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The Sanctified Life

By Ellen G. White

Our Saviour claims all there is of us; He asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, His praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to Him and to be constantly growing in grace and in the knowledge of the truth.

The sanctification set forth in the Sacred Scriptures has to do with the entire being—spirit, soul, and body. Here is the true idea of entire consecration. Paul prays that the church at Thessalonica may enjoy this great blessing. "They very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

There is in the religious world a theory of sanctification which is false in itself and dangerous in its influence. In many cases those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will worship.

They lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. They are stubborn and perverse in urging their tenacious claims of holiness, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to the will of God. They may be

heard to reiterate again and again, "God leads me! God teaches me! I am living without sin!" Many who come in contact with this spirit encounter a dark, mysterious something which they cannot comprehend. But it is that which is altogether unlike Christ, the only true Pattern.

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verses 10, 11.

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit.

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we

need to cry earnestly to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue besetments to overcome, and there is no stopping-place, there is no point to which we can come and say we have fully attained.

The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labour rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit.

Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The wilful commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honour those only who honour Him.

When Paul wrote, "The very God of peace sanctify you wholly" (1 Thessalonians 5:23), he did not exhort his brethren to aim at a standard which it was impossible for them to reach; he did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. (Read 1 Corinthians 9:27; 1 Corinthians 6:19, 20.)

True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or, How will it affect my worldly prospects if I do that? With the most intense longing the children of God desire to know what He would have them do, that their works may glorify Him. The Lord has made ample provision that the hearts and lives of all His followers may be controlled by divine grace, that they may be as burning and shining lights in the world.

True Evidences of Sanctification

Our Saviour was the light of the world, but the world knew Him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet He did not call upon those with whom He mingled to behold His unexampled virtue, His self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life. They considered His religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying, publicity, and in doing works of charity for effect.

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is moulded by its influence. There is a continual waiting upon God and a submission of the will to His.

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed, and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of Christ's true

followers are developed.

All who come within the sphere of his (the true religious man) influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments and who delight in making prominent their good works, but heavenly angels bend lovingly over them and are as a wall of fire round about them.

Feelings Alone Are Not An Indication of Sanctification

Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful.

God does not give us up because of our sins. We may make mistakes, and grieve His Spirit; but when we repent, and come to Him with contrite hearts, He will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed, there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God, and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives.

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But these dear souls may claim His blessing even now. They must have

His grace, the Spirit of Christ, to help their infirmities, or they cannot form a Christian character. Jesus loves to have us come to Him, just as we are—sinful, helpless, dependent.

Repentance, as well as forgiveness, is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convicted of sin and feel our need of pardon. None but the contrite are forgiven; but is the grace of God that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and He will help us.

Darkness and discouragement will sometimes come upon the soul and threaten to overwhelm us, but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, is the Lamb that was slain and hast redeemed us to God! Endeavour to regard these scenes as real.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Though Paul was at last confined in a Roman prison—shut away from the light and air of heaven, cut off from his active labours in the gospel, and momentarily expecting to be condemned to death—yet he did not yield to doubt or dependency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the results of that sanctification which we have in these pages endeavoured to set forth: "I am now ready to be offered, and the time of my departure is at hand fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only,

but unto all them also that love His appearing." 2 Timothy 4:6-8.

(Counsels to the Church vol. 1, pp. 50-62)

The Church Elder

The Office an Important One—In the work and organization of the church, except where a local pastor has been provided by the conference, the office of elder ranks as the highest and most important. In the foregoing paragraphs the moral and religious fitness of elders as well as other church officers has been set forth.

A Religious Leader of the Church.—The local church elder, in the absence of the pastor, is the religious leader of the church. By precept and example he must continually seek to lead the church into a deeper and fuller Christian experience. He must be a man recognized by the church as a strong religious and spiritual leader, and must also have a good reputation "with them that are without."

Capable of Ministering the Word.—The elder should be capable of conducting the services of the church. It is impossible for the conference to supply ministerial help constantly for all the churches; consequently the elder must be prepared to minister in word and doctrine. However, he should not be chosen primarily because of his position in the world, nor because of his ability as a speaker, but because of his consecrated life and ability as a leader. This should be taken into consideration by the nominating committee in preparing its report at the time of the church election.

Elected for One Year.—Like all other church officers, the elder is elected for one year: this is his term of office. Usually it is not advisable for one man to serve indefinitely, but he may be re-elected to repeated terms of service. The church is under no obligation, however, to re-elect, but may choose another for the eldership whenever a change seems advisable. Upon the election of a new elder, the former elder no longer functions as elder. The former elder, however, may be elected as a deacon, Sabbath school superintendent, or to any other church office.

Ordination of Local Elder.—Election to the office of elder does not in itself qualify a man as elder; he must also be ordained. Until this is done he is not an elder and has no authority to function as such.

During the interim between his election and his ordination he may, however, perform the functions of a church leader. Before entering upon the work of administering the ordinances of the church, he must be ordained. The ordination service is not performed by the retiring elder, but by an ordained minister who holds credentials from the mission.

To Foster All Lines of Missionary Work.—In the absence of a pastor, not only is the local elder the spiritual leader of the church, but he is responsible for fostering and directing all branches and departments of the work. The Sabbath school work, the Missionary Volunteer work, the missionary activities of the church, the interests of the church school, and every other line of activity should receive his attention, his advice, and his encouragement. He should sustain a helpful relationship to all other church officers, and they to him.

Relationship to the Ordained Minister.—In a case where the conference committee assigns an ordained minister to labor as a pastor of a church, he should be considered as the ranking officer, and the local elder as his assistant. Their work is closely related; they should therefore work together in harmony and cooperation. The minister should not gather to himself all lines of responsibility, but should share these with the local elder and other officers. The minister serving the church regularly as pastor usually acts as the chairman of the church board. There may be circumstances, however, when it would be advisable for the elder to act in this capacity. The pastoral work of the church should be shared by both. The elder should, in counsel with the minister, carry much of the pastoral responsibility, visiting the church members, ministering to the sick, and encouraging those who are disheartened. Too much emphasis cannot be placed on this part of an elder's work. As an undershepherd he should exercise a constant vigilance over the flock for which he is responsible.

Conduct of Church Services.—In the absence of the pastor the elder is responsible for the services

of the church. He must either conduct them or arrange for someone to do so. The communion services must always be conducted by an ordained minister or by the elder himself. Only ordained ministers or ordained elders holding office are qualified to do this.

The Marriage Ceremony.—The local elder is not authorized to perform the marriage ceremony; this service can be conducted only by an ordained minister. It should be remembered, however, that in some countries or states a minister must be legally appointed and registered in order to conduct the marriage service. In many lands he may, so far as the public is concerned, perform the ceremony in the church, but the marriage contract is legally signed by the district registrar, who usually sits in the vestry and listens to the approved form of marriage declaration. In still other lands, the minister cannot perform the ceremony at all, for it is recognized as a state responsibility and is looked upon as a devil contract. In such cases our members usually retire to the home or place of worship, where a special service is conducted by an ordained minister, to seek the blessing of the Lord upon the couple.

To cooperate With the Mission.—All church officers, including the pastor and elder, should cooperate fully with the mission officers and departmental secretaries in carrying out all local, union, and General Conference plans. They should inform the church of all regular and special offerings, and see that these are taken on the appointed days. They should promote all the activities of the church, such as the Week of Prayer, Mission Extension, Ingathering, Thirteenth Sabbath Offering, et cetera.

To Foster Tithe Paying.—The elder can do much to encourage the church members to pay a faithful tithe, but only if he himself is a faithful tithepayer. A man who fails to set an example in this important matter should not be elected to the position of elder or to any other church office. Tithe paying can be fostered by public presentation of the Scriptural obligation of stewardship and by personal labor with the members. Such labor should be carried on in a tactful and helpful manner. The elder should regard all financial

Prophecy is Fulfilling

By Roy Allan Anderson, Secretary,
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Conference

The eyes of the world in recent months have been focused on the city of Rome where the great Vatican Council has been in session. Calling there on my way to the Southern African Division in December I was deeply impressed by many things I saw. I have visited this historic city several times, but not until this occasion had I gone to the Three Fountains, the traditional spot where Paul the apostle was executed.

Standing where three separate churches have been erected in commemoration of his martyrdom, I tried to imagine how that tireless evangelist and mighty leader would have felt could he see what we are seeing. The words of our Lord in Matthew 13:16 were never more pertinent: "Blessed are your eyes, for they see: and your ears, for they hear."

Others have reported on the Vatican Council in general, so I shall merely refer to some personal experiences. Among other things I attended a lecture by Dr. Oscar Cullmann of Basel, Switzerland, a Protestant theologian with a worldwide reputation. He had been invited by the Vatican Secretariat to address the journalists and others who might like to attend, on the impressions of the "observers," in attendance at the council. This was the first occasion in centuries that a Protestant clergyman had been invited to appear before such a representative group. Not since the days of Luther had such a thing been possible. Professor Cullmann is a member of the Reformed Swiss Evangelical Church and serves on the same faculty as Karl Barth. His address was not only scholarly but it had a few touches of humor that all seemed to appreciate. He spoke in French.

There were quite a few Roman bishops present. I was in company with Dr. G. Rossi, religious liberty and public relations secretary for the Italian Union Mission.

We were sitting in the front row waiting for the lecture to begin when the official photographer singled us out and took two or three pictures of us, one of which showed

us chatting with a Roman Catholic priest, Monsignor Finucan, who had come to the council with his bishop from Wisconsin. The next evening when I passed through the photographers' section, I noted that among the pictures of important personalities—bishops, cardinals, and metropolitans—was one of this "observe" from Washington. Some people seeing this, might think I had surely apostatized.

It was good to hear Dr. Cullmann state the very real differences between Protestant understanding of unity and Roman Catholic understanding. I will not go into that except to quote a few sentences from his well-prepared presentation. He remarked about the spirit of the council, stating that the observers "have been struck by the freedom with which the Council Fathers state their opinions." He also referred to the regular discussion held each Tuesday between the bishops and Protestant theologians, declaring that although they are Protestant observers they have the "most complete freedom to express ideas and criticism." "The fact that it is possible to hold so open and so brotherly a discussion," he said, "deserves a special mention by any future historian of the Second Vatican Council."

There is something very impressive about this Vatican Council. Its organization is tremendous. But one thing is significant: The Fathers themselves, as has already been noted, are not agreeing on all points. While the public is not informed on all the details of such disagreements it is very evident that this particular council is vastly different from the last one held nearly a century ago.

Thirty-three Years Ago

It was in March, 1929, thirty-three years ago, that I first visited Rome. At that time Mussolini had just risen to power and had recently made peace with the church. When he took over the government he was a rank unbeliever. But he quickly saw that to carry the people of Italy he would have to recognize the place of the church in the life of the people. So little by little

he began to make approaches, and before long cardinals were saluting him in the streets. He became the man who healed the political "wound" inflicted upon the church by Garibaldi, a wound that had made the pope a self-styled prisoner in the Vatican. Mussolini and Cardinal Gaspari signed a concordat that gave the pope his liberty and made him king over the little Vatican State within the center of the city of Rome. Thus the pope ruled over a temporal realm as well as a spiritual realm.

The signing took place in Lateran Palace, right opposite the church of St. John Lateran where Constantine was baptized. Describing that historic event, the official news reporter for the Vatican sent these significant words to the world: "We are now witnessing the passage of these two pens, the ink of which will heal the wound of fifty-nine years!" Revelation 13:3 took on new meaning for us in those history-making days half a generation ago.

About a year later I visited Italy again. At that time we were being transferred from Australia to London. Prof. and Mrs. E. E. Cosentine were traveling with us. We went to the headquarters of the new Italian Government and Mussolini's private secretary took us through many of the rooms of state, explaining to us just how the new program was operating.

Since that visit much has happened not only in Italy but in all the world. The Papacy has certainly been coming to the front.

Deadly Wound Healed

When John in vision looked down to our day he saw that the great power that had received the deadly wound would be fully restored. And he added these words: "The whole world went after the beast in wondering admiration." (Rev. 3:3, The New English Bible.)

What we are seeing today is no surprise to the student of prophecy. Back in 1929 I preached those prophecies with particular emphasis, but the whole scene is opening in a more wonderful way now. Having borne my testimony publicly for

(Turn to page 6)

Our Work For The Malays

By Jan Hutaauruk

Our work in Malaya seems like a barren field that consumes much time, effort and money and yet it brings small reward, surely not any cause for pride.

A Slow Work

In our work for the Malays, now is the sowing time and the seeds of truth that we sow may lead to debate and near mob violence but they also lead to a better understanding of the Christian religion, to friendship, and to an "almost persuaded" group of people. These are the results thus far.

To evangelize Muslims is a slow work. First of all we have to clear away misunderstandings that breed bigotry. Interest in Christianity must be aroused by defining what Christianity is. We must lead our hearers to accept the Bible and to accept Jesus as their only Saviour. Their former beliefs and teachings can no longer find a place in their thinking.

Restricted Freedom

As far as I know, there is only one word in the Muslim vocabulary that is taboo and that word is "convert." We can go as far as we like in our association with Muslims, whether it be in business, friendship, education or religious activities, even to bringing them to our church services, but we cannot proselyte.

To propagate the Christian religion among the Muslims is an offence. Thus our attempts at evangelism are restricted. Quoting from the "Constitution of the Federation of Malaya on Religion," Part I, No. II: "Every person has the right to profess and practise his religion and subject to Clause (4), to propagate it." Clause (4) reads: "State law may restrict the propagation of any religious doctrine or belief among persons professing the Muslim religion."

When I made a written request to the State Secretary of Kedah for a license to hold public meetings in one of the theatres in Alor Star, his reply was as follows: "It is with regret that we inform you that your request to hold public meetings in the Royal Theatre has been denied." When I visited him personally, he told me that I can hold meetings in the church but not for the public



Jan Hutaauruk (left) and his first convert from the Muslim faith after laboring in Penang and north Malaya for three years. The name of the young man is Ibrahim and he is 23 years old.

—only our own members. If a church service is in progress and Muslims voluntarily attend such a meeting, they have no objection to that. With this injunction in mind, I can only do evangelism on a small scale and that perhaps in a humble hall.

When a group of Christian religious leaders from North Borneo came to visit Penang at the invitation of the Malayan government, Seventh-day Adventist pastors in Penang, myself included, had the privilege of participating in the informal discussion held regarding freedom of religion in the Federation of Malaya. They stressed the fact that the "Federal Constitutional Law on Religion" applies to all the States of the Federation, including Malacca and Penang. They did admit that the practice might be a little different in Malacca and Penang but the Federation law is still the same. According to that law, it is a great offence to propagate the Christian religion among the Muslims in Penang, the same as in Kedah. Even the aborigines, who have been converted to the Muslim faith, cannot be proselyted by Christians. To propagate the Christian religion among Muslims is considered an act of interference with their national religion. Truly, it is only due to the mercy of the Muslim people that we are not prosecuted when we are found spreading the Christian faith among them.

A Hard Work

In Malaya all Malays are expected to be Muslims. In other words, a Malay cannot adopt a religion other than the Muslim. One or two may venture to break the constitutional law by secretly or openly changing their religion but they do so at their own risk. Sooner or later they usually turn to their original faith. At least five Muslims, who had been baptized into our faith, and had been offered jobs and other help, yet they did not remain in our church. Two or three Malay boys who have been given an education at Southeast Asia Union College, slipped away from the college and left the truth. One who had been trained as a colporteur is now no longer with us. Recently, I heard of an educated Muslim who had been converted to Christianity and he had married a Christian girl. He was threatened and persecuted. He endured for a time but later divorced his wife and left the Christian faith. I read in the papers about a Muslim corporal who turned to Buddhism. Many admired him for his public confession of his new faith. But before long he was again a Muslim. How futile and powerless are the offers of a job, material help, education, wife and friendship in an effort to encourage Muslims to change their religion.

An occasional visit was made by a group of Malays to my evangel-

istic meetings in Alor Star. I allotted about ten minutes for questions. This attracted the Muslims. They seized the opportunity to question me as to my nationality; why I propagated the Christian religion; whether I was paid to do evangelism; and many other questions which were in no way related to my lecture. A few times while the lecture was in progress, a Malay stood at the entrance, as though he were an usher, but his work was to warn the Malays not to enter the hall for the lecture was not for Muslims. During my meetings in Penang, one or two Muslims purposely smoked in the hall as they sat in the audience. This was to annoy the lecturer and to distract the attention of the people.

It is interesting to correspond with my Muslim friends. My high expectations often turn to disappointment, especially among those who invite me to their homes for Bible studies. Their expressions in writing sounded good to my ears. I have had Bible studies with at least 35 Muslims, not to mention the many who have been contacted by letters or who have attended my lectures. To some Bible study was merely something that would satisfy their curiosity. Others seized the opportunity to get as much information as possible so that they would know how to attack Christianity when the occasion arises. There are a few who admit that the Bible truths are right but they do not have the courage to forego the Muslim faith. My work among the Muslims is to search for sincere souls who are willing to follow the Bible. Thus far I have succeeded in finding only one willing to do this and he was baptized early in January by Pastor T. C. Chin. He is the first convert to Christianity in three years as far as my labors are concerned. What meager results!

The Friendly Malays

The Malays are good people—friendly and very religious. I have come to really like some of these Malays. As tokens of friendship, we exchange friendly visits, gifts, favours, and invitations to dinner. Much as I want to lead these people to the knowledge of our faith, I cannot lower the Adventist standard of Christianity. This will only enfeeble the church and no church should be the victim of such maneuvering.

I have received many friendly letters from Muslims. Some of them

have even expressed their confidence in me as they have approached me for some spiritual advice. Whenever I visit them at their request, they make me feel at home by their warm welcome.

A Muslim friend in Perlis wrote me a letter expressing his eagerness to invite my wife and me to their home for a visit. I quote: "Your letter of October 15, instant, has been received. I am glad to hear of your coming to our home together with your wife. This we are looking forward to. My wife will be happy to participate in our Bible discussions. I would, however, like for you to come in your ordinary dress, if possible, in order not to arouse suspicion among my neighbors." (Evidently he thinks I wear a robe like the Catholic priests.)

Language Factor in the Malay Work

Malaya is a multi-racial country and all of our Malay church members speak more than one language. They speak English, Chinese, and other languages besides the Malay. The knowledge of the Malay language by the Malay church does help to maintain the Malay work although we hardly have any Malay converts in our church. Language is only a means to an end. It is the message that is all important. I might add that the English language is as good a medium of communication and sometimes even better than the Malay if we aim to work for the better class of Muslim people. Many prefer to study the VOP Bible courses in the English.

A Challenge

Every week as I travel to and fro in the vast Malay field of Kedah, I cannot help but realize how much needs to be done and how little has thus far been accomplished. A medical clinic, free literature distribution, films, and welfare work are among the most effective means, I believe, in pioneering our work in such a stronghold of Muslim faith as we have in Kedah and all of Malaya.

Recently, when I was riding in a bus on the way to a small town in Kedah, I saw two European nuns walking from village to village giving free treatments to the sick. They were with a mobile medical unit, no doubt. How much we need such welfare work here.

In spite of all obstacles, risks, restrictions, discouragement, and

thus far unseen results, the task of bringing our important message to the Muslims challenges us. May the leaders of God's work, and we workers as well, have a greater vision of the work to be done and may we do it in a more effective way so that Muslims and others may hear and accept the gospel of Jesus Christ.

Prophecy is Fulfilling (Continued from page 4)

so many years, it is a privilege to be right in the center of things watching these things taking shape. The prophecies of God's Word are more pertinent today than ever.

Meeting with our own congregation on Sabbath morning in our church right on the banks of the Tiber River I opened up some of these things anew and the souls of our people were deeply stirred. What an hour this is in which to present God's great and final message to mankind!

It is not sufficient for us merely to see what Roman Catholicism is doing; we must see also what God is doing. He surely has placed his restraining hand over the nations in recent weeks. Angels that excel in strength are holding back the winds of war to give opportunity for the proclamation of the gospel to the very ends of the earth. What we are witnessing are some of the greatest evidences of the imminent coming of our Lord and Saviour.

The Church Elder

(Continued from page 3)

matter pertaining to church members as confidential; he should not place such information in the hands of unauthorized persons.

To Distribute Responsibility.—In the distribution of the duties pertaining to church activities, care should be taken not to lay too much responsibility upon willing workers, while others with perhaps lesser talents may be passed by. Electing one individual to several offices is to be discouraged unless circumstances make it necessary to do so. The elder especially should be left free from other burdens to perform effectually the many duties of his sacred office. It may be advisable in some cases to ask the elder to lead the missionary work of the church, but even this should be avoided if other talent is available.

Elder Not a Delegate Ex Officio.—In order to serve as a delegate to the conference session, the elder

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S. S. Daniel, assistant publishing secretary for Singapore and Johore, congratulates Thomas Huang, a literature evangelist, whose sales have been averaging more than M\$1,000.00 per month.



"I Must Give An Account To My God"

By F. C. Webster,
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My first contact with my neighbor came when he strolled past our house each morning giving his dachshund a bit of exercise. Later I had several other chance encounters with this fellow American in the overseas city where we both lived; but our acquaintance seemed doomed never to pass the stage of a nodded head or a hasty "Good morning."

As the years passed, we became better acquainted. Once on a three-hour flight we sat side by side and chatted. Again, on a half-day train trip in the high Andes Mountains we visited together. I learned on these trips that he was on the administrative staff of a large corporation that had many and varied holdings throughout the country. He learned that I was a Seventh-day Adventist missionary. But he was not one who seemed to enjoy conversation. So our friendship remained on a rather superficial level.

One day while spending some time in an interior city, I walked into the dining room of the hotel where I was staying and spied my neighbor seated at one of the tables. After he had finished his meal he came to my table and sat down. It was obvious that this time he wanted to talk.

He told me that he had come to that city to revise the inventory system in one of his company's large warehouses. He told me that such a move was long overdue, and that he found security risks very poor for protecting the large inventory contained in that particular warehouse. I wondered why he was telling me this inside problem of his corporation.

Then he told me. "You know, even though our precautions had been very poor, as I checked the inventory I found that nothing whatever was missing. I could scarcely believe it. I went down and talked to the warehouse foreman and explained the new system that we were putting into effect. I said, 'Man, with the system, or lack of system, that has been followed here, you could have stolen everything that we had.' He was a simple sort of fellow, with a limited education, but obviously was a very fine man.

"His response was, 'No, sir, you are wrong. I could not have stolen anything from this warehouse. You see, I am a Christian, a member of the Seventh-day Adventist church. It is a sin to steal from anyone. I must give an account to my God.'"

What an important truth—"I must give an account to my God!" In the book of Job, Elihu said, "For his eyes are upon the ways of men, and he seeth all his goings." (Job 34:21.)

In this world there is a growing tendency toward dishonesty. Too many vary the truth to meet the conditions that exist. Others stretch or suppress facts that may be at variance with the picture they hope to present. Some soothe their conscience by reasoning that "the end justifies the means."

Perhaps the pure, plain truth is out of date. Perhaps scrupulous honesty in handling that which belongs to another is not considered so vital as it once was. Perhaps our society makes it acceptable to do a thousand and one things that genuine integrity forbids. None the less, it is certain that Heaven's standards of righteousness remain unchanged. As the world grows more lax in these things, God's people should grow more careful.

Speaking of them, John says in Revelation 14:5: "And in their mouth was found no guile: for they are without fault before the throne of God."

God wants you and me to reach that high standard in our lives. Let us not disappoint Him.