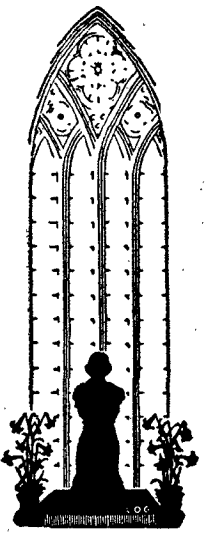




THE PRESIDENT ASKS—

CAN WE WORSHIP
WITHOUT GIVING?



HERE can be no true worship without giving. To adapt an old saying, "One can give without worshipping, but one cannot worship without giving." Sincere adoration of the Creator and our Divine Benefactor leads to more than the mere utterance of words. Deeds, prompted by love and profound appreciation, are bound to follow.

One of the truest evidences of sincere devotion and genuine gratitude is giving—not from compulsion but spontaneously. It is recorded in the Scriptures that men very early began bringing their gifts to God. They were freewill offerings and sacrifices. Cain and Abel brought theirs—Abel with a truly worshipful spirit of submission and humility, Cain with pride and self-confidence. They did not appear before the Lord empty handed. They worshipped by giving and sacrificing.

When the time came to construct the tabernacle, the call went out to the people of Israel to give of their gold, of their silver, and of their other precious materials for the erection of a sanctuary to be a centre of worship. The Lord might have turned elsewhere for this needed material. He

might have directed Moses to rich deposits of gold, silver, and other precious and useful materials. One could reason that under the circumstances the Lord would have been justified in performing a miracle out there in the desert, rather than calling upon a people to give who had just been delivered from slavery.

But the Lord chose to follow His regular plan of calling upon His followers to supply what was needed for His work. It is recorded that the people responded marvellously. So much was given that word had to be sent around the camp telling the people to give no more. Too much had already been given. "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Ex. 36:6, 7.

There are not many instances on record where people responded so whole-heartedly as they did at Mount Sinai. There is, however, another

striking instance. It is at Pentecost, after the descent of the Holy Ghost. Of that event we read, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:44, 45.

Here we see the closest relationship between a worshipful spirit and giving. The disciples had been together in a meeting, worshipping and praying. In great power the Holy Spirit descended upon them. Immediately the apostles began preaching (verse 33) and the people began giving. Their gifts were so ample that "neither was there any among them that lacked."

The lesson of the tabernacle construction and of Pentecost must not be lost upon us today. For the securing of the material resources needed to carry forward His work in the

earth, the Lord turns to His people. No matter what the circumstances, each is to have a part in the erection of buildings for God, in the buying of land as needed for His cause, as well

as in sustaining the work already established. Pentecost tells us that a deep spiritual experience with God will lead to generous and instinctive giving.—*Review and Herald*.

clad Himalayas. All were resigned to the fate of boarding the plane on Friday morning and returning to Calcutta without even a glimpse of the famous mountains. But wonder of wonders, Friday morning broke clear and beautiful. All the way to the airport all necks were craned for a better glimpse of Kangchenjunga. When the faithful old Dakota landed, Captain Goldie was enthusiastic over the clearest and best views he had had for a long time. After taking off and climbing to 7,000 feet he invited us in to the cockpit and turned his plane to a broadside of the beauties of the Himalayas. There, stretched out in a beautiful panorama was not only Kangchenjunga, but Mount Everest in a full display of glory in the early morning sun. It was an inspiration rivaling that of the meetings we had had. All the poetic talent was called forth in Elder Esteb and he composed a beautiful poem on the spot and presented it, duly signed by all the passengers, to the captain of the plane.

Friday evening found the members of the Calcutta church along with most of the workers of East India

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

AFLAME FOR GOD!

W. F. STORZ

THE inspiration received from the visit to the Northeast, of Pastor A. A. Esteb and Pastor O. W. Lange will long be remembered by those who were privileged to attend the meetings that they conducted. Three institutes were held during their two-week visit to the field.

After a pleasant flight from Calcutta the sun showed its strength as our visitors disembarked from the plane in Gauhati. The sixty-mile trip to Rajasimla in the Garo Hills of Assam was quickly accomplished in Pastor Burr's car. There we had the usual but refreshing welcome as the children led the way into the village with their welcome song "Glad to meet you, Glad to meet you." A meeting pandal, a dining pandal, and another pandal for housing had been erected using the ever-present bamboo and the corrugated iron sheets that have been purchased for use on the new church. We even enjoyed the luxury of electricity furnished by a 500-watt generator. For the first evening meeting the place was filled, even though a number of delegates from surrounding villages had not yet arrived. After a well-prepared formal welcome, Elder Esteb opened the four-day institute with a very inspiring sermon. It was mostly lay members who attended the meetings at Rajasimla. There were some rains, not sufficient to hinder the meetings, but enough to make us wonder how the roads would be for our trip back to Gauhati after the Sabbath. The meetings were well attended to the last.

After the closing service of the institute the people showed Elder Esteb their appreciation for his efforts. They presented him with an old tribal spear and a two-edged

sword that their ancestors used a few generations ago and which are no longer made or used. During the farewell song and the benediction many tears were shed over the parting.

The few miles out to the main road were laborious ones. Sand, mud, and water all seemed to have conspired against our going, but brain, brawn and time finally overcome all difficulties and around midnight we were all bedded down in the best Gauhati had to offer us—the railway station waiting room. After three or four hours of fitful slumber we gave up any further attempts. Not a word of complaint was offered by Elder Esteb however, so we knew that his years in China had conditioned him well.

A slow passenger train took us to Dalgaon where Brother E. A. Streeter met us in Falakata with the old school jeep. After all luggage was piled in and topped by the five passengers, the fourteen miles to Falakata passed quickly despite uncertain lights and unmuffled engine. The next day, the only day of rest in the entire series, was spent in seeing the school and curbing Elder Esteb's extra energy or he surely would have spent the day climbing Mount Everest and Kangchenjunga.

Present at Falakata were most of the students of the school and the workers and some lay members of the Northern part of the East India Section. Their appreciation for the meetings was shown by a special request for Elder Esteb to speak an extra hour on the last two days in addition to the regular heavy programme that was already in progress. By the last day of the meetings we were almost sorry that we had not permitted Elder Esteb the privilege of his mountain climb because all the time the clouds had veiled the beauties of the snow-

JUST OUT

MORNING WATCH COMMENTARY

Just received 150 copies of "PROMISES OF GOD" (Morning Watch Commentary, 1957) by H. M. S. Richards. It is available this year in both ordinary cloth and the deluxe bindings. The deluxe edition is beautifully bound in red leatherette, stamped in gold and enclosed in gilt-covered box. A very appropriate gift for Christmas. Price: Deluxe Rs. 12/3/-, Ordinary cloth Rs. 7/5/-. Order early as supply is limited.

ORIENTAL WATCHMAN
PUBLISHING HOUSE

Post Box 35, Poona 1

gathered for the opening of the last institute in the Calcutta church. After three full days of meetings Pastor Esteb and Pastor Lange left in the middle of the night for Burma and their next meetings. Obliging the weather held off until after the meetings closed before breaking loose in one of the worst storms Calcutta has seen in a long time. The next evening a number of us returned to 36 Park Street through water two to two and a half feet deep in some of the main streets of Calcutta. Except for preventing many of us from leaving Calcutta because of disrupted communications, we were unscathed by the disaster.

The delegates of all the institutes were unanimous in expressing their appreciation for the good meetings. All went home with a greater determination to better fulfil God's plan for them. All were "AFLAME FOR GOD" determined to kindle greater fires in their home churches.

EVANGELISM IN SHILLONG

D. K. DOWN

In September 1955 we commenced an evangelistic effort in Shillong. In the ten months since then we have baptized thirty-eight souls and we expect that others will be baptized after we leave. We conducted the same series of lectures in both the English and Khasi languages, and were happy to see five Nagas, thirty Khasis and three others accept the message.

As the church membership was very low when we went to Shillong, only three young people from Adventist families were among those baptized. But of the remainder many were young people from non-adventist homes, who accepted the truth in the face of severe opposition from their families. One Naga young man has already gone to Spicer Memorial College to train for the Ministry, and seven others of those baptized are at present at Assam Training School.

We hope that many of these converts will ultimately enter the work of God and that the fruitage of our evangelistic programme in Shillong will continue to multiply as the years go by.

We are at present in Patna and hope to commence work here in the very near future.

WHAT IS CONVERSION ?

W. L. ADAMS

MANY times we talk about conversion without realizing just what it really means.

Some seem to sense the need for a better life, and they feel that the fact that their names are on the church records gives them the assurance of eternal life. Others are carried away by some emotional revival that sweeps the community, and they join in this without any real sense of what conversion involves.

The word "conversion" comes to us from the Latin language, and literally means "to turn with." By way of practical application, we might say that we are going in a certain way, which we discover to be the wrong way. We find the right way, and we turn in that direction.

More correctly speaking, the word calls for a complete change in the whole nature of the individual. Not only is he to be changed in his outward behaviour, but his very nature is to be transformed, so much so that

he is a new creature: old things are passed away; behold, all things are become new."

Since the earliest experience of man, we have found that there is a very direct relationship between our emotions and the action of the heart. This fact led people to suppose that the heart was the seat of the emotions, as well as the centre of all that pertains to the character. Even now we sometimes speak of the heart in this way.

The Bible often refers to the heart as if it were the seat of the intellect. For example, Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." In Hebrews 10:16 Paul wrote about the new covenant, and said, "I will put My laws into their hearts, and in their minds will I write them."

Nicodemus came to the Saviour by night for an interview. He acknowledged Christ as a "teacher come from God," but this was not the sort of confession that indicated true conversion, nor did it acknowledge Jesus as the Son of God. Jesus then said, "Except a man be born again, he cannot see the kingdom of God." John 3:3.

When a baby is born into the world he breathes without being conscious of it. He has a desire for food, and needs no training to take it. He exercises his muscles, and by degrees becomes more and more active. Likewise the new-born babe in Christ will have a natural inclination to breathe the breath of the soul, which is prayer. He will "desire the sincere milk of the Word." He will want to exercise his spiritual muscles in the form of living and speaking in such a way as to attract others to his new mode of life. These are signs of his new life in Christ, but they are not the means of his salvation.

The figure of adoption is used by Paul in Galatians 4:5. The Scriptures

EXTRA TIME

One woman takes her extra time and knits it into lace,

Another takes her extra time embroideries to trace.

The lace may wear a year or two, perhaps go out of style,

The colours of embroideries fade in just a little while.

But she who twines her extra time in lives of lad and lass,

Produces that which shall endure when

time and tide have passed.

—Author Unknown.

all of his desires and inclinations are changed. This is aptly stated by the apostle Paul in 2 Corinthians 5:17: "Therefore if any man be in Christ,

A NEW BOOK

Those who enjoy poetry will find both inspiration and amusement in "SANDALWOOD"—a volume of poems by Elder Adlai A. Esteb, just off the press at the Review and Herald. Price Rs. 8/9/-.

Order from the Oriental Watchman Publishing House, P. O. Box 35, Poona 1.

represent those who are converted as being adopted into the family of God. By nature we are aliens from the commonwealth of Israel, and we must be taken into the family of God if we are to be Christians.

A child is born into one home, but for some reason it becomes necessary for him to be taken into another. The man and wife of the new home want him as their own, so they proceed according to the laws of adoption, taking out the necessary papers. He then becomes as one of their own and has all the rights and privileges of the other children of the family.

On his part, the adopted child will be trained to understand and respect the traditions of the home, and will not conduct himself in any way that might misrepresent his family. Thus it is with one who has been adopted into the family of God.

In the Bible we also find conversion compared to the grafting process. In Romans 11:16-24, Paul was writing about the status of the Jews in comparison with that of the Gentiles. As far as the individual is concerned, the Jew and the Gentile are on equal terms in the plan of salvation. Although the Jewish nation had some advantages over the Gentiles, the individual is on the same footing. All have sinned and come short, and consequently all are in need of the saving grace of God. The Jew is not to be saved because he is a Jew in the flesh, nor is the Gentile to be saved by becoming a literal Jew.

The grafting process is well understood in the world of plants. Paul says that the individual is grafted into the good olive tree, but contrary to nature. According to nature, if the

wild olive is grafted into the good olive stalk, the bud that is grafted will bear wild olives, but if it is contrary to nature, then the wild olive bud that is grafted into the good olive tree will bear according to the root stalk.

We are all of the wild olive by nature, and when we are grafted into the good olive tree, which is Christ, we are then to bear fruit of righteousness. This righteousness is not our own, but Christ's. We do not bear

this fruit merely to prove that we are connected with Christ, but because, if our experience is genuine, it is impossible to do otherwise. A converted man will obey the laws of God, not to show that he is good of himself, but as a demonstration of the work of grace in the heart, which causes him to do the right thing. He will not keep the commandments of God as a means of salvation, but because he has been redeemed and saved from sin.—*Review and Herald.*

CEYLON UNION

President: L. F. Hardin

Secretary-Treasurer: M. M. McHenry

Office Address: 7 Alfred House Gardens, Colpetty, Colombo

EVANGELISM IN CEYLON

L. F. HARDIN

“IF WE follow in Christ's footsteps, we must come close to those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, arouse the careless, strengthen the weak.”—*Gospel Workers*, p. 336.

Our evangelists are preaching the word from the pulpit, and contacting the people in their homes. Whether to groups of hundreds or to one lone person, the message of the soon-coming Saviour is being presented.

During a recent trip to Jaffna, I visited several of the interested folks who have been coming regularly to the evangelistic meetings held by Pastor B. Pinghe in the Neuton Hall on Main Street. From the beginning of the meetings, August 12, to the present time the hall has been filled from night to night. Several have already made their decision to keep the Sabbath. From the number who regularly come, we hope many will take their stand and prepare for baptism and join the Remnant Church.

In Matara, Pastor B. D. Juriansz and Brother C. C. Kurunathan opened a series of meetings in the aluminium tabernacle located on the esplanade. These meetings began on September 2. The tabernacle was filled to capacity with over one hundred stand-

ing inside, and about two hundred standing outside. These people have continued to come night after night. Brother P. P. Dias is assisting Pastor Juriansz to conduct meetings in Sinhalese and they have some good interests.

One night there was a large public meeting on the green next to the tabernacle. It had started earlier in the afternoon, and when it was time for the evangelistic service to begin the loud speakers from the other meeting were blaring forth. Soon the police came and asked those concerned to bring their meeting to an end so that the evangelistic service might proceed. Yes, God's hand is over His work and the gospel is being preached in Matara.

Pastor F. R. Scott opened a series of evangelistic meetings in Nugegoda on October 21. He planned to start some children's meetings on the 18th. The meetings are being held in an aluminium tabernacle.

As these meetings continue, and others begin, we ask that you remember the evangelistic work in Ceylon and pray that God's Spirit may be poured out and many souls gathered in to His fold.

Temper gets you into trouble; pride keeps you there.—*Selected.*

* * *

Most footprints on the sands of time were left by work shoes.—*Town Journal.*

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***AN EVANGELIST LOOKS BACK**

A. H. FARTHING

BY THE time this article goes to press, we shall be well into our effort in Secunderabad, and already we have three baptisms lined up in spite of the fact that we do not have the candidates. It has ever been our practice to plan our baptisms ahead, and trust God to supply the souls.

As shown in the photograph, we have a splendid evangelistic team composed of lay members and a few full-time workers.

Although there is no room for complacency we have no fear for the future, despite the tremendous opposition the work has suffered at Secunderabad and Hyderabad during the past five years. Very slowly Seventh-day Adventists are being accepted as an institution here. Only recently Mrs. Farthing and I were accepted as full members on the Christian Council of Non-conformist and Anglican ministers which is a great step forward in Christian fellowship and understanding. The future however remains uncertain, but we feel that God will accomplish much in this place.

Pastor Farthing
(fourth from
the right) and
his team
of helpers.

As we look back over the past four years we realize we have made some mistakes and have had to learn lessons the hard way. But in spite of everything, God has been good to us and has given us exceptional results for our labours. The first interview we had about evangelism with the president of the South India Union, in Madras on our arrival in 1952, offered a challenge which we quickly accepted by stating that we were ready to begin a campaign in two weeks, although we had nothing in the way of equipment with which to begin. However, the meetings went off very well, and although they were conducted in the church they were always well attended and eventually produced a harvest of thirteen souls.

At the close of the same year, a major English-vernacular effort at Kelly's, Madras, was held. God again blessed our efforts and the result was a baptism of thirty-two people who were shared in membership among the English and Tamil churches. Some are still to be found there today while some have entered mission

employ, and others are attending our schools.

The following year saw another major series of meetings at the White Memorial Hall, Egmore, Madras, with a subsidiary Bible class in the Madras church. Again God gave the increase and at the conclusion of the effort twenty-six persons had taken their stand. It was with satisfaction and confidence in the mercies of God that we invited the Union president down to baptize the first twelve souls of that number to accept this message as a result of the meetings.

The campaign in Madurai which was held the next year—1955, produced a fruitage of thirty-seven souls and was conducted amidst the fiercest opposition we had ever experienced from non-Adventist churches. We cannot relate in this article the nature and details of these attacks, but recognize the providence of God in the outcome. Although we had had no desire to go to Madurai in the beginning we now know we were lead there by God who not only produced the harvest but opened the way for the purchase of the fine compound that we now have there behind the railway station. Funds have also been raised for the erection of a church which will shortly be under construction.

Our present care is for the twin churches of Hyderabad and Secunderabad, where we are engaged



in consolidating the gains made under the ministry of Pastor D. S. Harris and his wife.

Of the future we know nothing and are content to leave this with God. We believe that He will continue to bless our humble efforts and crown them with success.

THIRD ANGEL'S MESSAGE GIVEN IN PALAMCOTTAH

G. A. YESUDIAN

SEVERAL days were spent looking for a place where we could conduct our effort in Palamcottah, but we could find nothing better nor more suitable than the place where Pastor R. H. Brodersen had conducted his effort in 1949. The site belongs to the government, and it was our problem to get permission from the government for the time for which we wanted it. Praying that the Lord might help us in this matter, we placed a petition in the hands of the District Collector, requesting him to grant us permission for the use of the said government land. Immediately he asked his men to look into the matter and to issue orders early and within three weeks we received the permission to use the land.

Soon a big pandal was erected and many willing helpers distributed handbills all over the town while others saw to the electric wiring and the decoration of the pandal.

On Sunday, September 23, at 6:30 p.m. a large crowd of people were attracted by Pastor Isaac's inspiring song service. We were happy to have Pastor R. H. Brodersen with us for the opening meeting and he acted as the chairman. "Is Peace Possible?" was Pastor D. David's opening subject and the pandal was packed to capacity with an attendance of about 800 people. At this writing we are in the midst of our fifth week, and the average attendance is 350. Once a week Pastor Isaac delivers a health message for fifteen minutes before the regular lecture. This is the first effort in South India where we have conducted a series of health talks along with our regular programme, and this experiment is proving to be a success.

We were greatly encouraged by the visit of Pastor E. L. Sorensen, our

Union president, who was present with us on the fourth night of our meetings and favoured us with several items of special music. In the second week Brother M. S. Prasada Rao, the assistant auditor of the Division, and Brother S. John, the treasurer of the S. India Union, paid us a visit and Brother Prasada Rao's pictures on Palestine thrilled the hearts of the people present. Pastor V. D. Koilpillai paid us a visit in the third week and gave a short but impressive talk encouraging the people to continue to attend the meetings.

We have to care for 250 premium cards, 250 literature cards and 75 requests for prayer. Everything is well arranged. Just a day before the opening of the meetings, the effort staff unanimously set a baptismal goal of fifty. The people are manifesting a really good interest in our meetings.

On the third Sunday we took a thank offering which amounted to Rs. 75/-. We request the readers of "TIDINGS" to remember the effort at Palamcottah in their prayers so that the Lord may help us establish our work here in a strong way.

SEVENTH-DAY ADVENTIST CHURCH BOMBAY STATE SECTION

President: A. R. Appel

Secretary-Treasurer: C. N. John

Office Address: 16 Club Road, Byculla, Bombay

SURAT CHURCH ANSWERS

EMIL FERNANDO

AFTER an inspiring service in the Surat church one Sabbath morning recently and in answer to the challenging question "What think ye of Christ?" which had been put to the members, a Literature Rally was planned. All the available *Signs of the Times* and *Gujerati Truth for Our Times* were sorted and rubber-stamped to inform the reader where further copies could be had for the asking. That Sabbath afternoon at four-thirty, the active members of the church gathered themselves together in the pastor's study in the hospital for final instruction before fanning out into the highways, byways, and parks on their errands of enlightenment.

The faith of the church grew larger after that initial experience in literature distribution. Their misgivings vanished when they became aware of the quick recognition of the literature by the people. Their doubts assailed them no more when the postal inquiries for a more definite continuance of the "Signs" began pouring into the office. Their enthusiasm surged upward when they learned that nearly fifty per cent of the brief questionnaires sent to individuals who had been on their three- or four-year-old mailing lists were returned duly filled out. Their zeal for missionary endeavour intensified on discovering that ninety-eight

per cent of these returned questionnaires were from people who asked to be put on a regular *Signs of the Times* mailing list. Truly, each Sabbath afternoon, their tangible answer to the inescapable question "What think ye of Christ?" is being heavily underscored for emphasis in the record books of heaven.

The success of the Literature Rally has laid the foundations for a strong mailing band. The Surat church propose to have the menfolk continue the highly rewarding and interest-creating work of literature distribution each week and to have the womenfolk form into a faithful group to care for the equally important work of a mailing band.

The requests already received have been alphabetized and a card file has been created for reliable records. A systematic list is to be kept of all the Australian and American *Signs of the Times* sent out each week. The church members are grateful to those responsible for the current subscriptions of these publications. They rejoice when they hear of other club subscriptions coming their way. They appreciate the Gujarati literature when that comes. Their only fear and concern is that the demand may exceed the supply—that day looms threateningly before them already. But they are of good cheer because in one way they have answered the question: "What think ye of Christ?" Will you answer in the same way as the Surat church?

“REVERENCE MY SANCTUARY”

DALLAS YOUNGS

IN A certain museum in Vienna, Beethoven's old piano is on exhibition. One day an American girl visited the museum and, seeing the piano, ran off a careless air. She asked the attendant if some great pianist had not come to see the instrument.

“Yes,” replied the guard, “Paderewski was here not long ago.”

“Paderewski!” exclaimed the girl. “He must have played something most beautiful on this old instrument.”

“No,” said the attendant, “Paderewski did not feel worthy of touching it.”

There are some things material that should command from those who have a true sense of propriety a certain reverence. But if such things as old houses, old books, and old pianos are revered, how much more must we reverence the place where God meets with His people and His Word is proclaimed.

God's command in respect to the church is: “Ye shall . . . reverence My sanctuary.” Lev. 26:2. The place where God meets with His people is a sacred, holy place. It is made so, not by the presence of the people, but by the presence of God.

The day Moses drew near to the burning bush, the voice of God spoke to him from out of the bush and said: “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Ex. 3:5. The presence of God made holy not only the bush, but the entire surroundings. The very ground upon which Moses stood was holy. God is holy, and His presence makes everything at hand holy. When God gave the ten-commandment law from the summit of Mount Sinai, the mountain was fenced off so that the people could not approach too closely and thus be destroyed by the glory of God, who that day spoke in thunderous tones.

We have lost an abiding sense of

the awful majesty of the mighty God who spoke from Mount Sinai. Too often we think of God as such a one as we are. Consequently, we go into His sanctuary with never a thought of the fact that we are going into the presence of the One who is omnipotent in power and omniscient in wisdom.

“Reverence is the very first element in religion; it cannot but be felt by every one who has right views of the divine greatness and holiness, and of his own character in the sight of God.”—C. Simmons.

This writer conceives that religious worship and service, devoid of reverence, could not by any stretch of the imagination be acceptable to God. Goethe said: “The soul of the Christian religion is reverence.” This grace is bedrock in the Christian experience, and without it the Christian is building his house upon the sand.

“Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things.”

Humility and reverence must be found predominant in the man who would worship God in spirit and truth. True, all are invited to come to God in the name of Jesus, and the veriest sinner may come in all confidence, but he must not come presumptuously. He must not regard God as on a level with himself. He must see himself as sinful, corrupt and polluted; and God as holy, just and good.

God dwells in light unapproachable. And “angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips.”—*Prophets and Kings*, pp. 48, 49.

His name is “holy and reverend.” How improper to take the titles of Divinity and apply them to men!

Christ is called the “King of kings, and Lord of lords.” Rev. 19:16. If all the glory and honour of all the ruling monarchs of earth from the beginning until now could be invested in one man, it would be infinitesimal when compared with the exceeding great glory and honour of the One who humbled Himself and became obedient unto death.

Yet, in the house of God how often we fail to manifest for the Divine Presence a reverence equal to that which we would manifest in the presence of an earthly ruler!

If we were ushered into the presence of an earthly monarch our sense of deference and propriety would tell us that we should not stand around in little groups talking, laughing, gossiping. We would know, even without being told, that that was not the proper thing to do. But “there are those who conduct themselves in His house as they would not presume to do in the audience-chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore. . . . God is greatly to be revered; all who truly realize His presence will bow in humility before Him, and, like Jacob beholding the vision of God, they will cry out, ‘How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.’” —*Patriarchs and Prophets*, p. 252.

After being in church and hearing a good sermon a poet wrote the following sonnet and titled it “Has It Happened to You?”

We tried to come straight out, as Christians should,



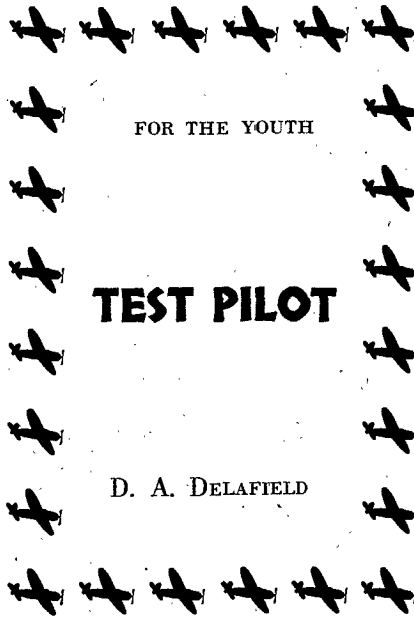
And bring away all of the programme
that we could,
But there were certain persons there
today,
Who, after church was over, clogged
the way,
And standing round with worldly
nods and smiles
Held week-day reception in the aisles.
Now, when one's mind falls in celest-
ial frame,
He wants to get home safely with the
same;
And hates through jostling gossipers
to walk,
And stumble 'gainst the smallest kind
of talk,
Intended, by some power, his mind
to bring
Down out of heaven to every worldly
thing,
From office, and good methods to
ensure it,
To rheumatism and the proper means
to cure it."

There is place to whisper, to talk,
to laugh, but that is not in the aisles
of the house of God. There, piety
should prevail. "The precincts of the
church should be invested with a
sacred reverence."—*Testimonies*, Vol.
5, p. 494.

Not only should God be revered,
but His things—the Bible, the
hymnal, and the church—should be
regarded as sacred. The Bible, as the
Word of God, is to be carefully
handled. The hymnal, filled with
sacred songs, is not to be used as a
plaything for the children. The
church, made holy by the presence
of God, is not to be made a place to
meet old friends, to engage in the
common, everyday conversations of
life.

Reverence is a cultivable grace. If
we are deficient in it at present, we do
not need to remain so. We can grow
in reverence. We can become strong
in the thing in which we may now be
weak. Irreverence may have become a
fixed habit. If so, it will take a con-
scious effort to replace it with habits
of reverence.

"All should meditate upon His
majesty, His purity and holiness,
that the heart may be impressed with
a sense of His exalted character; and
His holy name should be uttered with
reverence and solemnity."—*Patriarchs and Prophets*, p. 307.—*Review and Herald*.



FOR THE YOUTH

TEST PILOT

D. A. DELAFIELD

A FEW days ago I saw a picture
of the Star Fighter, a new jet
plane with swept-back wings
extending only seven and a half feet
on either side. Being a test pilot in a
ship like that requires calm nerves
and Spartan courage.

I was reading an article not long
ago by John Carlover titled "The
World's First Test Pilot." It described
the experience of a young Frenchman
back in 1783 (October 15 to be
exact), when he became the original
test pilot of a controlled aircraft. He
piloted a balloon, tied to the earth
by a rope, up to an elevation of eighty
five feet. This happened in Paris, and
the two Montogolfier brothers,
Joseph and Jacques, who built the
balloon, got the idea the year before
when they were sitting by the fire-
place in their home discussing their
paper-making business.



One of the brothers threw into the
fire a piece of paper, which was
caught up into the hot air stream and
sucked into the chimney. This aroused
their interest, and they wondered

whether it would be possible to con-
trol that lifting power and catch it in
a large paper bag to lift an object
into the sky. They experimented first
with paper, then with a silk bag, and
it worked! Then they began making
a balloon.

When the balloon was completed
they put a sheep, a rooster, and a
duck into a basket below the balloon,
filled it with hot smoke, and sent it
sailing up more than 1,400 feet into
the sky. The odd-looking "bubble"
drifted in the wind for eight minutes
and settled down to the earth about
two miles away. These animals were
the first living creatures ever to take
a ride through the air in a man-made
machine.

I have heard of young people who
want to be test pilots, not for balloons
and dirigibles, but for jet planes. I
would suggest, however, that if you
want to be a test pilot, why not be a
test pilot for God? There are wonder-
ful opportunities to challenge the
spirit of daring and adventure in
Christian youth. You may be the first
to do some great deed for the Lord
in a special field.

Peter was a test pilot. He was the
first apostle to do large-scale public
evangelism. He stood up at Pentecost
and preached a powerful sermon—the
first minister to gather in a group of
candidates for Christian baptism.

Martin Luther was a test pilot. He
nailed his challenge against
indulgences to the church door at
Wittenberg, and his daring act shook
the foundations of a worldly church.

James White was a test pilot. He
sat down and wrote the first material
for our first missionary magazine
Present Truth.

Ellen G. White was a test pilot.
She accepted the call of God to be
His messenger, and her books have
brought Jesus' love and salvation to
thousands of souls.

H. M. S. Richards and others of our
Adventist preachers were test pilots.
They were the first to go on the radio
preaching the Advent truth, and thou-
sands of people have been converted
as a result.

Would you like to be a test pilot
and serve God in a new, untried field?
God will give you courage if you will
answer His call and give yourself to
Him in daring service.—*Review and
Herald*.



TWO FATHERS WITH A VISION

LOIS C. RANDOLPH

AS I entered church one thirteenth Sabbath, I realized with a start

I did not have my purse along with the offering I had planned to give. I consoled myself, however, with the knowledge that my husband had money and he could give an offering for both of us. When we arrived home, sure enough, there was the purse on the kitchen drainboard. Looking into the pocketbook, I saw only a little change. My memory told me that there should have been, besides the coins, two five-dollar bills, and a dollar bill.

I dismissed the mystery by saying, "Maybe I put the two five-dollar bills away. On Sunday we shall look for them." Sunday forenoon I began to search, my husband and son helping me. While looking for a possible place where intruders might have entered, my husband discovered that one of the windows in the basement had the dust on the sill absolutely wiped off except at the very edge. No other basement sills revealed such flawless housekeeping. Our son discovered that the silver dollar in the little box in his desk was gone.

Later my husband also saw the box of glass panes below the window contained several broken ones, indicating that someone had come in through the window and had landed on the glass. Clearly someone, knowing our Sabbath-keeping habit, had searched our house.

Our son remembered that some time before he had showed Jerry Jones, one of the neighbour boys, the silver dollar his grandfather had given him. Here might be one clue. A day or two later the grapevine told us that Jerry had "found" a five-dollar bill when he went fishing and that he now had \$6.75 toward his bicycle. Three people wondered whether Jerry had not "found" one of the five-

dollar bills that should have gone into the Thirteenth Sabbath offering.

We also recalled that when Jerry had come over the previous Sabbath afternoon to borrow something, he had looked around in a curious fashion. Although by no means criminologists, we had heard that criminals often return to the scene of their misdeeds. Still we awaited developments. After five days we felt sure enough to talk to Jerry's father, a helpful and fair-minded neighbour whom we greatly respected. One morning, seeing him outside his garage, we asked him to drive with us half a mile from our houses so that we could talk unobserved.

"Of course we cannot be absolutely sure that your son broke into our home last Sabbath while we were at church, but there are evidences pointing in that direction. We are treating you as we should wish to be treated under similar circumstances."

THINK ON THESE

Build castles in the air; then put solid foundations under them.—*Thoreau.*

* * *

The greatest use of a life is to spend it for something that outlasts it.—*William James.*

* * *

Justice delayed, is justice denied—*William E. Gladstone.*

* * *

Censure is often useful, praise often deceitful.—*Winston Churchill.*

* * *

Better do a little well, than a great deal badly.—*Socrates.*

* * *

Stones and sticks are thrown only at fruitbearing trees.—*Saadi.*

He thanked us cordially for not reporting our loss to the sheriff, and promised to investigate.

Three or four days later, when the children were in school, neighbour Jones and his brother, who also lived near us, came up to our home. They asked to see which basement window had been broken into, to see the box with the broken glass, the stairway from the basement up to the kitchen hall, and the place on the drainboard where the purse had been left. "We are not letting the two boys know yet that we are suspicious, but we are afraid they did it." Then Mr. Jones added, "You have lost eleven dollars, but if we don't get to the bottom of this theft, we fathers have lost much more."

Another two or three days passed by. Just before supper one evening there was a knock on our door. There stood the two fathers with their sons, aged ten and twelve. "The boys have something to give you," one of the fathers said. One boy handed my husband a five-dollar bill; another handed me the same amount. Jerry gave our boy \$2. "We are sorry that we broke into your house." At our suggestion we all knelt down in our kitchen, and asked the Lord's blessing on the boys so that they would grow up to be honest, and on the fathers who instead of taking offence had been willing to investigate the clues we had given them.

Later neighbour Jones related how he had dealt with Jerry. After satisfying himself that his son had suddenly come into more money than usual, the father questioned him where he got it. "By the river." "Not so, my son," and then he outlined just the steps Jerry had taken to get the money. The boy's face proclaimed both his amazement and his guilt.

"Now we must make it right, because the Randolphs have not reported to the sheriff. They are depending on us to straighten it out. It is a serious thing to break into a locked house." But Jerry had only six dollars, and he was uncommunicative about the rest of the money. Neighbour Jones suggested to his brother that perhaps the twelve-year-old nephew, Roy, was involved. Strangely enough, he had on the same day "found" five dollars, also "down by the river." However, as Jerry had confessed, Roy found that

his subterfuges would not work with his father.

Jerry's father did more than investigate and straighten up this stealing to our satisfaction and admiration; he launched a programme of prevention. He recognized that his boy needed money, and later in the season neighbours had the opportunity to buy Christmas trees, to order magazines, and to buy stationery from the boy. Gladly we co-operated in Jerry's money-making ventures. During the intervening years both the boys have gone absolutely straight—one has an excellent record from the Army and an honourable discharge, the other is a high school graduate—thanks to the wisdom of kind fathers.

This experience with our neighbours reminded me of a conversation I once had on the train with a minister of another denomination. He was speaking of the lack of character among young people today. "Of course I cannot say too much about it in my pulpit because my wife and I have no children, but I have observed my brother and his six children. He is also in the ministry. The first five children he and his wife reared according to Bible methods, remembering that "the rod and reproof give wisdom." Prov. 29:15. Six or seven years after the birth of the fifth child there came along an adorable baby boy. My brother said, 'I have been too stern with my children. With this one I shall use only love.'

"The adorable boy grew up to be a problem to all who dealt with him. In the grade school he began to steal lunches, pencils, and marbles. Soon complaints reached the father from teachers, neighbours, and friends, but he turned a deaf ear to all criticism. When he talked with his boy, he began thus, 'Of course I know that you would never think of doing such a thing.' The boy became adept at deceit as well as at stealing. During his teens he was an impossibility for his parents to handle and a real problem for the officers of the law. Finally, in a drunken brawl the boy was killed. We never could understand what made my brother turn his back on his former sensible discipline."

(Continued on page 13.)

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

A SAVIOUR REVEALED

Lesson 11, for Sabbath, December 15, 1956

THE question in Isaiah 63:1, "Who is this that cometh from Edom, with dyed garments from Bozrah?" recalls the comparison in Chapter 35:10 between the desolation of Edom and the everlasting joy of "the ransomed of the Lord." It is a striking picture of God's triumph over His enemies, symbolized by Edom.

"The image presented is one of the most impressive and awe-inspiring in the Old Testament, and it is difficult to say which is most to be admired, the dramatic vividness of the vision, or the reticence which conceals the actual work of slaughter and concentrates the attention on the Divine Hero as He emerges victorious from the conflict."—Skinner, *The Cambridge Bible*, on Isaiah 63:1-6.

"Edom was Israel's inveterate foe. Hence the prophet represents Jehovah's judgment of the nations as taking place on Edom's unhallowed soil."—Robinson, *The Book of Isaiah*, p. 155. Compare a fuller statement in the *S. D. A. Bible Commentary*, Vol. 4, p. 323.

Many of the Church Fathers, and others later, applied these six verses exclusively to Calvary, to which, obviously, such expressions as "I have trodden the winepress alone" do refer. "He was treading the winepress all alone (on the cross); and of all the people there was none with Him."—Ellen G. White, *The Story of Redemption*, p. 222. Compare *The Desire of Ages*, page 754. Yet this passage also prefigured the Conqueror in the enemy's land, avenging His own, and slaying His enemies in final triumph.

"The day of vengeance is in my heart." Moses was commanded to "avenge the children of Israel" (Num. 31:2), and in his great prophetic song we read: "Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries." Deut. 32:43; cf. Rev. 19:15. That prophecy is fulfilled by

the events in Isa. 63:4, 6. "The day of vengeance" and "the year of My redeemed" are distinct events, but the Lord Jesus Christ is the instrument of God in each. Here is the complete answer to the age-old question: "Why doesn't God intervene?"

Verse 7 begins a section in which Zion prays, praises, and extols the loving-kindness of God, and this extends through chapter 64.

"I will recount the steadfast love of the Lord" (R.S.V.) is almost the same as in Ps. 89:1, with which there are other similarities (cf. Isa. 63:18 with Ps. 89:40). With the next two verses this forms a delightful picture of the trustfulness of the Father toward His children: "Surely they are My people, children that will not lie: so He was their Saviour." If the trust of a proud father is an inspiration to his children, we, as believers, have the greatest of reasons for inspired living.

"HE WAS AFFLICTED"

"In all their affliction He was afflicted, and the angel of His presence saved them." Isaiah confirmed here what God promised to Moses in Ex. 33:14: "My presence shall go with thee." "In all these revelations of the divine presence (in the O.T.), the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself.'"—*Patriarchs and Prophets*, p. 366.

May we think of a loving Saviour at work not only in spectacular victories that led Israel into Canaan, but in every one of those testing moments when they needed the light of God's countenance to shine upon them? See Ps. 44:3. Compare Ps. 80:1: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock."

Verse 11 puts two questions on the

people's lips, one concerning leadership out of Egypt, the other being: "Where is He that put His Holy Spirit within him?" Some have seen an intimation of the Trinity in the use here of Jehovah, the Angel of His presence, and the Holy Spirit.

The latter term is used here and in Ps. 51:11 ("Cast me not away from Thy presence; and take not Thy Holy Spirit from me") in an unusual Old Testament sense of God's personal nature. It is clear that Israel grieved "the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30), and were thereby deprived of God's presence. See Isa. 63:10. It is still unalterably true that the unholiness of man grieves the Holy Spirit of God.

We meet a sudden, almost tempestuous change in verse 15—a peremptory appeal to God, a confession of sin and separation, a pitiful cry for divine aid.

Their harsh experiences led them to feel that, like Abraham and their earthly fathers (verse 16), God may have forgotten them. The sunshine of divine favour was withdrawn, and they lived in a spiritual winter. What God had not forbidden He was responsible for, they reasoned. Hence such cries as: "O Lord, why hast thou made us to err . . . , and hardened our heart?" Verse 17.

How often the heavens seem sealed against struggling man! "Look down from heaven!" cried these distraught Hebrews. "Oh that Thou wouldst rend the heavens, that Thou wouldst come down!" Isa. 63:15; 64:1. The favour of God was embodied in the idea of His looking down upon them: "Look down from Thy holy habitation, from heaven, and bless Thy people Israel." Deut. 26:15. Solomon prayed: "When the heaven is shut up, and there is no rain, . . . yet if they . . . confess Thy name, and turn from their sin, . . . then hear Thou from heaven." 2 Chron. 6:26, 27.

When the Saviour was baptized, "the heavens opened." Mark 1:10. David attributed His blessing to the fact that God "bowed the heavens also and came down." Ps. 18:9. Here in Isaiah 64:4 they desire God to come down as He did of old, and cause the nations to tremble at His presence. What produced this terrible "closed

heavens" experience? "Behold, Thou wast angry, and we sinned," they confessed pathetically, and then asked in despair: "And shall we be saved?" Isa. 64:5, R. S. V.

How only can God's children open the heavens? By removing the cause of separation, as when God later assured them that He would open the

windows of heaven upon them if they would pay the tithes they were withholding (Mal. 3:10). Long before, God had told Israel that heaven would be closed against them if they turned aside from loyalty, but it would be opened in blessing upon them if they steadfastly served Him (Deut. 11:13-15).

Sabbath School Lesson Help

PREPARING A PEOPLE FOR THE NEW EARTH

Lesson 12, for Sabbath, December 22, 1956

THE plaintive strains of Israel's confession and supplication beginning at chapter 63, verse 15, and continuing through chapter 64, are probably answered in chapter 65. Some authorities feel that our English version of Isaiah 65 contains a "confusion of tenses and irrelevancy of words" (Adam Smith, *Expositor's Bible*), and verse 1 lends some support to this.

"I am sought," et cetera, suggests apostate Israel's seeking for God, but many prefer the meaning that God made Himself accessible, though the people sought Him not. Smith translates the passage thus: "I have been to be inquired of those who asked not for Me"; and the Cambridge Bible: "I was to be inquired of by those that asked not." Paul makes an application of Isaiah 65:1 to Gentiles, in Romans 10:20.

This raises the question whether Israel was wholly correct in assuming that because they were the clay and God the potter (Isa. 64:8), therefore everything to do with the amelioration of their lot was wholly in His hands. "Man is free—free to withhold himself from My urgent affection; free to turn from My outstretched hands; free to choose before Me the abomination of idolatry. . . . Love is not omnipotent; if men disregard so open an appeal of the Love of God they are hopeless; nothing else can save them."—*Expositor's Bible*, Isaiah, Vol. 2, p. 456.

"I have spread out My hands all the day unto a rebellious people" (Isa. 65:2) is sad reading, but it shows God's nature, and it is an adequate answer to the people's prayer that God should intervene. To

provoke God continually is no basis upon which to cry for His help.

Verses 3-7 contain reference to contemporary heathen practices to which it is well-nigh incredible that monotheistic Hebrews could descend.

In the days of Ahaz the practice of sacrificing in gardens was common (Eze. 20:28), a charge repeated in Isaiah 65:3. Some of these customs may have spread from Babylonia before the captivity: "The gardens allude to the Babylonian nature-worship, and the bricks point to Babylonia, where they were the usual building material. Even the altars were built of them, a thing not permitted by Israelitish law."—Orelli, *Prophecies of Isaiah*, p. 337. The abominable Canaanite tribes carried on immoral rituals in beautiful gardens. The modern world also knows how to surround its wickedness with every aesthetic appeal.

Remaining "among the graves" and lodging "in the monuments," or tombs, was for spirit worship and the practice of the occult arts. Eating swine's flesh (verse 4) was a defiant disregard of divine requirements (Lev. 11:7).

To this infamy is added heathen sacrifices with incense burning in the mountain sanctuaries (verse 7), which is condemned in Hosea 4:13 and Ezekiel 6:13. Both the present generation of Israelites and their fathers were included in this terrible indictment.

PHARISAISM EVIDENT

To make matters worse, a sanctimonious superiority surrounded all this abomination. Orelli's rendering of verse 5 is: "Who say: 'Keep away from me! touch me not! for I am

holy to thee,—these are a smoke in My nose, a fire that blazes all the day." How like to the Pharisaical world so sternly rebuked by Jesus. (Matthew 23.)

In this mass of corruption, God saw His precious faithful few. Like a husbandman who does not destroy a bunch of sour grapes or a poor vine because he sees some good fruit, God said: "So will I do for My servants' sakes, that I may not destroy them all." Isa. 65:8. How God loves the faithful "seed out of Jacob," "Mine elect" (verse 9). For them He would save a city (Gen. 18: 31, 32). For them His providence is always ready (Rev. 12:16, 17); and for their sakes He here promised temporary joys in the restored homeland (Isa. 65:9, 10) and perennial rejoicing in "new heavens and a new earth." Verses 17, 18.

If complete national reformation had followed Israel's restoration to Palestine, many prophecies mentioned by Isaiah in relation to Israel in the flesh would have been fulfilled, but because Israel failed, these prophecies have been transferred to spiritual Israel. A good dissertation on this topic should be read in *The S. D. A. Bible Commentary*, Vol. 4, pp. 35-38.

One common denominator in these visions of a new world is found in Peter's comment on Isa. 65:17: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13; cf. Isa. 32:1; 35:8.

A beautiful physical world is not inherently a righteous one. It can but reflect the nature of its environment. Of our first parents we read: "As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. The earth is now marred and defiled by sin."—*Christ's Object Lessons*, p. 18.

God's spiritually creative activity is at work in men's hearts by redeeming grace now, preparing that holiness of character that will fit them for their surroundings in a new creation. "For we know that the whole creation groaneth. . . . And not only they, but . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. "If any man be in

Christ, he is a new creature." 2 Cor. 5:17.

"How many hearts the world around are longing for a new and better order of things! When the prophecy of Isaiah (65:17, 18) is fulfilled, the hearts of the redeemed will be satisfied, for there will be harmony between the new creation within and the new heavens and new earth without."—Coltman, *Musings in Isaiah*, p. 223.

Permanence of tenure and enjoyment are also common factors in the new world of Isaiah 65:21-23 and

Revelation 21:4. Isaiah expresses it in the terms of Deuteronomy 28, where the curse of disobedience was the loss of temporal pleasures, and the blessing of obedience their life-long enjoyment. Both John and Isaiah record the abolition of death, and the removal of tears (Rev. 21:4; Isa. 25:8).

Paul attributes everything to the glorious conquest of sin and puts his cry into every Christian heart: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.



JOYFUL INVESTMENTS

NINA L. GEROW

GOD has done so much for me since I learned to take Him at His word. He has opened my spiritual eyes and has greatly enlarged my knowledge and appreciation of His will for His obedient children. In humble gratitude I would like to share my blessings with all who may read this.

"Your glasses need changing," was the verdict when I visited the optometrist's office for a check-up. I told him I would try to come back sometime in the spring. I could not get along without my glasses just then while the lenses were being changed, neither did I have the money needed. In the meantime, I did some thinking.

"Prove Me now herewith, saith the Lord of hosts." Here was another golden opportunity. "I will give the money, twenty dollars, to the Lord's work," I decided, "and trust Him to heal my eyes or make these glasses do; and each year at this time I will give the same amount."

Twenty dollars went into the Lord's treasury, and I had no more trouble with my glasses all year. About a month ago I sent in my second instalment. Last week, I was in the city again, and finding myself near the optometrist's office, I went in to have my frames adjusted and to see what he would have to say. My glasses did need a bit of straightening and tightening, but after re-testing my eyes of his own accord, the optometrist said, "This surprises me.

Your glasses are perfect for your eyes for both near and far vision." I smiled my appreciation, and my heart was singing and praising my heavenly Father.

My No. 1 investment is my tithe. It is nothing less than wonderful the way the nine tenths more than cover all my needs, because my wages are, for these days, very small indeed.

Investment No. 2 is made up of my pennies for the Worthy Student Fund. Whenever I have saved five dollars, I send it in, and have managed to do this several times a year, although I have not kept an exact record of it.

Investment No. 3 is my "vision investment," which I mentioned above.

As I was lying awake one night after a recent Investment programme, more ideas for Investment came to me. Feeling that the day may soon come when Ingathering, as we do it today, may not be permitted, although the needs of God's work will go on increasing, I thought of the possibility of greatly increasing our Investment programme as a substitute source of mission funds. The greatest thrill that can come to us is the joy we experience when we witness to our faith and direct another soul to the source of all true happiness. Why not give thanks to God with an Investment sum for each time we have such a blessed experience?

Do you appreciate the days in which you enjoy Christian calmness and dignity? The days when your children are unfailingly good and obedient? Do you get a thrill when someone tells you you have good children? Are you happy when your children turn off bad programmes on the radio, without your insistence? How about the days when you are free from pain? How about your definite answers to prayer? Are not all these suitable occasions for returning thanks to God? They are indeed, but sometimes we take them for granted and forget to thank Him. Making them a source of Investment would increase both our blessings and our giving.

Yes, someday soon we will not be allowed to do Ingathering. Someday soon the troubles and persecutions of the last days will be upon us. God's work must not be hindered, but hastened, and the money will have to come from our own ranks. Strength and courage and means will be sure to those who have proved the Lord by their experimental acquaintance with Him through their tithes, offerings, and investments.—*Review and Herald*.

TWO FATHERS WITH A VISION

(Continued from p. 10.)

"And of the five older children?" I prodded.

"All of them are respected citizens and church members, rearing families for God," affirmed the minister.

After some moments of silence he added, "I never would have believed that there could be so much difference between the way children in the same family turn out, depending on whether they are reared according to Bible methods or according to the modern theory of not curbing the impulses of the child."

The great need of the hour is for parents who will not shrink from investigating; who are willing unemotionally and objectively to weigh evidences that their child has in a weak moment yielded to the enemy; who will follow the counsel of Galatians 6:1 and "restore such an one in the spirit of meekness," ever considering their own need of divine grace.—*Review and Herald*.

HOLY SABBATH HOURS

MRS. C. A. HOWELL

NOT long ago I read this striking statement by Ellen G.

White: "Parents, above everything, take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it."—*The Review and Herald*, Sept. 19, 1854.

Oh, I thought, how many times I have seen children left to themselves! Surely something must be done to help them. So I began right away to make out a programme that could be adapted to fit almost any family.

Of course, with Sabbath school and church, the forenoon is well taken care of. Dinner will no doubt be over by about one-thirty. In some places there will be young people's meetings or other type of church activity. But regardless of this, in most homes the younger children will need a nap.

So from one-thirty to two-thirty the older ones who do not care for a nap could entertain themselves with good books.

Now at two-thirty all are rested. Let's take the *Little Friend*, the *Junior Guide*, the *Youth's Instructor*, and the "Review." We will all sit down in the living room and everyone who can will read a story out loud, taking turns.

Three-thirty, and everyone is ready for a change. So let's go for a walk. Distributing literature or carrying on some other type of missionary work is also an important Sabbath activity.

Four-thirty. How quickly that hour went! Now we are ready to sit down again and go over next week's Sabbath school lessons. First, Daddy or Mother tells the little ones their lesson. Then while the little ones are busy trying to find pictures about their lesson or with little Sabbath blocks telling over again the story to their dollies, the older ones read their lesson from the Bible.

About this time, on the farm, the animals may need to be fed. If the weather is nice, perhaps all will enjoy helping or watching.

Six o'clock. We are hungry. So supper is served.

Six-thirty or seven. Let's sing. Everybody pick out his favourites. Practise the songs you plan to sing



at the old people's home next Sabbath.

Why, it's time for worship. Daddy has found a nice story. Perhaps everyone has a Bible verse to say. Or you practise next Sabbath's memory verse. We thank God for the lovely Sabbath that has passed so happily and we sing a song of praise.—*Review and Herald*.

NO NIGHT THERE

EDNA ATKIN PEPPER

How good it is to rest at night

From every task that calls,
To sigh in comfort and the hush
That comes when darkness falls.

But when the long hours, endless, toss,
And sleep you woo in vain,
When pain and illness stalk the hours,
Where slumber should obtain.

Then what a dread the dark brings on,
How multiplied each care,
And how the burdened heart cries out
To God to hear our prayer.

How good the promised respite then;
Our destiny, how bright;
For we are nearing home at last,
Where there shall be no night.

NEWS FROM

THE WORLD FIELD

MEDICAL WORK IN
BRITISH GUIANA

L. A. KRANER

IT IS about 6:45 in the morning. A group of probably forty patients are assembled under the mission office awaiting the opening of the clinic at eight o'clock. Among them is a prominent merchant of the city of Georgetown, British Guiana, hoping for an early appointment with one of our two doctors on behalf of his ailing little boy. He has made it known that he wants only an Adventist doctor to treat his family.

This is typical of the favour with which the right arm of the message has met, almost daily, since our medical work began in British Guiana about sixteen months ago. The usual daily patronage has run from forty to one hundred patients, many of them suffering from the dreaded disease known as filaria, and varied assortments of other maladies typical of tropical life.

A few weeks ago I made my first visit to the house of an interested Voice of Prophecy student who exclaimed upon meeting us that certain members of his family had an appointment to be treated by our doctor the following day. At the time of this writing the entire family—husband, wife, and nine children from three to seventeen years—is attending Bible studies weekly at the clinic on Monday evenings. The husband and two sons have begun to attend Sabbath services at the church. Thus the medical work here has become an effective agent for winning souls.

A retired fire brigade officer, Mr. Lashley by name, visited our clinic after suffering for some time with an injured leg. This was his first contact with Adventists. To the pastor of our Georgetown Church he recently confided as follows: "I visited the Seventh-day Adventist

clinic on Almond Street, and upon entering the door I felt that I had entered into the presence of God. The nurse prayed with me, and the medical care I received was very good. As a result of this good care I decided to visit the Seventh-day Adventist Church on Oronoque Street. After attending the services for a few nights, I decided to give my heart to God. My wife, who was so very happy to see me attending church (for I attended no church up to that time), came along with me. We were baptized on December 30, 1954."

A wealthy woman is now attending Sabbath school each week. She brings her two boys also; they are becoming active and progressive juniors. This woman is receiving Bible studies regularly, and has recently opened up her spacious house for a series of evangelistic meetings, which is being conducted by the pastor. We believe she will soon be baptized along with a host of others who will find Christ through the meetings in her home.

Early this year, we rented a large house in the city. This was subsequently renovated and equipped with beds to accommodate twelve hospital patients. Soon after the doors opened, patients began to arrive. Our facilities were meagre and entirely inadequate, nevertheless we moved forward in faith. Our first major surgery was performed, not under a well-focused surgical light hung from the ceiling, but by the light of an ordinary bulb held over the incision area by an assistant. Since then we have received a light that was abandoned as antiquated by a U. S. medical centre. We think it's wonderful. Our operating room has been somewhat modernized by its addition. The hospital patients refer to our doctors and nurses as "angels of mercy."

The right arm here in British Guiana has opened many barred doors in a very short time. Our Ingathering this year was much

easier and more successful than at any time in the past. The favour with which our message is received is colony-wide, but the need for adequate facilities and more labourers is great.—*Review and Herald*.

PROSPECTUS CREATES
INTEREST IN MESSAGE

B. E. WAGNER

LITERATURE evangelist Bert Woods, of the Southern New England Conference, sends the following experience that shows how God works to place our literature in the hands of honest souls who are searching for the truth:

"A young single man about thirty had purchased *The Great Controversy* in a secondhand bookstore. He found it to be a prospectus and had written the publishers, expressing a deep desire to obtain a complete copy. When I called on Monday night he was delighted to know it was still in print.

"I mentioned several of our fine books, and he paid cash that night for *The Great Controversy* and *The Desire of Ages*. The Holy Spirit is truly guiding this man. He said he wanted *Daniel and the Revelation*. He also took *Steps to Christ* and *Thoughts from the Mount of Blessing*.

"Tuesday evening before going out to work he called and asked whether it was *Drama of the Ages* that had the picture of the image of Nebuchadnezzar's dream. I said it was, and he said he felt impressed that he should have one. He was glad to take it that night and also paid me cash for *Daniel and the Revelation* I was to deliver later.

"When I delivered the *Daniel and the Revelation* about two weeks ago, I found out that this young man is keeping the Sabbath. I had prayer with him and invited him to church. I am sure he will one day take his stand with God's remnant people. He has studied deeply and sees errors in other doctrines while testifying that our literature 'rings true.'—*Review and Herald*.



Miscellany

● PASTOR W. H. Mattison's effort in Amritsar started on October 7 with a packed house and a good class of people.

● THE effort in Dehra Dun, conducted by Pastor I. M. Chand, also started on October 7 and had an attendance of nearly two hundred in spite of heavy rain.

● PASTOR M. D. Moses writes that 1,000 people attended on the second night of the evangelistic effort being held in Jalna. The meeting was exceptionally quiet and orderly and he feels God is blessing in a special way. We trust many souls will see the light for these days as a result of these meetings.

● BROTHER U Hla Pe organized a very good Literature-Evangelist Institute at the Union High School at Myaungmya, Burma. Nine prospective colporteurs, in addition to the regular colporteurs, were in attendance at this institute conducted by Pastor J. W. Nixon.

● IN the Assam Section a Student Literature-Evangelist Institute was held recently with sixteen students—eight boys and eight girls in attendance. Their diligent attention gives good promise of several scholarships to be earned by this group during the coming vacation.

● THE Publishing department reports that thirty-five people have

volunteered for the Literature Ministry during the past three months.

● FROM the Assam Section comes the encouraging word that one of the regular colporteurs in that area, Brother Lianzama, has had the joy of seeing eighteen of his contacts baptized.

● A STUDENT colporteur from Raymond Memorial Training School went out canvassing in 1955 and brought back twelve boys to the school of whom four have now been baptized. This year he canvassed again, and brought back twenty boys to the school. We would like to report more results of this type.

● TOTAL sales from January to September 1956 are reported by the Publishing department to be Rs. 391,333-2. This is a gain of Rs. 88,544-5-0 over the same period of last year. The Division is also running some Rs. 3,433-2-0 above the high goal which they set for themselves for 1956.

● PASTOR and Mrs. H. H. Mattison returned to Spicer Memorial College in time for Pastor Mattison to join the Missionary Volunteers at their camp at Khadakawasala before taking up his duties at the college. We welcome them back home.

● "ADVENTURING for God" was the theme of the M. V. Camp programme at Khadakawasala. Approximately 160 young people and counsellors were in attendance, almost all of them students of Spicer Memorial College.

● ELDER A. A. Esteb left Burma on Saturday night, October 27, after con-

ducting Institutes in Rangoon and Myaungmya from October 17-30. Pastor O. W. Lange remained on a few days longer in the Burma Union, returning to Poona on November 7.

● PASTOR Chad B. Israel reports that office quarters have been obtained for the International Commission for Prevention of Alcoholism, Southeast Asia Bloc, on Marine Drive in Bombay. The location is excellent, and there is room on the premises for the Laboratory for Inhibition of Fermentation from Alcoholic Products in the Preparation of Health Drinks. It is planned that this laboratory will be opened as soon as a suitable staff can be obtained.

● AT THE present time more than one hundred efforts are in progress in the South India Union. Good attendances and promising prospects are reported. Three additional city efforts have been recently approved.—D. S. J.

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald," are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D.C.

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MORNING WATCH CALENDAR

In a few weeks Christmas will be here. Thousands of greeting cards will be exchanged. This year send the "Morning Watch Calendar." It contains a verse of Scripture for each day of the year. The cost has been halved—it is now only Annas 4 each or Rs. 3/- for a dozen. The ordinary greeting card is lost or forgotten after a few days, but the "Morning Watch Calendar" is a continual reminder of your love and esteem over the whole year. Prices quoted include postage. We do not despatch by V. P. P. Remit by money order or postal order. Order from

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Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by L. C. Shepard at the Oriental Watchman Publishing House, Salisbury Park, Poona 1.2,075—2104-56.

CHRISTMAS IS COMING--

In a few weeks Christmas will be here and already you are wondering what to give. Here are some suggestions:

Do you have a nephew or son coming into adolescence? Give him a copy of *Doors to Open*. It will spur him on to greater attainments. To clear our shelves of this number, it is priced at Rs. 4/7/-.

Drama of the Ages is a presentation of prophetic history in a new setting. From now to the end of 1956, the price is reduced from Rs. 12/3/- to Rs. 9/12/-.

Exploring Life is a manual for the pre-adolescent child. A fine investment for a nephew, son, niece, or daughter. Price only Rs. 7/4/-.



Flickering Desire comes from the pen of Marjorie Lewis Lloyd. It is an encouraging and inspiring volume. Regular price Rs. 8/9/-. Christmas offer Rs. 6/2/-.

Foxe's Book of Martyrs is a stirring account of the persecutions endured by God's people in past ages. Rs. 12/3/-.

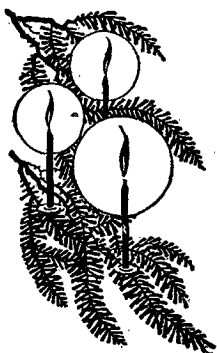
The story of creation as recorded in the Bible is the target of attack by many scientists. In the book *Fundamentals of Geology*, George McCreedy Price harmonizes the facts of geology with the records of the Holy Scriptures. Rs. 4/- only.

God has a plan for every life. Do you know what that plan is? The book *God's Plan for Your Life* will help you find it. Rs. 4/12/- only.

Do you keep a diary? If so, or if you contemplate such an undertaking, *The Five Year Diary* is what you need. Bound very attractively, it is a fine present. Only Rs. 9/12/-.

Facsimile Reproductions brings an exact reproduction of early Adventist publications in the exact style that they were published originally. We have a few copies. Only Rs. 8/8/-.

52 Prayer Meetings is useful to the layman or worker. A worker who is ambitious to build up Prayer meeting attendance and to create interest in the Prayer meeting service will greatly benefit by this volume. There is a service for every week of the year. The layman who is called upon occasionally to take the service will also find much help. It is priced at Rs. 12/3/- but during this Christmas season you can have a copy for only Rs. 7/5/-.



God's Ten Rules is a story by Ethel M. Neff. All who read are inspired to keep the rules. A fine gift for Christmas. Rs. 7/5/- only.

Going Up is another story by C. L. Paddock. It teaches lessons of honesty, faithfulness, obedience, perseverance, and kindness. Your son, daughter, niece, nephew, or child neighbour will be happy with this gift. Rs. 12/3/- for this season reduced to Rs. 9/12/- only.

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