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## Our Part In God's Plan

D. S. JOHNSON, *Secretary*  
Southern Asia Division

JUST a few days ago a couple who live in Bombay sent a check for tithe of Rs. 2,500/- to Brother C. N. John, treasurer of the Western India Union. These good people have occasionally attended the church services and evangelistic meetings in Bombay, and are earnest seekers after truth though not members of our church. This liberal check for the Lord's tithe was a real surprise.

A few weeks ago Brother Lange and I approached the chief executive of an international insurance firm in Calcutta regarding the Uplift work. He was very interested in our programme of social uplift, but more anxious to ask questions regarding Bible truth. He had become interested in these things through a brief contact, while in England, with a lady who was attending our meetings in Derby and who was later baptized. The impression of her life upon him and his wife had never left their minds. He asked about the second coming of Jesus; he wanted to know about sanctification and about forgiveness for sins; then he questioned us about tithing. After a brief discussion he made a liberal

contribution from the funds of the company, and hesitatingly asked if he could make a personal contribution of Rs. 25/-. This, of course, we graciously accepted. He saw the Uplift list and requested that a similar card be left with him so that he and his wife might tithe their income, and forward the amount to the mission office. This too we were glad to supply.

The word, tithe, comes from the Anglo-Saxon word, *teotha*, which means a *tenth part*. Moses instructed the children of Israel concerning their obligation regarding the tithe. They were to bring these to the sanctuary. Moses commanded: "And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes." Deut. 12:6. Of the responsibility to return to God the tithe Jesus said, "These ought ye to

have done, and not to leave the other undone." Matt. 23:23. Tithing, then, is a universal doctrine supported by Christ the great Universal Teacher. Honest men and women when confronted with facts from the "Divine Library," the Bible, recognize their obligation as stewards of the blessings God has bestowed. When we calculate what God has given for us, we become stewards. We give our offerings because we are *liberal*, but we pay our tithe because we are *honest*. Paul wrote in 1 Cor. 4:2, "Moreover it is required in stewards that a man be found faithful."

"The earth is the Lord's and the fullness thereof, the world, and they that dwell therein." Ps. 24:2 "Every beast of the forest is Mine and the cattle upon a thousand hills. I know all the fowls of the mountains and the wild beasts of the field are Mine. If I were hungry I would not tell thee: for the world is Mine and the fullness thereof." Ps. 50:10-12.

Moses reminded the children of Israel, "But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:18. People who pay tithe are

**REMEMBER**  
**TITHE COVENANT DAY**

**March 9**



actually giving to God for the benefits which He bestows, a very nominal return. Some years ago we took on lease from the Government a large plot of land for a period of one-hundred years. The Government could have charged a high rate for this property, for it was very valuable. Several important roads converged at this business centre. There were large shops and business houses in the vicinity, and buses, tramcars, and other public services were available. But the government decided not to charge what the land was worth, and only set a nominal amount as the yearly lease fee. We gladly pay that each year and in doing so recognize the ownership of the government of that land which we are using. It would be reckless, and irresponsible not to meet that obligation.

Now the King of all governments and of all peoples, and the Maker of heaven and earth does not *force* us to pay tithe. We are handling His goods and we receive income from our property, salary for our work, and our other daily benefits, and then in a tangible way we manifest our recognition of Him who loves us and trusts us sufficiently to place the responsibility entirely in our hands.

Tithing brings a blessing because it gives us an opportunity to unite with Him in His work. He has given the gospel commission to men and some are chosen and set aside by the church to devote themselves exclusively to fulfilling the gospel commission. In Luke the 10th chapter and the 7th verse, Jesus told the disciples how they should live as they carried out this commission. Those who preached, and those who supported the minister became co-partners in the work of salvation. The Apostle Paul explains this more clearly in 1 Cor. 9:7-14. He explains how the soldier is supported by his country as he serves in the army; how the husbandman is supported by the garden and the vineyard; how the shepherd, caring for the flock is sustained by the milk; and how the ox who treads out the grain is provided with food and shelter. Paul then asks this question, "Do ye not know that they which minister about Holy Things, live of the things of the temple? And they which wait at the altar are partakers with the altar." Paul then clearly writes, "Even so hath the Lord

ordained that they which preach the gospel should live of the gospel."

Preaching the gospel is God's work. Men who are ordained to do this work are ministers and are to devote themselves unselfishly and unreservedly to the service of His church. His people are to give liberally in tithes and offerings because this is God's plan. It is a voluntary arrangement and various other means have been tried to somehow support the various churches. In the priestly code, the tithe in ancient Israel became a fixed due, but this was never blessed of God. In the sixth century the Council of the established church ordained the payment of church taxes, but chaos, hatred, and confusion followed. In the time of Charlemagne such payment became a part of state law, but the church and the spirituality of the people did not prosper. Popes demanded tithes and offerings, but these demands were resisted and ignored. In more recent times church suppers, dances, card parties, special programmes, campaigns and other devices have been used as substitutes for the tithe, but these are only partially successful. No *substitute* can be expected to succeed because the tithe plan is from God, and if it is followed faithfully by workers and laymen alike the blessing will rest upon all for He has so promised.

A Bishop from South India spent a few minutes in my office not long ago. He said, "Your workers and people are very faithful in paying tithe, and we should be more faithful in teaching our people the necessity of tithe paying." Workers must be faithful in teaching the blessing of tithe paying, for the tithe is holy, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's:

it is holy unto the Lord." Lev. 27:30. Yes, the tithe is holy unto the Lord because it is His plan and it belongs to Him. And God says of the workers, "They shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean." Eze. 44:23.

We are all familiar with the curse pronounced upon those who are unfaithful in this respect from Malachi the 3rd chapter and the 8th and 9th verses. And most serious is the condemnation of workers who do not differentiate between the holy and unholy, the sacred and profane. The prophet Ezekiel writes of such unfaithful workers, "Her priests have violated My law and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them." Eze. 22:26.

Abraham's example found in Genesis 14:17-20 is one of those examples Paul referred to in Corinthians. Melchizedek met Abraham after his return from delivering Lot and the people of Sodom from their marauding enemies. He was zealous for the work of God. He had payed tithe over the years on his own possessions, and knew what a blessing had come to him and to his family, his servants, and his flocks and herds. Abraham would not let an opportunity slip by to influence others by his example in stewardship. He would not take from the spoils for himself, but he would take for the God of heaven who had given this King of Sodom life, health, wealth, and victory over his enemies. Of Abraham it is said, "and he gave him tithes of all."

The Jesus who lives today is our High Priest forever, after the order of Melchizedek. This same Jesus appeared to Jacob at the place he called Bethel and Jacob vowed a vow, saying, "And this stone which I have set for a pillar shall be God's house: and of all that Thou shalt give me, I will surely give the tenth unto Thee." Gen. 28:22. Desiring to include us too in that great family of the faithful, the apostle Paul writes, "And if ye be Christ's then are ye

Abraham's seed, and heirs according to the promise." Gal. 3:29.

In every way God includes us in His great family in heaven and in earth. By creation we are His; He too sustains us and showers His blessings upon us; despite our sins He has redeemed us; and He has

included us in His plan to reach men and women with the gospel of salvation. His plan is complete only as we include ourselves in giving—liberal giving—to share in His work. Thus we manifest our integrity in a world of selfishness, and our fidelity to Him who has given all for you and me.

## STUDENT LITERATURE- EVANGELISTS' INSTITUTE

January 25-29

J. W. NIXON

**F**ACED with the challenge of blazing a trail for the Advent Message in the hearts of men and women throughout the Southern Asia Division, eighty-one students of Spicer Memorial College volunteered for literature evangelism during the 1957 vacation.

In a few weeks these bright-eyed, smiling, young people will break away from the confinement of four walls and fan out over the mountains, plains, and rivers of this densely populated division, carrying the message in our books and magazines to those who hunger and thirst after righteousness.

Classes in salesmanship were conducted on Friday afternoon, Sunday, Monday morning and Tuesday afternoon. The whole-hearted co-operation of the college staff which made this possible was sincerely appreciated by the Publishing department.

In an endeavour to impress the im-

portant part of spiritual preparation in Christian salesmanship, the instructor pointed to the high standard of conduct the Lord expects of His servants.

"The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord' is to be written upon day-books and ledgers, on deeds, receipts, and bills of exchange."—*Desire of Ages*, p. 556.

It was a real literature evangelists' week-end. At the vesper service on Friday evening Brother J. Japagnam set before the students, God's great love for man as the motive and inspiration for consecrated service.

At the eleven o'clock hour, on Sabbath, Brother J. A. Soule admonished them to go "A little farther," in daily living, service, and sacrifice. There

was a ready response to this inspiring challenge.

Then in the evening Brother M. K. Samuel lead out in a colporteurs' symposium in place of the regular young people's meeting. Interesting and inspiring experiences were related by students and leaders. The college songsters rendered valuable assistance during this meeting.

Confident that more sales mean more souls warned and won, the students accepted as their watchword for the vacation, "More Sales for Heaven, Vacation '57." To show that they really meant this, they set their goal for Rs. 100,000 worth of sales, which is about 25 per cent higher than their record sales of 1956.

The Division action raising the scholarship bonus allowance from 20 per cent to 30 per cent brought great encouragement to the students, and they are looking forward to returning to school this year with a large number of full scholarships.

We thank God for the youth of this movement who are ready to share their faith the literature way and "learn as they earn."

### THINK ON THESE

Worry is interest paid on trouble before it becomes due.—*Dean Inge*.

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Tact is the ability to spank another's pride without letting him feel it.—*Selected*.

\* \* \*

Coming together is a beginning; keeping together is progress; working together is success.—*Henry Ford*.

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Praise is like a shadow. It follows him who flees from it, but flees from him who follows it.—*Auslese*.

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Will is character in action.—*William McDougall*.

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Troubles are tools with which God fashions us for better things.—*Henry Ward Beecher*.

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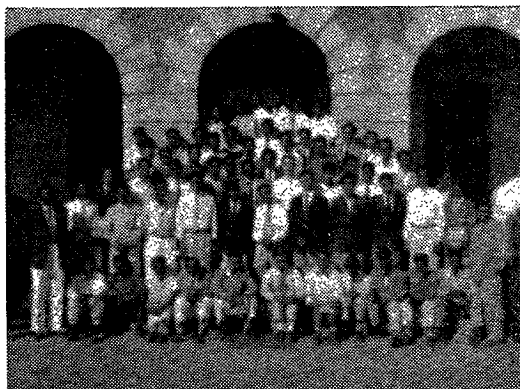
It does not take much strength to do things, but it requires great strength to decide on what to do.—*Elbert Hubbard*.

\* \* \*

There are two kinds of men who never amount to much—those who cannot do what they are told, and those who can do nothing else.—*Cyrus H. K. Curtis*.

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The students attending the Colporteur Institute at Spicer Memorial College.



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**CEYLON UNION***President: L. F. Hardin**Secretary-Treasurer: M. M. McHenry**Office Address: 7 Alfred House Gardens, Colpetty, Colombo***KANDY DORCAS SALE***MRS. L. F. HARDIN*

**A**LTHOUGH it was a rainy day many were gathered at the school room of the Kandy church for the Annual Dorcas Sale. The Dorcas society from Mailapitiya combined with the Kandy society.

A large crowd gathered for the opening. Many friends from the neighbourhood were present looking forward to buying some lovely Christmas gifts.

After a few words from Sister N. O. Dahlsten it was the happy privilege of the writer to open the sale. Immediately the sale was declared open there was a rush to the stalls. From the beautiful handwork on display it was plain that the Dorcas ladies of both societies had been very busy.

Mrs. Talwatte, the Kandy Dorcas leader, and her helpers had made many lovely things for the sale. Their society is looking forward to helping the needy in their community with the good amount of funds raised at this successful sale. Mrs. Stanley, the Mailapitiya Dorcas leader, was very happy over the success of their part of the sale and plans to use their funds for those they find in need.

It is wonderful to see our sisters in the church actively engaged in Dorcas work. The spirit of Dorcas is the spirit of the love that Christ manifested while on earth. God's people have ever been admonished to minister lovingly to the poor and unfortunate. On every hand we see the needy and distressed. It is our duty and privilege to relieve the suffering of our fellowmen and soften the misery around us.

**COLOMBO DORCAS SALE***MRS. S. O. NUGARA*

THE annual Dorcas Sale was held on December 9 at the Nugegoda church school. Many were eager to be on time and were assembled very early anxiously waiting for the opening ceremony.

The faithful Dorcas ladies came one by one bringing with them the food, drinks, and garments necessary for the sale. Very soon the large classroom was transformed and made to look very attractive. One could glance at any stall and quickly find the very things that one wanted. Then came word that all was ready and Pastor

F. R. Scott offered prayer and declared the sale open.

In a moment the class-room was filled to capacity and all were busy as bees. Articles were so priced that they suited any purse. Bags were very soon filled and the stalls were left almost bare in less than two hours. Thanks be to God for the Dorcas societies set up in our churches. They have filled many a need. The total received from this very successful sale was substantial and will go a long way in the campaign of helping the poor and saving souls.

**NORTHWESTERN INDIA UNION***President: T. R. Torkelson**Secretary-Treasurer: L. E. Allen**Office Address: 27 Barakhamba Road, New Delhi***UPLIFT IN THE NORTHWEST***C. R. HOLFORD**H. M. and S. S. Secretary*

**“W**HAT, another year gone already?” asked a jovial Sikh gentleman as he reached into his pocket for his yearly Uplift contribution. It seemed that the passing of 1956 and the dawning of 1957 had no significance until the report of the Medical and Educational Uplift was set before him. And this, without doubt, is the experience many of us are undergoing. After all, how else does the year begin, if not with the Uplift programme?

This does not mean that we are going to end the year with Uplift. Our plans have been well laid. The goals set are not too high. All that is expected is that each one do his part. Every worker should know his goal, his territory, and his partner. The plans are to reach the full goal by March 31, 1957. Then all that is received in the hill stations will be overflow. These plans are practical and possible as everyone gets under the burden and does his honest part.

The year 1957 should be a record-breaking year as far as Uplift is concerned. Already a new record has been established in Delhi Uplift. Thanks go to the following for their earnest efforts in Delhi: Pastor J. W. Nixon and M. S. Prasada Rao from

the Division; Pastors T. R. Torkelson, S. P. Vitrano, W. G. Jenson, and Faqir Chand; Brethren S. James, L. D. Paul, G. S. Wilson, Dal Chand, S. M. Mall, and F. E. Charan. These brethren divided into six teams were able to exceed the Delhi goal of Rs. 10,000/- in two weeks. And to this wonderful record we should add that there are still almost Rs. 1,000/- more to be collected from regular donors.

Thanks be to God who so wonderfully blessed the earnest work of these men. I believe that He will do the same for all His faithful workers. But we must remember that before God can bless our work, we have to work. Just as God cannot bring to remembrance something we never learned, He cannot bless work we have never done. So let us be of good courage and produce work that He can bless.

**THE GREATER OUTLOOK***W. G. JENSON*

AS WE went about the Uplift work this year there was more than just the idea in our heads of raising funds. True we were hoping to raise our goal in record time, but we felt as never before that this was an opportunity of placing the work of Seventh-day Adventists before a great many people who never attend the

*(Continued on p. 6.)*

Laws of Soul Winning—1.

## CHRIST OUR EXAMPLE

G. A. COON



A DEVOUT member of one of our churches was taking me in his car to visit some of his interests, when I turned to him with the question "What are the laws of soul winning we must observe in this home?"

He gave me an incredulous look as he queried, "Laws of soul winning? I never so much as heard of any such thing!" Then, regaining his composure, he continued, "I have asked you to visit my interests to urge these people to take their stand for the truth."

"It may be they have already had too much urging," I suggested. "You see, it is possible that when we urge people to take their stand, we may be breaking a fundamental law of soul winning, the law of choice. The Bible gives a law in Joshua 24:15. It reads like this: "Choose you this day whom ye will serve."

Concerning this constant urging of people to do right, the servant of the Lord says:

"The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing."—*Testimonies*, Vol. 1. p. 162.

Jesus, our example, used altogether different methods. "His blessings He presented in the most alluring terms. He is not content merely to announce these blessings. He presents them in the most attractive way, to excite a desire to possess them."—*The Desire of Ages* (1940), p. 826 (Miss. ed., p. 816).

When we work by impulse in this greatest of all sciences—redemption—we may actually do more harm than good. We may be like the

drunkard who appeared in court and when asked why he kicked out the plate glass window, replied, "Your honour, it seemed the only thing to do at the time."

Impulse and inclination are not safe guides, even for those who are burdened for souls. God points out:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

The psalmist, by inspiration, further speaks of the success that will attend the efforts of those who recognize rules and laws, rather than being governed by unwise impulses, when he says:

"But his delight is in the law of the Lord; and in His law doth he meditate day and night. . . . And whatsoever He doeth shall prosper." Ps. 1:2, 3.

We talk law; we discuss law; we preach law; we even sing about the law. There are moral laws, laws of health, laws of prayer, laws of victory, laws of soul winning, and many others. Surely while teaching one rule we should not ignore others of God's sacred rules.

### RESULTS OF OBEYING LAWS

"In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been."—*Christ's Object Lessons*, p. 84. It is "thus that nature becomes a key to the treasure house of the world."—*Education*, p. 120. It is evident, there-

fore, that the reason we do not win more souls to our Lord may be that we have ignored certain laws governing this great science.

There is a wonderful promise given us through the servant of the Lord. The message that was given her states that "those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day."—*Testimonies*, Vol. 6, p. 57.

Often we have thought that the main reason our friends do not accept the truth is that they are unwilling to do so. But the Lord points out that this is not necessarily true. Years ago we were informed that we could increase our soul-winning results a hundredfold if we would put five simple laws into practice. Here is the statement:

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, Vol. 9, p. 189.

This inspired counsel does not call for greater advertising expense in evangelism, although at times more advertising may be wise. It does not point out a new order of evangelistic subjects as a means of bringing men and women to a decision, although this also might be helpful. It does not necessarily call for more literature distribution as the way to win that extra ninety-nine, even though this is important. It does point out five simple rules that should govern our attitude toward the unconverted.

What a shining example Jesus was in this five-point programme. His life radiated humble love. We are informed that "Christ's favourite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men,

This is the beginning of a series of articles on the laws of soul winning which will be of interest and profit to those who desire to know better ways of bringing people to a knowledge of the truth and how best to lead them to a decision.

and this gift He has committed to His people to be communicated by them to the world."—*Ibid.*, Vol. 6, p. 55.

Christ kept the Sabbath, and taught others to do so; He taught the Ten Commandments, and that death is a sleep; He preached the prophecies, and spoke on the final reward of the righteous; but none of these were His favourite theme. His "favourite theme was the paternal character and abundant love of God."

In dealing with souls Christ was humble, kind, courteous, tender-hearted, and pitiful. These virtues, which are rooted in love, form a part in the laws of soul winning that are in effect today. The Remnant Church can win a hundred to God's great last-day message where now we win but one if we will use these rules of soul winning.

#### CHANGING METHODS

A mighty challenge comes to us from the Lord, through His servant, in this message: "Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light." —Mrs. E. G. White in *The Review and Herald*, May 6, 1890. (Italics supplied.)

We need not be afraid of apostasy as long as we follow the laws of the Scriptures as interpreted in the life of Jesus Christ. Rather we should eagerly make the change from our unfruitful methods, based on inclination, to the methods that will produce a hundred times the present results.

Several months ago a brother followed me through a series of studies on the laws of soul winning. "I am changing my methods immediately," he exclaimed. A woman who heard one of the studies on the same topic came back into the prayer room at the close of the study with a large number of other church members. They came to pray for a grasp of the laws of soul winning as exemplified in the life of Jesus. Two prayers, or statements, linger in my memory. One was by that sister.

"Lord," she began with bitter tears, "my husband is an infidel. One of my children is in a mental institution. And all my family are unconverted." Then she added this most pitiful plea: "Lord, before I die, let me win at least one soul to Thee."

The other statement came from a

brother on the way into the prayer room. He remarked: "We have been looking at the *wrong man*."

Not long ago my wife and I received a thrilling letter from a sister who is one of the most successful lay soul winners in North America. . . . It was truly a great delight to read how this dear sister has recently won more

than a score of souls to this message and our wonderful Lord.

Let us learn the laws of the greatest science in the universe from the greatest soul winner, Jesus Christ. He invites us, "Learn of Me." Then will this promise be fulfilled in us: "Whatsoever he doeth shall prosper." Ps. 1:3.—*Review and Herald*.

#### SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

Office Address: 9 Cunningham Road, Bangalore

#### SOUTH TAMIL SECTION REPORT

D. DAVID

**D**URING 1956 our Tithes receipts amounted to Rs. 23,432/14, the largest amount of tithe received in the history of the South Tamil Section. This is three times as much tithe as we received ten years ago. From Prakasapuram church alone we received Rs. 7,603/3. Just at the present time we are fifty-one per cent self-supporting. If all our believers would be a hundred per cent faithful in returning to the Lord what is His, we would be a hundred per cent self-supporting.

The Uplift collection for 1956 in the South Tamil Section was Rs. 6,169/13, the largest ever. In 1957 we reached our Uplift goal within two weeks, and we thank God for making this possible.

On December 27, 1956 a fine church at Athinathapuram built on the Church Commencement and Completion Plan, was dedicated. Just at the present time the church at Nagercoil is under construction, and the construction of the Madura church will begin within a few weeks.

On November 27, 1956, the James Elementary School had a concert at Prakasapuram and collected about Rs. 500/-. This amount, when matched by the Division, will be used for installing a pump in the school well for irrigation purposes. Brother M. Dason, the headmaster of the school, took the initiative in raising these funds and the church members responded liberally.

As a result of an effort conducted

by Brethren G. Monickam and Paul Ebenezer, both lay workers, ten souls were baptized at Vadanathampatty. This has opened up the work in this village and a company has been organized.

New work was opened at Mayavaram and as a result of Brother S. Anbiah's effort, eight souls accepted the truth and cast in their lot with the Remnant Church. We thank the Lord for all His blessings during 1956, and we give all the honour and glory to His holy name for the success that attended our work in the South Tamil Section.

#### THE GREATER OUR LOOK

(Continued on p. 4.)

meetings or services of the church. Also, we felt that a great deal could and must be done to prepare the soil for raising larger amounts for the hospital soon to be built in Delhi.

Our hearts thrilled as we heard appreciative words spoken about the work of the Adventists from those we met both in the carol-singing in Delhi and in personal contacts with the business men. Then, too, we found a very encouraging attitude among quite a number of persons who expressed their willingness to make a large donation for the hospital. Some even gave suggestions as to how to approach the well-to-do business men of India.

We will not realize the results of the words spoken or the deeds done during the Uplift programme until we reach the Kingdom. May God help us to be faithful in performing that which He has called us to do.

# STRENGTH FOR THE DAY

FREDERICK LEE

A MOMENTOUS task is laid upon this people. There can be no delay in finishing the work that must be done before earth's day shall close. Already we see signs of the approaching night. As the shadows gather about us and we hear the rumbles of the coming storm, we realize that we must hasten to gather in the sheaves before it is eternally too late.

Those who bear responsibility in this work are under tremendous pressure of time and circumstance, and those in the churches who support the work find their responsibilities growing greater as the days go by. Can Advent believers continue to take on more burdens, and can the leaders in this onward movement bear up under the weighty problems that press in more and more upon them?

We are children of great light. The future has been mapped out before us, and we are able to indicate the course of coming events. We read that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. We also learn that someday the Spirit of God will be withdrawn from the earth, and that then we shall enter into a period known as the time of trouble.

We have heard much of that time and of the severe test of character it will bring to every man and woman. The Spirit of prophecy has presented to us some vivid pictures of that hour of trial, and many leaders have dwelt upon these things at length. We have found that these scenes of future events and the great requirements that God has placed upon His people often tend to depress and confuse the hearts of many good persons who want more than anything else to go through to the kingdom. Does God wish His

people to be burdened beyond measure, and to live in fear of the time of trouble that is before us?

These are questions that may well be considered, for they have a bearing upon our daily lives and upon the influence we may have in leading people to the truth.

## WE NEED NOT BEAR OUR BURDENS ALONE

We must learn to cast the burdens and trials of today, tomorrow, and all the days to come upon the Lord. "Come unto Me" says Christ, "all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

It takes real faith to do this, but the one who has learned to lean on the Lord will be a better representative of the message of hope and salvation that we have to give to the world than he otherwise would be. He will not go around with shoulders stooped because of hopeless despair and with a drooping countenance because he finds the burden too great.

We should remember that we are

co-workers with God, and that we need not bear the burdens alone. It is our duty to lay them upon Him who is partner with us and who is well able to bear them.

"Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer."—*The Desire of Ages* (1940) p. 329 (Miss. ed. p. 306).

The book of Deuteronomy contains testimonies of the Lord to the church in the wilderness. Israel was on the eve of mighty events. They were soon to go in and possess the land wherein were giants strong and bold. The Jordan must be crossed and walled cities must immediately be attacked. The prospect was not too encouraging for a peace-loving people.

Many coming events were outlined in this book. The dire calamities that would come upon the people of God were portrayed. These curses, enumerated in terrible detail, might well cause many to fear.

However, the thought that runs through the whole book is that in spite of the tests that were to come upon God's people, those who obeyed God had nothing to fear. When the curses that were to come upon the disobedient were hurled forth from Mount Ebal, the blessings pronounced upon the obedient were poured forth from Mount Gerizim.

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## The Ordinance of Humility

CARLYLE B. HAYNES

"I HAD fully made up my mind to join your church. Not now. This foot-washing thing changes everything. I don't understand why you have to have such a repulsive thing in your church."

Up until the time the ordinance of humility was presented, the woman who thus spoke to me had fully decided to be baptized and join the church. The subject was presented as the tent meetings were drawing to a close. For years it had been my custom to do so.

I followed this practice because I believed that before converts were taken into the church they were entitled to know, and understand what the church believes and teaches and practises. They should not only know such things are held by the church, but they should know *before* they joined the church, not *after* they had joined, so that they might make up their minds about joining on the basis of full knowledge of what they were doing.

In every campaign, consequently, the whole message was covered in the public nightly meetings. This included the Spirit of Prophecy, the Sabbath, tithing, healthful living, the ordinance of humility, simplicity of dress, personal adornment, et cetera. I did not want those entering the church on my invitation to learn these things *after* they had taken the solemn step of joining. I held it preferable for them to learn them *before* they joined. If these things were to become stumbling blocks to them let it be while they were outside the church rather than inside.

On the present occasion the time had come for the presentation of the ordinance of humility. The ordinance itself was to be celebrated the next Sabbath in the church, and it was my

purpose to invite the night congregation, especially those who had begun the observance of the Sabbath, to attend the Sabbath service, and participate in, or at least observe, the celebration of the sacred ceremony.

This woman had sought me out after the night meeting at which the teaching of the Bible on this point had been presented, and the invitation had been extended to come to the Sabbath meeting. She had been a regular attendant at the meetings. She had begun to keep the Sabbath. She had attended the church three or four Sabbaths. She was most enthusiastic over the beauty, the depth, the balance, and the logic of the message she had learned.

She was a woman of more than average culture and education. Her husband was a Government official. She moved in a rather select circle. She was a member of a somewhat exclusive church. Her husband had not attended the meetings, at least not regularly. Religion held no interest for him. So she had come with her

young daughter. And she had been deeply impressed and moved.

She came after the night meeting and it was plain that she was perturbed. More, she was shocked and hurt. She said:

"I am deeply disappointed and grieved. Up to now everything has been so attractive. But this—this! I have no words to describe how shocked I am. It does not seem possible that people could, as an act of worship, and in church of all things, participate in such a thing, and publicly, as—as—foot washing! I could never join such a church, and I had fully expected to. Oh, why do you have to do such a thing?"

"We have an excellent, a compelling reason for doing so."

"What can it be?"

"Our Lord's command, as you were shown tonight. He told us to do it."

"Oh, there must be some misunderstanding. He could not have meant that we should do it in these enlightened days. It is too—too repulsive."

"I want you to do something for me."

"What?"

"Go home, and carefully think over what you have heard tonight. Ask God to guide you in relation to this matter. Then come to church this Sabbath and observe the celebration of this ordinance. Only after that make up your mind whether to accept or turn away from your Lord's command."

"No, I cannot even look at such a sight."





"Do you mean you will turn away from your Lord's teaching without even investigating it to the full? That does not sound like you."

"I know it. But I am confused, stunned. I don't know what to do."

"I will look for you on Sabbath."

With that she went home, and I betook myself to prayer, prayer that the Holy Spirit, who had begun a good work in her, would finish it. I had not on any former occasion known any case where such a pronounced antipathy had been created against the plain teaching of the Word as in this instance. I prayed, too, that she might be present Sabbath morning, and that the Spirit would then create such impressions in her mind as would enable her to see the beauty, the meaning, and the importance of the ordinance.

She came, and the Spirit did all that had been asked, and more.

The little church was most unpretentious—frame and meagrely furnished with plain wooden pews, far from comfortable, and in an unfortunate part of the city. If anything could be properly described by the phrase "On the other side of the tracks," it could. The congregation was a lowly one, of a class with which this woman was not accustomed to have intimate associations.

She came in on Sabbath just as the service of worship was beginning. She found a seat, an end seat, only two or three rows from the back. And she remained there through the service, observing carefully everything that took place.

What she told me later was this:

"I did not find it easy to come out to this service. I literally compelled myself to do it. The whole idea was repugnant to me. I did not want to witness the observance. Everything in me rebelled against it. Nevertheless, I knew I would feel a sense of condemnation if I turned away without complete investigation.

"When I took my seat I discovered there was a gray-haired woman immediately in front of me, also in the aisle seat. I listened to your remarks, explaining the service. Added to what you had said at the tent the thing began to be seen in a better light, and I felt some sense of relief. Not enough, however, to remove my opposition.

"When you explained that in



## TO THEE I CLING

DOROTHY E. WALTER

Unanswered yet, but still to Thee I cling;  
My feeble breath, my all is Thine to-day;

I know the answer of my precious King  
Shall fairer be than all my heart can say.

Unanswered yet, and tho' the years have gone,  
I shall not doubt the wisdom of my King;

Within my heart shall ever be a song,  
No matter what the coming years may bring.

Unanswered yet, but still to Thee I bring  
Adoring incense from my trustful breast;

Grant me the peace of doves on quiet wing,  
And lead me in the way Thou knowest best.

Unanswered yet, but not unanswered,  
still;

Thy love so broad has filled my every need;  
Thou walked upon a lone'y, rugged hill,  
And carest now for that which oft I plead.



observing the ordinance it was customary for the men to separate themselves, and go to the lower room of the church, I said to myself, 'Well, not all sense of propriety is lost, at any rate.' Then you invited the men downstairs, and we women were left alone.

"A sweet-faced young woman came down the aisle to the gray-haired woman in front of me. I was close enough to overhear her soft-spoken words as she leaned down and said, 'Sister —, shall we take part together?' And the elderly woman replied, 'Yes, my dear.'

"As that gracious girl gently laved the feet of that gray-haired saint, I suddenly became aware that there was a lump in my throat and tears in my eyes. Never before had I experienced such an instant reversal of feeling, I saw now why it was called 'the ordin-

ance of humility.' What had seemed repulsive all at once seemed beautiful and filled with the grace of the Spirit.

"But when the dear old saint herself arose, brought a basin with water, knelt before the girl and lovingly laved her feet, talking all the time of the supreme blessing of this meaningful service, and of her constant need of daily cleansing, forgiveness, and renewal of the Christ life within—as those two, the vivacious girl and the woman long in the way, talked of what the dear Lord meant to them, I could no longer hold back my overwhelming emotion. Far from being repulsive to me, this service had become one of the most beautiful things in my new-found religion. I began to think how very greatly all other churches needed this ordinance, commanded by our Lord, and how much they had lost in allowing it to slip away.

"I began to think, too, that I would greatly like to participate in the ordinance. I felt I was losing something of great value by not doing so. But by that time the meeting was drawing to a close; it was too late. Tell me, when is it to be observed again?"

"Three months from now."

"You may count on my being there. I would not miss it for anything. And you may count on my becoming a member, too. This service has settled everything. Your church is a complete church. It has re-discovered every missing doctrine. It has recovered every lost ordinance. From now on it is my church. I can never be thankful enough that you insisted on my seeing this blessed ordinance observed."

She did join, and remained faithful unto death. Through the years until her death, to my knowledge, she never missed quarterly service.

No, the ordinance is not a blight. It is a blessing. There is no need to be ashamed of it. We need not hesitate to present it openly to our audiences in evangelistic services. It is not something to cover up. It is something to make plain. God gave it. Christ instituted it. The Bible teaches and commands it. Let us be forthright in preaching it.—*Review and Herald.*



## WHAT'S IT WORTH?

C. H. SEITZ

“WHAT'S it worth?” are common words used and heard nearly every day by young and old alike. It seems that each person considers himself to be a professional appraiser of the value of the things he sees, wants, and likes.

When we ask the question, “What's it worth?” we are attempting to determine the value that someone else has already placed upon an item. Consequently the question is usually used to discover the value of an article to someone else, rather than to the questioner.

For instance, a given object may be costly, yet be of little value to you individually. Your friend may have a wonderful education, or some special training, which cost him considerable money and time, but how much is his education worth to you? Probably very little. That training and education must be yours to be worth much to you.

If a crippled man uses crutches or a cane, and they are his only means of getting around, they are quite valuable and worth while to him. But of what value are those crutches to you as a strong, healthy young person? Hardly any at all! Obviously the value of a thing is relative.

An expensive article of mine may be something you cannot use. A baseball glove may be worth five dollars to you, but it would be worth little to your aging grandfather. Your ice skates may be prize possessions to you, but an amputee probably wouldn't want them even as a gift.

An article is of little value unless it is wanted or needed. A college education is of little worth to a vagrant. Why? Because he doesn't want it and won't use it.

Religion—what's it worth? Everything, if it is not merely made up of theory. Everything, if it involves a full acceptance of Christ. Everything, if it is prized like “the pearl of great price.” Many would sooner relinquish every earthly possession and even, life itself rather than give up their faith, their knowledge of salvation, their hope of eternal life. And with reason, for all these spiritual treasures are of supreme value. That we might have them God gave His only begotten Son to die a cruel death. They are costly indeed. But multitudes the world over despise these riches of grace. They see only the temporal values of earth.

But what about you? What's your religion worth to you?

What's it worth to be assured of life forever?

What's it worth to have a home in the mansions of heaven?

What's it worth to have peace of mind and satisfaction of soul?

If you should gain the whole world and lose your own soul, would it be worth the price? If you become popular, or even famous, yet missed heaven, would it be worth it? If you should enjoy the pleasures of sin for a short season, yet lose the real and lasting joys of eternity, would it be worth it?

Consider salvation, friend—what's it worth?—*Review and Herald*.

## WHEN YOUR CHILD DOESN'T WANT TO PRAY

BARBARA WESTPHAL

YOU are about to tuck your little boy in bed as usual. He kneels by your side just as he has every night, but there is silence. “Dear Jesus —” you begin for him. But he only shakes his curly head and resolutely declares, “Don't wanna pray.”

Is this the time to scold him, threaten him, punish him? Should

you make an issue of his refusal, and force him to give in and say his prayers?

“Severity and justice, unmingled with love, will not lead your children to do right. Notice how quickly the combative spirit is aroused in them. Now there is a better way to manage them than by mere compulsion.”—*Child Guidance*, p. 262.

To make an issue of the situation will arouse a rebellious spirit. If you compel him, through a long emotional siege of tears and fears, to pray, what will you accomplish? In his little mind prayer will be connected with punishment. It might become a stern duty instead of a comforting privilege. He is probably just a very tired little boy who doesn't really know why he wants to crawl into bed tonight without any preliminaries.

So let's not act horrified or shocked, but say gently, “Sonny, Jesus is listening for your prayer because He loves you and wants to take care of you during the night.” If a mild suggestion like that doesn't bring the desired response but instead you feel his little body stiffen with refusal, then drop it! Of course you couldn't put him to bed without a prayer, so just say softly, “I'll pray for you tonight.” Then do just that. Kiss him good night and turn out the light.

Then think! What can you do so that the same thing won't happen again tomorrow night? What can you do to make him want to pray? There are several things you can do in the next twenty-four hours, and your choice of a method will depend on your child and his interests and thoughts.

You may hang in his room a beautiful picture of a child praying and tell him a story about it that will make him want to be just like the little boy or girl in the picture. You may teach him a new little prayer in a rhyme that will appeal to him. You may show him pictures of angels who are waiting to hear and to help God answer our prayers. Perhaps some new ideas on just what to pray for would arouse his interest.

If he is a thoughtful child, it may be there is a deep question in his heart. Sometimes children make childish requests and then are puzzled and hurt because the prayers apparently are not answered. If your

child's mind has gone that far, then he is not too young to begin to understand that God must sometimes say No to our prayers, and that we do not always ask wisely.

Tell him stories about children who ask their parents for matches or scissors or other things that might be harmful to them, and so the answer has to be No. Explain how you might like to ask Jesus for a new house or a new car, but it might not be His will to let you have them. You can

probably find out just what the childish problem is that is looming so large in his heart. Tell him stories about the kind of favours we should ask of our heavenly Father and about the ways He answers such prayers.

Dealt with in this loving and wise fashion, in all likelihood the next evening the child will be delighted to pray, and then will drop off to sleep with a new look of sweet peace on his little face.—*Review and Herald*.

Testament and of Judaism in His day. (Compare Isa. 49:10; 55:1, 2; 65:13; Amos 8:11; Ps. 34:9, 10, etc.) He knew that over fourteen centuries before His time "the children of Israel gathered in the fair Vale of Shechem, and from the mountains of either side the voices of the priests were heard proclaiming the blessings and the curses,—a blessing if ye obey the commandments of the Lord your God, . . . and a curse if ye will not obey."—*Thoughts from the Mount of Blessing*, p. 9. And from that mount He now sets forth a standard of righteousness denuded of all the puerilities that had brought only the curse.

"In no respect was the Judaism of Jesus' day more perverse than in the maintenance of superficial tests of righteousness and of success (Compare Luke 18:9-14, the parable of the Pharisee and the Publican)."—*Hastings' Dictionary of the Bible*, art. "Sermon on the Mount."

True righteousness in the ideal life is set forth in the beatitudes of Matthew 5:3-12, the fulfilment of the law in Matthew 5:17-20. Just here many have observed a connection between the Ten Commandments and this passage of Christ's. Thus Ederheim: "It certainly seems to correspond to the Divine Revelation in the 'Ten Words' from Mount Sinai."—*The Life and Times of Jesus the Messiah*, Vol. 1, p. 527. (Compare *The Desire of Ages*, (1940), pp. 307, 312; *The S. D. A. Bible Commentary*, on Matt. 5:1; *Thoughts From the Mount of Blessing*, p. 76).

In Matthew 5:21-48 are set forth the motives and deeds of the blessed life. Jesus does not wait for a man to commit murder; He cleanses the heart of its anger and saves the man from condemnation. He purifies the thoughts and prevents adultery; He saves the home and safeguards its women and children by implanting high ideals of marriage; He obviates false swearing by revealing the futility of habitual oath taking and he expunges revenge by implanting the spirit of humility and non-violence. (Isa. 53:7.) Above all, He removes enmity by commanding us to love men, as He did on the cross. "The Talmud says nothing of love to enemies."—*Robertson, Word Pictures*, Vol. 1, p. 49.

## Sabbath School Lesson Help

by HARRY W. LOVE

Associate Secretary, General Conference Sabbath School Department

For Lesson 10, March 9, 1957

### THE SERMON ON THE MOUNT

NORMALLY we might think to compare Christ's teachings in this sermon with the teachings of the Jewish rabbinate in the extensive Talmuds (a word meaning "instruction"), one of which was compiled in Palestine, the other in Babylon. But if you try to read the Talmud you will give up in despair. Ederheim, himself a converted Hebrew, says: "Who, that has read half-a-dozen pages successively of any part of the Talmud, can feel otherwise than by turns shocked, pained, amused, or astounded? There is here wit and logic, quickness and readiness, earnestness and zeal, but by the side of it terrible profanity, uncleanness, superstition, and folly. Taken as a whole, it is not only utterly unspiritual, but anti-spiritual."—*The Life and Times of Jesus the Messiah*, Vol. 1, pp. 525, 526.

No one ever said that of Christ's Sermon on the Mount. It is simple, beautiful, luminous, superlatively appealing. To sit quietly and read Matthew, chapters five, six and seven, is to see the pristine purity of the teachings of Jesus, and to be lifted up above the world.

This "great pattern-discourse" is the most representative, the most quoted, part of the New Testament, and there is nothing outside Holy Writ with which to compare it.

It has been described as "the first

great prophetic utterance, the first full proclamation of 'the perfect law of liberty' (James 1:25), the first systematic protest against the traditions of Pharisees and scribes—that protest in which we find the groundwork of holiness, and the life of Jesus translating itself into speech."—*Ellicott's Commentary*, on Matt. 5:1.

#### THEME OF THE SERMON

"Blessed" as "used in the beatitudes of Matthew 5 and Luke 6 is especially frequent in the Gospel of Luke, and is found seven times in Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14. It is said of God twice, in 1 Tim. 1:11; 6:15. In the beatitudes the Lord indicates not only the characters that are blessed, but the nature of that which is the highest good."—*Vine, Expository Dictionary of New Testament Words*, Vol. 1, p. 133. As contrasted with another word in Matthew 23:39, "blessed" here indicates a permanent state of happiness in God.

The "beatitude method" of teaching was not new. The psalmists used it. "Blessed is he that considereth the poor." Ps. 41:1. Compare 65:4; 84:5-7. But Jesus used it to set forth an ideal in terms of love, rather than an exaction. Likewise, the references to the poor, the mourners, the meek, et cetera, were all terms of the Old

## TRUE RELIGIOUS WORSHIP

Matthew 6:1-18 is a picture of genuine, unostentatious religion, which pursues its undeviating way, without the trumpet sound, ever conscious of God's presence.

The Lord's Prayer (verses 9-13) is itself an exhaustless theme—seven prayers blended into a prayer of universal appeal.

It is followed by a beautiful picture of trust and devotion, verses 19-34, before which our treasure-crazy, nerve-shocked, over-anxious world stands out in pitiful contrast.

We have in Matthew 7:1-12 some strong teaching on our treatment of others, in which Jesus says we shall receive the treatment we mete to them—a painful thought, but it should be an effective cure for harsh judgment and criticism.

In Matthew 7:13-29 Jesus reverts to positive exhortation to the duty of living the ideal Christian life—"enter ye in at the strait gate," "because of false prophets," "not

every one that saith unto Me, Lord, Lord," "whosoever heareth these sayings of Mine, and doeth them," et cetera.

Lest we should think there is no doctrine in this many-sided sermon, let us remember that all this exhortation is the outworking of Christ's doctrine. "To the first disciples all doctrinal teaching sprang out of fellowship with Him. They saw Him, and therefore believed; they believed, and therefore learned the truths connected with Him."—*The Life and Times of Jesus the Messiah*, p. 528.

"The people were astonished at His doctrine" (verse 28). That is, His teaching was in violent contrast with the teachings of the rabbis, who were "afraid to express an idea without bolstering it up by some predecessor. Jesus spoke with the authority of truth, the reality and freshness of the morning light, and the power of God's Spirit."—*Word Pictures*, Vol. 1, p. 63.—*Review and Herald*.

Jesus defended the Biblical law which allowed the fugitive David and his followers, "when hungered," to eat of the sacred shewbread in the Tabernacle of Nob, where Ahimelech served as high priest (1 Sam. 21:1-6). David was in need on God's service, hence as blameless as were the priestly workers on the Sabbath. The strict letter (Lev. 24:5-9) gave place to higher necessity.

The Jews had stressed complete and compulsory cessation of all activity on the Sabbath, to the exclusion of glad service. These two aspects have been presented as follows: "If God had rested as the Jews rested on the Sabbath, no sun would have shone, no flowers would have bloomed, all creation would have languished, all the universe been dissolved."—Braune, quoted in Hesse's *Sunday*, p. 163. "The spirit of the fourth commandment, like that of so many in the Mosaic revelation, was a spirit of mercy. The Sabbath is not forced on us as an irksome obligation, but granted to us as a precious boon."—Farrar, *The Voice From Sinai*, p. 164. Compare *Testimonies*, Vol. 6, p. 359, on the Sabbath as "the most joyful day of the week."

"The Sabbath was made for man and not man for the Sabbath" (Mark 2:27) is remarkably like a law of the rabbis, quoted by Edersheim: "The Sabbath is handed over to you; not, ye are handed over to the Sabbath."—*The Life and Times of Jesus the Messiah*, Vol. 2, p. 58. But men who had misused the Sabbath were not likely to receive the teachings of "the Son of man" who "is Lord even of the Sabbath day" (Matt. 12:8). It was against both the Lord as the divine Son, and against His interpretation of the Sabbath as a joyful day of rest for the worship of God, that they were in revolt. They could neither call Him "Lord" nor call "the Sabbath a delight." Isa. 58:13.

Healing on the Sabbath was a debatable question. In Jewish eyes only actual danger to life warranted a breach of the Sabbath law, but what was a danger to life? In answering that, the rabbinical casuistry lost itself in a sea of nonsensical interpretations (see *The Life and Times of Jesus the Messiah*, Vol. 2, p. 60).

They sought to engulf Jesus in this strife by presenting the man with the



## Sabbath School Lesson Help

For Lesson 11, March 16, 1957

### CHRIST AND THE SABBATH

EXCEPTING His claims to be God's Son, nothing caused more bitterness from the Jewish leaders than Christ's manner of Sabbath observance. The New Testament does not record the contemporary rabbinical rules on Sabbath-keeping—those sources of so much error—but some of their endless, burdensome, ingeniously casuistic rules may be read in Edersheim's *Life and Times of Jesus the Messiah*, Vol. 2, pp. 777-787. These incredible exaggerations occupy nearly sixty-five columns in the Jerusalem Talmud, and 156 in the Babylonian. They are all discussed as of vital religious import. To read but a few is to understand the undisguised disdain of Jesus for such petty and hair-splitting religious concepts.

One of the first Pharisaic encounters with Jesus (compare John 5:9, 16 for an earlier one) over the Sabbath was the grain field incident of Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5. It is an outstanding il-

lustration of His open justification of a course so contrary to current notions. The first three gospels group this incident (out of historical order) with that of the healing of the man with the withered hand, obviously because of the Sabbath controversy. That it was not the same Sabbath, as may appear from Matthew and Mark, is clear from Luke's curious "the second Sabbath after the first" (literally, "the second-first Sabbath," chap. 6:1), and "another Sabbath." (Compare *The Desire of Ages* (1940), p. 286, and *The S. D. A. Bible Commentary* on Luke 6:6).

#### THE LAW OF GOD OR THE LAWS OF THE RABBIS?

The Pharisees defended the rabbinical law that forbade the removal of husks, which was sifting, the rubbing of heads of grain, which was threshing, the blowing or tossing in the hands, which was winnowing, etc.

withered hand. The "Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him." Luke 6:7. Extreme literalists, they sought condemnation of another rather than their own contentment in God.

In Matthew 12:10 they inquired of Jesus: "Is it lawful to heal on the Sabbath days?" He had previously told them that David's action in eating the shewbread was not strictly lawful (verse 4); now they proceed to entrap Him in an unlawful action of His own. But Jesus caught them in their own dilemma by asking which of them would not rescue a sheep fallen into a pit on the Sabbath, and "How much then is a man better than a sheep?" "That is the question which Christian civilization has not even yet adequately answered."—Bruce, quoted in Robertson's *Word Pictures*, Vol. 1, p. 94.

#### THE COURAGE OF CHRIST

No answer forthcoming, Jesus gave them a forthright one: "It is lawful to do well on the Sabbath days. Then said He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Matt. 12:12, 13.

The poignant story of the Bethesda pool in Jerusalem illustrates anew the fact that "He who ordained the Sabbath loves the poor," as well as demonstrating once more the pettifoggish outlook of the rulers. For nigh forty years none had helped this poor cripple, and when Jesus went out of His way to bid him: "Take up thy bed, and walk," the Jews could only say: "This is the Sabbath; you must not carry your mat." John 5:10, Twentieth Century New Testament.

This time the Jews persecuted Jesus and sought to slay Him. "Jesus seems forthwith to have been for the first time cited before the authorities, on the formal charge of Sabbath-breaking; but His judges were little prepared for the tone of His defence. Left to answer for Himself, He threw the assembly into a paroxysm of religious fury by claiming to work at all times for the good of men, since it was only what God, His Father, had done, notwithstanding the Sabbath Law, from the beginning.

## LAYMEN'S CORNER



Miss Bastiampillai  
with her brother  
Samuel and  
Pastor Kurunathan.

#### WHAT ONE TRACT CAN DO

Let me introduce to you Miss Mary Bastiampillai of Colombo, Ceylon. Someone placed a tract in her hand. She read it. God spoke to her heart. She wanted to hear more. She accepted more literature. A Bible worker was invited to study with her. She accepted the message.

Miss Bastiampillai is a nurse. It is easy for a nurse to accept the truth—but is it? Her father was shocked that his daughter would leave her old faith to follow the strange teachings of Seventh-day Adventists. It was disgraceful. She must either stop being so foolish or leave home.

She was driven away from home. The love of Jesus filled her heart even in the hour of sorrow and helplessness. During the years that followed family members saw the shadow of Jesus that was cast by Mary. They were impressed by the faithful witness she bore. A sister accepted the truth. Others followed. Her father's heart was softened. Mother Bastiampillai began to keep the Sabbath. Brother Samuel's heart was touched by the Lord and he became a witness for the Master. Twenty-eight have been baptized!

Samuel Bastiampillai shared his faith and many more began to walk the path toward heaven. Among them was young Kurunathan who, after going to Spicer Memorial College, became an evangelist.

We will never know how far the influence of one tract will go until Jesus makes it known in the new earth. Will you not place more literature in the hands of your friends and neighbours?

—O. W. Lange.

...—Geikie, *The Life and Words of Christ*, Vol. 2, pp. 93-96.

This was a great turning point. Jesus was no longer safe in Jerusalem, and even the more cosmopolitan Galilee, where He did such mighty

deeds, was henceforth full of enemies. The cross came closer, because men hated the Lord of the Sabbath, by whom were "all things created, that are in heaven, and that are in earth." Col. 1:16.—*Review and Herald*.

## NEWS FROM

## THE WORLD FIELD

A VISIT TO NEW TERRITORY  
IN THE HIGHLANDS OF NEW  
GUINEA

J. B. KEITH, *President*  
*Coral Sea Union Mission*

HERE is news of great importance. Two of our national workers returned to the Goroka base in the Central Highlands of New Guinea with a remarkable story of how they had penetrated away into the mountains and valleys beyond Mount Michael. They brought back reports of thousands of people who had never heard the name of Jesus Christ and of His love.

In consultation with the president of the Eastern Highlands Mission, A. J. Campbell, we decided to pay a visit to this interesting territory. The territory is uncontrolled, and it was necessary for us to obtain permission from the government to travel through it. Just half an hour before we were ready to leave, official permission was granted. We were the first mission body to obtain such permission. Our automobile served us faithfully for the first part of the journey, but eventually we had to park it by the roadside, load a line of carriers with our goods, and set out on foot into the unknown land.

As we approached the border of the uncontrolled territory we gazed over hills and valleys extending as far as the eye could see, with the smoke of hundreds of villages slowly ascending above the valleys. With eager footsteps we descended into the first ravine, stumbling and slipping on the rough track.

It was not long before we heard the natives calling from village to village announcing that strangers were passing through. Native men came running with their bows and arrows in their hands, to meet us. They were full of curiosity and so were we. Fortunately we had men in

our group who understood the language of the people so we were able to converse with them through an interpreter.

All day we toiled, up and down, up and down, climbing six, seven, eight thousand feet, short-winded with the steep climbs and the rarefied atmosphere. As the sun was setting over the hills we finally reached the ridge where the government had a resthouse built for their patrols, and we were glad to spend the night there.

We had just settled down when a large group of natives approached us. So we sat and talked with them. I will never forget the earnestness with which they followed every word spoken by us through the interpreter. They were leading men from a large section of that particular area. We told them we were missionaries, and in a simple way we related the old,



## A LITTLE CAPTIVE MAID

OLA THOMAS BRODINE

She was a little Jewish maiden  
Captive in a land afar,  
Far from parents, friends, and  
kindred—

Victim of a cruel war.

Snatched from home to serve another  
Undeserving of her care,  
When her life was yet too tender  
Such a cruel fate to bear.

But did this engender hatred  
Or rebellion in her heart?  
Did she fail to be submissive,  
Her best efforts to impart?

She was filled with true forgiveness!  
And when Naaman's need was real,  
Readily she shared her knowledge  
Of the true God's power to heal!

Then this mighty man of valour  
Went at once to seek God's aid,  
Motivated by the counsel  
Of a little captive maid.



old story of God the Father, and of Jesus and His love for mankind.

When we had finished, a spokesman arose and very earnestly said, "We have heard your story, and your talk has won our hearts. We want to know more of this Jesus. We are men of darkness; we live like the pigs. Please send us a teacher to tell us more."

I had to tell them we were only passing through, but perhaps at a later date we could send them a teacher. Looking steadfastly into my eyes the man said, "We cannot wait. You must come now, now."

The call of this heathen man echoed the sentiments of my own heart, because now is the day of opportunity. Tomorrow these doors could be closed by another aggressive mission body who is waiting on the very border of this large uncontrolled area to enter.

We found these people healthy, strong, and virile—no smoking or betel nut chewing. We saw very few of their women and children, as they usually hide when strangers are passing through. In this particular area the women and children live together in houses of their own and the men do likewise. The only difference is that pigs occupy the front section of the house in which the women and children live. You can imagine with no windows and the door barricaded up just what the atmosphere must be inside.

On the eight days of the march, all along the way repeated and urgent calls came to us for teachers. One old warrior who sat listening to the talk between us and another group could not contain himself. He leaped to his feet, rushed over and picked me up bodily and wanted to carry me back to his village so that we could teach them the message of salvation.

The teachers who were first to go through this area had so enthused the people that I saw four houses built and ready for teachers to occupy. Land was freely offered us. Surely the Lord God of hosts is going before us here in New Guinea, and doors are opening wide to us. With the simple faith already revealed to us by these people in going forward and building the teacher's homes, are we going to disappoint them? Not just a mere handful

of natives, but literally thousands and thousands are waiting, waiting. How much longer are they going to wait in their heathen darkness? How much longer is the promised yield going to perish because no sickle has touched the grain?

Our hearts are burdened with these calls. We plead for men and means to go in and occupy this land. In all my mission experience in the South Seas I have never seen anything to compare with the sincere and urgent calls that are coming to us today.

Throughout the uncontrolled areas we met with the utmost friendliness from all the various tribes we contacted; in fact, three men walked with us for days and followed us right in to Goroka. They approached the government there and begged that the Adventist mission come in and teach them.

Your missionaries in the Coral Sea Union Mission are most eager to press into these open doors. Will you supply us with the men and budgets?—*Review and Herald.*

## STRENGTH FOR THE DAY

(Continued from p. 7.)

Listen to the final words of the man of God who wrote this book. Hear him as he blesses those who go forth in the name of the Lord. "Thy shoes shall be iron and brass: and as thy days, so shall thy strength be. . . . The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Deut. 33:25-29.

Should we not in this day lay hold upon these glorious words of assurance, "As thy days, so shall thy strength be"? This people should be the happiest and most confident of all people, in spite of the trials that await mankind. All things must be tried and purified. Why should the gold fear the furnace that is attended by a master hand?

Only the present is before us. Only today's burdens must be borne. The trials of the hour may be endured by a spirit of patience and hope. Said the

prophet, "In quietness and in confidence shall be your strength." In the face of a future that is dark, Seventh-day Adventists should reveal a poise of mind and heart that will cause many to wonder.

The only thing that needs to concern us is our own personal relation to God and to His commands. If our hearts are willing toward every one of the Lord's requirements, we can be assured that every one of His promises will be fulfilled in our behalf when we need it most.

## SOUTHERN ASIA DIVISION

# Calendar of Special Days and Offerings 1957

Feb. 16	Religious Liberty Offering
March 2	Uplift Victory Day and H. M. Offering
March 9	Tithe Covenant Day
April 6	Christian Home and Family Altar Day and H. M. Offering
April 13	Spirit of Prophecy Day
April 20	Christian Education Day and Offering
May 4	Dorcas and Welfare Evangelism Day and Dorcas Offering
May 11	Christian Health Day
May 25	Disaster and Famine Relief Offering
June 1	Home Visitation Day and H. M. Offering
July 6	Medical Missionary Day and H. M. Offering
July 13	Mid-summer Offering
July 27-August 3	M. V. Week
August 3	Home Missionary Offering
August 10	Bible Society Offering
August 31	Tithe Harvest Day
Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering
<b>THIRTEENTH SABBATH OFFERING</b>	
March 30	Middle East Division
June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

Let us, therefore, think more upon the abundant provisions God has made for our deliverance and go forward each day with thankful and happy hearts to proclaim the message of hope to a dying world.—*Review and Herald.*

## AT REST

**SAMUEL**—Brother John Samuel of Pannaivilai, Tinnevely District, passed away on January 7, 1957 at Kudikadu. Pastor V. D. Koilpillai, assisted by A. Manuel and C. Moses, had charge of the interment in the cemetery at Tanjore.

Brother Samuel accepted the truth 42 years ago through the reading of "Present Truth" in Tamil, and was baptized in 1922 at Prakasapuram. We regret to report this loss of one of our beloved brethren from the South India field.

## Southern Asia Tidings

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

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## Miscellany

● PASTOR I. M. Chand reports a baptism of four at the close of the second effort in Dehra Dun. Malcolm Stanley has been associating with Brother Chand during this effort and the results have been gratifying.

● THE Biennial session of the Northwestern India Union elected I. M. Chand, president, and Sunder Singh, secretary treasurer of the Upper Ganges Mission. Living accommodation has now been secured and the present office address of the Upper Ganges Section is 35 Cantonment Road, Lucknow, U. P. The experience of Brother Chand in both educational and evangelistic work will greatly benefit the programme in this important section of our work during the years to come.

● PASTOR C. R. Holford has been elected Sabbath School and Home Missionary secretary for the Northwestern India Union. He is also the pastor of the Lucknow church. Brother Holford has headed a very successful Uplift Campaign in the Northwestern India Union again this January. The reports indicate that the Union is nearly over the goal.

● ON February 17, Pastor O. O. Mattison, accompanied by Mrs. Mattison, will leave Poona to attend meetings in Assam and the East India Section. Following the meetings in the Northeast Union he will be attending meetings in the Lahore area in Pakistan from April 3 to 15. Pastor J. W. Nixon will also attend the Assam Constituency Meetings from February 20 to 24.

● PASTOR M. E. Kemmerer will be attending meetings in East Pakistan from February 17 to March 4. While in East Pakistan he will visit Jalirpar and the Garo Hills where a new school is being planned at Monsapara.

● PASTOR C. B. Israel reports that the formal opening of the office of the National Committee for the Prevention of Alcoholism at Gobind Mahal, Marine Drive, Bombay 1, will take place on February 24. Officials of the National Committee and the Government of Bombay will be present on this occasion.

● THE report of the first Asian Session of the Institute of Scientific Studies which was held at Wilson College, Bombay, has now been published. This is a "great first" in the Temperance work in Asia.

● D. S. LAURSEN, Pastor of the Calcutta church reports Uplift receipts of more than Rs. 12,000/- thus far during the campaign this year. Pastor O. W. Lange, N. G. Mookerjee, and D. S. Johnson from the Division office assisted for varying periods of time in the campaign there this year. Brother Lange reports an urgent appeal from two groups in Calcutta for the Seventh-day Adventists to establish medical work there.

● PASTOR A. E. Rawson is making an extensive tour of South India attending the Local Constituency meetings and promoting the Bible School work. Thrilling reports of the efforts held in that area continue to come in.

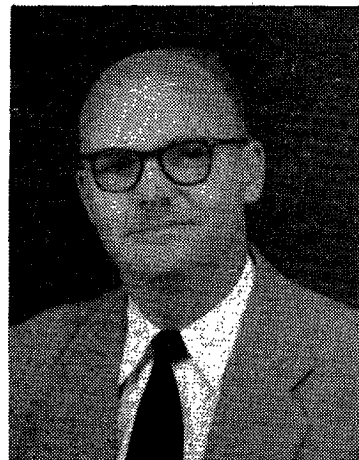
● DR. and Mrs. Stanley Sturges and their two children arrived in Bombay on February 14. Dr. Sturges is locating at Simla and is studying the Hindi language during the coming months. We welcome these workers to Southern Asia. Dr. Sturges' father was a missionary in Africa, and his brother is serving as a doctor in one of our institutions at Gumbie in Ethiopia.

● THE regional meetings of the Western India Union are being held at Surat from March 21 to 23; Hatkanagale from March 27 to 30; and in Toka from April 10 to 13. "TIDINGS" readers will note that the name of the Bombay field has been changed from Seventh-day Adventist Church (Bombay State) to the Western India Union of Seventh-day Adventists.

● PASTOR R. E. Rice has just concluded the Week of Prayer at the Lasalgaon School. He reports a fine spirit among the students and a co-operative and aggressive spirit among the staff members at the school.

● PASTOR O. A. Skau has recently returned from an extensive tour of educational institutions throughout the Division. While in Burma plans were developed for the Burma Union Training School which is being

## MEET OUR WORKERS



Pastor H. T. Burr became a Seventh-day Adventist in 1941 and a year later he entered Union College, Lincoln, Nebraska, where he spent four years. In 1946 he answered a call to connect with the work in Southern Asia cancelling a call in the homeland to do so.

His first five years in the mission field were spent in Orissa where he did good work as an evangelist. When Pastor Burr returned to India after furlough he served as pastor of the Calcutta English church for one year. He was then called to East India as acting-president and this responsibility he carried for one year. Since March, 1955, Brother Burr has been president of the Assam Section and is at present stationed in Shillong.

located at Kyauk Taing near Toungoo, in Central Burma. The agricultural plot of more than 50 acres bordering on one of the main roads leading out of Toungoo and watered by a river, should be an ideal location for this institution. Temporary buildings are being erected and it is planned to proceed with permanent buildings as soon as plans can be drawn and final arrangements for staff and funds can be made.

● THE Burma Union is working on an edition of *The Marked Bible and Answers to Objections* in Burmese. Brother Hla Pe, Publishing secretary of the Burma Union reports steady progress in the flow of literature from the Kin Saung Press during 1956.—D. S. J.