "And when they had lifted up their eyes, they saw no man, save Jesus

only." Matt. 17:8. Could it be that He leads you into a cloud in order that you might see no man, save Jesus only? Clouds have still another purpose. "The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings."—*Testimonies*, Vol. 5, p. 215.—*Review and Herald*.

NEWS FROM

THE WORLD FIELD

NEW LAUNCH ON BRAZIL RIVER

M. S. NIGRI

President, South Brazil Union

IT WAS my privilege to be on the inaugural trip made by the new medical launch *Pioneira* on the Araguaya River, which separates the vast interior states of Mato Grosso, Goias, and Para.

Three years ago the Goiano-Mineira Mission, assisted by the South Brazil Union, constructed a small launch approximately 19 feet long by 5 feet wide, called *Pioneira* ("Pioneer"). This small launch began medical missionary work along a 975-mile stretch of the river between the cities of Aruana, in the south, and Araguacema, in the north.

Our great motive in sending this boat up the Araguaya River was to reach the thousands of Indians who inhabit this vast region. I am told that more than twenty thousand Indians are scattered throughout twenty different tribes. The most numerous of these are the Carajas, but there are also many Javaes and Itapirapes, all of which are semi-civilized.

There are also the Xavantes and the Caiapos. These are the worst, since they are savage tribes that do not care to make contact with civilization. They live on the broad beaches of the river in simple, thatched houses, using the most primitive methods. At times they are naked, or nearly so. Those who are in contact with civilization are usually dressed.

Thus far, seemingly little has been

accomplished in converting these Indians to Christianity. They have, in fact, suffered from their contact with the white man's civilization because smoking, drinking, prostitution, and disease have resulted. The evangelization of the Araguayan Indians presents a great challenge. We must, however, carry on a simultaneous programme of evangelism for the white population who are in every part.

NEW BOAT NEEDED

In March of 1953, after the completion of the first *Pioneira* launch, medical missionary work along the river began. It has proved of real value. However, in order to carry forward the work on a larger scale we felt it necessary to secure a more adequate boat. The division committee voted that this project should receive help from the Thirteenth Sabbath Offering overflow. Our worldwide Sabbath school membership responded to our appeal and gave a liberal offering, enabling us to build our second *Pioneira*.

The new launch cost us fifteen thousand dollars and is 45 feet long and 10 feet wide, with an all-steel hull. The interior is divided into four compartments: a main room, a room for the motor, a bathroom, and a kitchen. The launch is equipped with a 90 horse-power marine Diesel motor, and with two small motors to furnish electric power for the inside as well as the outside light. We also have a good refrigerator and a bottled-gas stove.

The external appearance of the ship is not that of a tourist launch, but rather of a boat for hard rugged work. There is, however, sufficient space within to make it possible for a missionary couple to live reasonably comfortably for months at a time.

The plan is to use the *Pioneira* in fighting the physical diseases rampant throughout that region, to break down prejudice and win souls for Christ. There are about twelve cities and villages in the section where our launch will be working, and we want, by the help of God, to hold public meetings in each of these.

How wonderful it will be now for our nurse-evangelist to stop on the river-bank at one of these cities early in the morning and to help the people—pull their diseased teeth, treat their sores, help them fight malaria, and teach them the principles of hygiene. Then at night he can extend the electric cords over the beach to the projector and loud-speaker, tell the people of the love of Jesus and His sacrifice for us, and invite them to repent and accept salvation!

HUNGRY FOR TRUTH

The people are hungry for the truth. Four years ago we had only one believer, a woman in Araguacema. Today we have a growing Sabbath school of thirty members. Nine converts have been baptized, and fifteen others are preparing for the next baptism. We were able to visit several others along the river who are also desirous of baptism.

The people are in great need of treatment for their physical ailments. Wherever we stop, the people come to us in a steady stream asking for medicines or pleading that our nurse visit sick ones in their homes.

One day we stopped at a small camp of Javaes Indians. Soon the chief of the family, Iraci, came to our launch asking us to visit a sick child. When we went to see the child we found three others very sick. Paulo Seidl, president of our mission, who is also a nurse, treated all who were in need and won their friendship. In payment Chief Iraci insisted on giving us a large stalk of bananas and some manioc (potato-like food). As we were leaving he said to Pastor

Seidl: "You are coming back, aren't you? Then please stop at my port. What I have I'll give you—bananas, manioc, papaya—and please bring me medicine for my children."

This is the cry that comes from these Indians as well as from the white people! And now with the new *Pioneira* we have the facilities for

carrying forward a larger work in behalf of those who live in pain and sin along the banks of this great Brazilian river.

It was your faithful mission offerings that made it possible for us to build the new *Pioneira*. For this we say sincerely, "Thank you, very, very much."—*Review and Herald*.

A WORD OF CAUTION

THE following incident is typical of what can occur in any of our church groups and is being related in the hope that our people all over this Division field will remember the words of the wise man "... and with all thy getting get understanding." Prov. 4:7.

It was a soft, clear evening. The noise and bustle of the day had given place to the quietude of twilight. As the dusk deepened, church bells heralded the approach of the Vesper hour, summoning all to gather together for a period of song and devotion.

The church was rapidly filling with an eager, expectant group for a special Father's Day programme. Familiar faces gazed toward the front of the church where the programme was due to commence. At this moment a tall, manly-looking lad, evidently a newcomer, entered the old weather-beaten church, and stood diffidently for a moment in the aisle. He was quickly led to a seat by one of the ushers and began to observe the proceedings with keen interest.

The really enjoyable programme at last drew to a close and the aisles were once more crowded, this time with a departing throng of people. In company with a few of the young men of the church, this visitor of an evening strolled towards the painted white gate. At this moment, one of the brethren hastened up and extending his hand with a smile said: "We were glad to have you meet with us today." The young man responded courteously to the greeting, expressing his appreciation of the programme which he had so evidently enjoyed. Once again he prepared to leave, when this brother pressed, "We

are expecting you tomorrow for our Sabbath school and church services. You will be there, won't you?"

With an embarrassed air, the young man mentioned that he didn't actually observe the Sabbath and was just a student in an outside college.

Thereupon, the undoubtedly well-meaning brother replied: "But, don't you know that you should keep the Sabbath day holy, and that you shouldn't work or study on the day set apart by God for worship?"

The young man who by now was very evidently embarrassed, somehow managed to escape. "Remember," the brother called after the lad's retreating form, "we shall be expecting you to meet with us tomorrow!"

Good intentions—yes, well meaning—but how tactless!

Is it likely that this young person would feel inclined to attend a place where he had been embarrassed in public? We need to deal with newcomers or visitors to our various church services in a tactful, considerate and understanding way. In every instance, we should ask ourselves, "What would Jesus have done?"—N. G. MOOKERJEE.

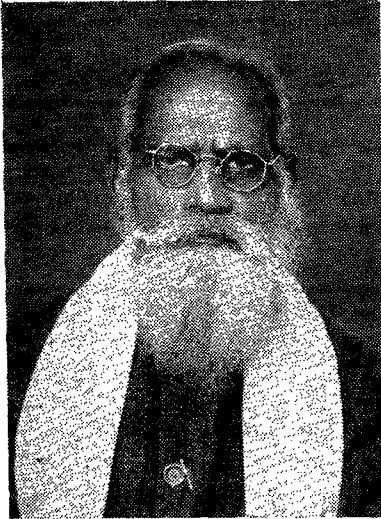
PUBLIC PRAYER—AND US

(Continued from p. 4.)

them, as well as mortals who are compelled to listen to them."—*Ibid.*, pp. 581, 582.

Let us assume, then, that the public prayer is a model of perfection. Will this in itself be sufficient assurance that the entire congregation will be blessed? By no means.

(Continued on p. 15.)



PASTOR Matthi Prakasam, a pioneer of the advent hope in Andhra Desa, fell asleep in Jesus on May 11, 1956 at the Giffard Memorial Hospital, Nuzvid.

Pastor Prakasam was a teacher and an evangelist for another denomination when he first came in contact with the Sabbath truth.

He attended the Indian Bible Institute conducted by Elder I. F. Blue at Lucknow for two years. Then he engaged in private business and as a layman began witnessing for the truth. For several years he was a great help to Pastor T. R. Flaiz in his pioneering itineraries in South India, planning and supervising the building programme at Narsapur, Much of the work in Lakkavaram, Nandigama, and Rajahmundry sections developed under his labours.

Elder W. A. Spicer writing in *The Review and Herald* of April 6, 1922, said regarding Pastor Prakasam, "He began to spread his new-found truth knowing nothing of our work in India. Through the years he has combined with his business this work of witnessing. His labours among the people and as a committee member have been a blessing in our Telugu work. . . . He preaches, visits, and sells books while carrying on his business sufficiently to support his family."

For nearly six years Brother Prakasam laboured in Rangoon establishing a strong Telugu con-

AT REST

gregation. After returning from Rangoon in 1941 he served as hospital chaplain at Nuzvid and field evangelist till he retired in 1944.

After the death of his wife in 1952 he moved to Nuzvid to live with his only daughter, Mrs. Grace Anandam, staff nurse at the Giffard Memorial Hospital. There he daily conducted prayers and visited the patients.

Mr. M. S. Prasada Rao is the eldest of his eight sons and is connected with the Division treasury department. Four sons are in Ethiopia and the others are in India, all enjoying the blessing of the Sabbath.

For over twenty-five years Pastor Prakasam never missed Sabbath school. He was awarded a Sabbath school book mark at the last constituency meeting of the Telugu section for twenty-five years of faithful attendance and regular study of the Sabbath school lessons.

On Sunday, May 6, while preparing to go to Masulipatam to take part in the opening of the evangelistic effort, he felt uneasy and cancelled his plans. On Wednesday, the 9th, he felt that he was fit to travel and was again preparing to go to Masulipatam where he had been engaged in evangelistic work about fourteen years before. But he became very sick. Everything possible was done for him by Dr. Oliver and the medical staff of the Giffard Memorial Hospital but to no avail.

The funeral service was conducted on Sabbath evening, May 12, by the writer assisted by Brethren S. Joseph, B. Solomon, and R. Nagabhushanam, church elders and deacons of Nuzvid church. All the church members and a host of friends and relatives were present. Mrs. Grace Anandam and James Prasada Rao, two of his family, were present. After words of hope and courage were spoken, the remains of Pastor Prakasam were laid close to that of his wife till the day when Christ shall come, and the righteous shall be rewarded.—I. SUBHUSHANAM.

PUBLIC PRAYER—AND US

(Continued from p. 14.)

Only those will receive spiritual strength who so desire and who fulfil certain necessary conditions.

Perhaps the most common problem during prayer is the natural inclination of the mind to wander. Unless this habit is checked it grows weaker. The chief value in closing one's eyes during prayer is to shut out distractions and thus make concentration easier. To receive the full benefit of public prayer, we must not only hear what is being said but we must also fervently enter into its message. We must realize that the one who is speaking to God is doing so on our behalf. The audible voice is his, but the desires of the heart that are expressed are also ours.

When public prayer is thus entered into, it cannot fail to bring real blessing to the entire church and to be a substantial aid in building up the spiritual life of each member.—*Review and Herald.*

Southern Asia Tidings

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Miscellany

● THE annual mid-year meeting of the Division committee will be held from July 9-13. Representatives from all sections of Southern Asia, including the presidents of the Union fields and the administrators of Division institutions will attend these meetings. Elder H. W. Barrows, Associate Auditor of the General Conference who is auditing the accounts of the Division, will also be present for these meetings.

● RECENT departures include Dr. and Mrs. Dunbar Smith and Buddy; Dr. and Mrs. A. E. Geschke and Wilfred, and Dr. and Mrs. Bernard Briggs and Burton. All of these workers will be locating in California. Dr. and Mrs. Smith will be at the White Memorial Hospital in Los Angeles, and Dr. and Mrs. Geschke will be at Fresno. Dr. and Mrs. Bernard Briggs are transferring from Boston to the College of Medical Evangelists at Loma Linda. We wish our friends God's continued blessings as they carry on the work in the homeland, and look forward to their return to Southern Asia.

● SCHOOLS are opening again throughout the Southern Asia Division. We are glad to report a record enrolment at Wadia College of twenty-one students for this new school year. At the time of writing we do not have a full report on the number who are being accepted at Vellore.

● SPECIAL services were held at Spicer Memorial College during the opening week-end. On the evening of June 22, Pastor G. J. Christo addressed the students on the subject "What Does True Conversion Mean?" Pastor S. P. Vitrano of Delhi challenged the student group during the Sabbath morning service with the words of Paul, "Woe Is Me If I Preach Not the Gospel." These visiting brethren counselled with the students on Sunday the 24th, and Brother Vitrano addressed the students again during the chapel period on the morning of the 25th. The faculty have given careful study to the Ministerial and other religion courses at Spicer Memorial College,

in an endeavour to provide evangelistic workers for the field.

● A TOTAL of 340 students have been registered in all sections at Spicer Memorial College. This includes 125 in the College, 90 students in the high school and 125 elementary school pupils.

● E. R. STREETER reports that the construction work on the Ceylon Union headquarters building at Colombo is making good progress. Brother Streeter recently visited there in this connection.



PLAY YOUR PART WELL

ROBERT HARE

Play your part manfully, play it with care,

Look to the future, but never despair;
Life is too earnest to harbour deceit
With purpose divine just make it complete.

Yield not to doubting, take faith for your friend,

And trust in God's mercy right on to the end;

Let love hold the helm while passing along,

Then hope will whisper its cheery song.

The world has deceptions to fling on your way,

You may have to meet them in each passing day;

But stand for the right, and truth's loyal heart

Will see all the hateful deceptions depart.

Keep life's holy purpose forever in view,

Then faith, hope, and courage will carry you through;

And when all the trials and struggles are past,

The glory unending is promised at last.

Then play your part earnestly, courage is given,

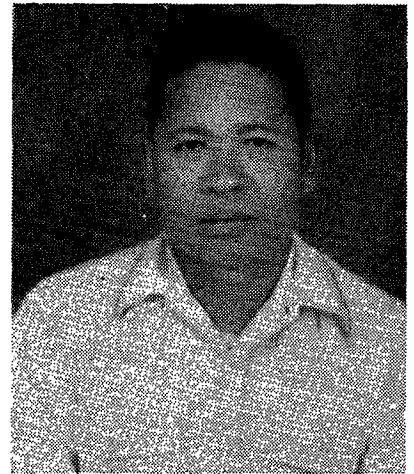
For all that will lead to the kingdom of heaven;

God wills you to conquer, He wills you to share

Sweet life evermore in the kingdom of prayer.



MEET OUR WORKERS



PASTOR KALEE PAW began his denominational work as a teacher in our Burma Union Training School at Meiktila in 1931. From 1934-35 he served as principal of the school at Ohndaw, Tenasserim. Then he went back to Meiktila as a teacher. In 1937 Brother Kalee Paw went to Siam as a missionary and established the work among the Karens in Southwest Thailand. War broke out while he was there and he moved to Bangkok where he served as Bible teacher in our nurses' training school. He also did some evangelistic work during his stay in Bangkok.

When Brother Paw returned to Burma in 1946 he found his home church had been destroyed and the members scattered. He helped to build a new church and re-organized the work at Naungkaring where he had been born. There was no appropriation for this work at that time so it was self-supporting for about a year. Then Brother Paw was recalled to the Burma Union where he served as an evangelist in the Tenasserim Local Mission.

He was ordained at the council held in Kirkee in 1948. From 1949 to the present time he has been serving as Local Mission president in Tenasserim.

● AN increase of Rs. 5,170-10-0 in tithes from lay members during the first three months of 1956 over the same period for 1955 in the Southern Asia Division, has been reported. This represents an increase of 12.3 per cent over last year. Fields showing an increase in lay tithe during the first quarter of 1956 over 1955 are: Burma, Bombay State, and South India. We appreciate the faithfulness of our lay people in supporting the cause with their tithes and offerings.—D. S. J.