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* FACING
THE
FUTURE

COURAGEOUSLY

ROBERT H. PIERSON

Within a few days we will be leaving the shores of India to attend the General Conference session. As most of you already know we have requested the General Conference officers to permit us to remain in the homeland for a while to enable us to care for some of the usual personal problems that come to most missionaries after they have been away from the homeland for fifteen or twenty years. We wish to make it clear that we are not choosing to leave the mission field permanently and, like many others who have had a similar experience, we hope someday to be back with you in Southern Asia to help finish the work in this great Division whose work and workers and people we have learned to love.

FOR OUR study together this morning turn with me to the first chapter of Philippians and let us read from the 27th verse onwards.

"Only let your conversation be as it cometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation. . . . For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

On this occasion Paul was writing to the church at Philippi. This church was, in many respects, an ideal church. It was made up of a group of appreciative and benevolent people. It had been founded by Paul on his second missionary journey, and it had been brought into being amidst the strongest persecution. The beginnings of the work in Philippi had been exceedingly small. There were a few women gathered by the riverside to whom Paul spoke first. Among them he laboured and prayed

until they had accepted Christ and taken their stand for His gospel. Lydia, a seller of purple, was Paul's first convert. Later she was joined by the Philippian jailer and his family.

Paul carried the burden for this church very heavily upon his heart, and while he was in Rome, probably some time between 60 and 64 A. D., he wrote the words that I have just finished reading to you. I bring them to you this morning as a source of courage and comfort, and also a challenge at this thrilling hour in earth's history.

These words that I have read reveal Paul's burden for the church at Philippi. Would they "stand fast"? Would the Philippians remain faithful despite all the persecution, the tests and the trials that were to come upon them?

Would they remain faithful to the end "in one spirit, and with one mind"? He knew the disastrous effects of schisms, of cliques, and of parties that Satan might cause to arise among the brethren. His desire was to see the church remain united and that there might be full

harmony among the believers there in that church.

Paul wanted the Philippians to be a working church. For in this text he exhorted them to be constantly "striving together for the faith of the gospel." He wanted them to be good home missionaries and to carry upon their hearts a burden for the souls of those who were lost round about them.

"In nothing terrified by your adversaries." Though there were to be adversaries and obstacles, though there would be those who would oppose, though there would be hard times, on his heart was the burden that these believers should not be terrified by those who might oppose. He desired they might realize that those who were for them far outnumbered those who were against them.

"An evident token of salvation." Paul wanted them to understand that their victories in Christ's name were to be an evidence of their calling, a token of salvation to those about them.

"Not only to believe on Him, but also to suffer for His sake." Paul wished to impress upon these believers that there is something more than a passive nominal acceptance of and belief in the Lord Jesus Christ. This belief and acceptance might bring them into difficult times, and he longed in his heart of hearts to see them willing to suffer for Christ, as well as merely to believe in Him.

"So," he said, "whether I come and see you, or else be absent, that I may hear of your affairs." Paul longed to hear even from a distance that those whom he carried upon his heart were true and loyal to the message which he had brought to them.

I have been impressed, brethren

* Elder Robert H. Pierson's farewell sermon given in the Salisbury Park church, Sabbath January 30, 1954

AFTER THE STORM

BERTHA GOTTFRIED

Are your burdens heavy?
Do the clouds hang low?
God will never leave you
No matter where you go.

He has promised comfort
In every time of storm,
Do not be discouraged;
Tho' the dark clouds form.

For the hardest storms,
And the ones that roar,
Make the brightest rainbow
When the storm is o'er.

While the storms are raging
Always keep in mind,
Though it is a fierce one,
God is always kind.

Weary child, keep smiling,
God is always near.
He is watching o'er you
So you need not fear.

We must have our trials,
God has made it so.
Trials make the colours
In a bright rainbow.

If we've seen temptation,
If we've done a wrong,
God will help us right it,
He can make us strong.

He is like a father
On this earth should be,
Forgiving, because He loves us,
His children, you and me.

and sisters, with an interesting parallel, between the church in Philippi and the church in Southern Asia, and this morning I am speaking not only to the church here in Poona, but through you I wish to direct a message to all the thousands of believers scattered throughout the length and breadth of India, Burma, Ceylon, and Pakistan, and I should not omit the Andaman Islands where we have believers today as well. I should include Kashmir where now we also have baptized members. Even since my report to you last evening, Brother and Sister Rawson have told me that they have had word regarding a second baptism there in that "unentered" country.

Now back to our parallel between the church at Philippi and the church in Southern Asia. As in Philippi, the beginnings of the work of the church here in Southern Asia have been small—a few women by the riverside, as it were, in comparison with the four hundred million judgment-bound souls that inhabit the lands of our Division. The development of the work here has been slow. Many of our believers have passed

through great persecution. When I think of the many letters that have come in to my desk during the course of the past three and a half years, the stories to which I have listened as I have travelled the length and breadth of this great field; as I have listened to the stories of young men and old men, young women and older women, as well, who have stepped out and taken their stand for Jesus and for this message in the face of real persecution, I have been led to believe that God has a great deal of gold He has refined in the fires of tribulation in these lands of ours.

Ours, like the church in Philippi, is in many respects an ideal church. A church made up of beautiful peoples, appreciative, willing, and earnest, and with Paul I would say this morning, "Whether I come and see you, or else be absent, I want to hear of your affairs."

First, I want to hear that ye "stand fast"—that you remain faithful whatever may be the vicissitudes of the work of God here in this sub-continent. That "ye be in one spirit, with one mind"—that there be no schisms, there be no cliques, that there be no divisions, but that you are pulling together and working together as a whole. "Nothing terrified by your adversaries,"—though the dark clouds of a godless philosophy hang low over our lands today, there is still a God in heaven, and though there may be adversaries, and though there may be opposition, though there may be suffering, there is still a God who can and who will bring deliverance to His people.

"An evident token of salvation"—I pray that your experience, brethren and sisters, may shine brightly, that those about you may see that you have been with Jesus and because of your experience they may have a desire to know the Christ also. "Not only to believe on Him, but also to suffer for His sake"—you know that ere the Son of God cleaves the eastern sky and this world is filled with the refulgent glory of all the angels of heaven, there is going to be a time of suffering, a time of tribulation, a time of persecution coming to India, coming to Pakistan, coming to Burma and Ceylon—it is coming to all the countries of the world. God grant that my brethren and sisters who make up the membership of our church here in Southern Asia may be willing not only to believe on Him but, if necessary, also to suffer for His sake. I say this morning there is a message

in these words of Paul's for the church in Poona and for the church in Southern Asia, for the very days in which we live.

During the course of the past few months I have been impressed more and more in my own heart of hearts that we are nearing the end of this old world much more rapidly than most of us believe. I believe this morning that there are signs fast transpiring around us in Asia that our eyes should be open to behold—and our minds need to be open to understand and our hearts ought to be open to accept. The God of heaven is seeking through these things to impress upon His people the solemnity of the times in which we live, that we might be prepared for the momentous events just before us *in our day*.

I believe that some of the texts in the Word of God that we have been quoting for years ought to have a new meaning for the church in Southern Asia today:

"Now is our salvation nearer than when we believed." Romans 13:11.

"For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.

"For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9:28.

I want to pass on to you this morning the burden that rests upon my own heart to see the men and women comprising the church of this field ready when Jesus comes, for I believe with all my heart that these texts that I have just read in your hearing this morning should take on new meaning for us as we survey the events that are transpiring right around us.

For just a few minutes this morning I want to direct your attention to a few of the signs of Christ's coming mentioned by the Spirit of prophecy particularly, that would be taking place *in our own part of the world*—right here in the Orient. I am not going to deal with the signs of Christ's coming in general as we are reminded of them in the foreign press, or as we listen to them mentioned over the foreign radio. I want us to focus our attention upon our own homelands—the *very lands which comprise our own Division*. For a few moments I pray God to open your understanding and mine, that we all might better discern the signs of the times in our part of the world—that we might understand the seriousness of the very times in which we live.

As I read a statement from *Patriarchs and Prophets*, p. 102, the other day, it stirred my heart anew. It says, "The spirit of anarchy is permeating all nations, and the out-bandits, or guerillas, or rebels, or the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation."

I want you to notice this—the Lord speaks of a *spirit of anarchy*. I have not heard much said about this particular sign of Jesus' soon coming. Yet it is an important one. It is one that should burn its message upon our hearts this morning, for as we look about us toward the darkened continent of Africa, and over here in parts of our own continent of Asia, even in sections of our own Division, never has there been a time when the restless spirit of rebellion and anarchy was as evident. This spirit of anarchy is a definite sign of the times in which we live. In Africa it is the Mau-Mau. In Persia it is the Tudeh; in Malaya it is the bandits; in Indonesia it is the guerillas; in Indo-China, in Nepal, in Egypt, in Korea, it goes under other names. Whether you call them nationals, or Mau-Mau, or political undesirables, or bandits, or guerillas, or rebels, or patriots, whether their cause is just or not, is beside the point. This spirit "having once escaped control will fill the earth with woe and desolation." Brethren and sisters, as we see this spirit seething about us today in the very lands that border or join our own fair lands, we ought to be impressed with the fact that the Spirit of prophecy says it is the spirit of anarchy that will fill this world with "woe and desolation."

Let us turn to another signpost that Inspiration has staked here on our own doorsteps. We read it in Joel the third chapter, the eleventh and twelfth verses: "Assemble yourselves, and come, all ye heathen. . . . Let the heathen be awakened." One of the signs of the second Advent and the imminence of the end—one of those conditions that lead up to the last great battle of Armageddon is the awakening of the great non-Christian lands—"heathen lands" as the prophet refers to them. And, whether we believe that Armageddon is a spiritual battle, or a physical battle, is beside the point—the awakening of the great non-Christian nations of the world is a sign that this great conflict is very near. The stirrings of

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SABBATH SCHOOL DEPARTMENT

EDUCATIONAL PROGRESS IN SOUTH BRAZIL

JERONIMO G. GARCIA

ON ONE occasion 104 teachers and directors of Brazilian government schools visited our Sao Paulo College to study our teaching methods and also our food and religious principles. One of them, an ex-governor of the large and important state of Sao Paulo, stated: "The government needs hundreds of schools like this one scattered throughout the state."

Why do you think he made this statement? I do not hesitate to say that it is because of our Christian principles. These same principles are the foundation for all of our schools here in Brazil.

Four of these educational institutions are located within the boundaries of the South Brazil Union. The baptized membership of this Union is over 20,000 at present and there are approximately 8,000 children and youth of school age. A real educational problem faces our leaders because our present school capacity cannot accommodate this number of Adventist youth.

The Rio Grande do Sul Conference has one school with about 150 students and the church membership is approximately 5,000. This represents a school-age total of about 2,000 young people. But our academy as yet has no suitable boys' dormitory and the nearly one hundred boys are living in an old structure built fifty-six years ago.

The Parana-Santa Catarina Conference also has a large membership totalling nearly 6,000 at present, with over 2,000 young people. Their six-year-old academy also is without proper dormitory facilities for the boys, and it is necessary for them to crowd six and seven in a room in an old wooden building long ago unfit for use.

The largest conference, Sao Paulo, has a membership of over 8,500 with nearly 4,000 young people. Our five-year-old academy faces the same dormitory problem for the boys as the other two just mentioned.

The Brazilian Adventist College, an inter-union institution, has cared for as many as 300 students in its dormitories, plus 300 students living

in the nearby communities. The great problem facing school directors is that of paying salaries to maintain a necessarily strong teaching force. The answer would be to have accommodation for 500 to 600 dormitory students.

Our schools have been the means of breaking down prejudice among the Catholic people in our country. Many non-Adventists who are acquainted with our schools and our high standards are asking us to accept their boys and girls—but there is no room. The few we have received are ready to pay more than Adventists but we have been able to find no place to keep them. However, we wish that we could accept some of these non-Adventist youth because in a short time many of them become church members and when they go to their homes they carry this present truth to their friends and relatives. Their influence at home and in society has been beneficial and they are a living testimony of what the truth can do to transform lives.

Every year there are baptismal classes and dozens of young people are being baptized. Had it not been for our schools, many of these young people would never have had the opportunity of knowing Jesus as their personal Saviour.

We firmly believe that our schools are the means of preparing our young people to finish God's work in the different interior cities of this great nation. Many personal experiences could be related of student conversions and of the excellent missionary work they are doing. Now the doors are open as never before to receive our message. It is now that students are interested in preparing themselves as ministers and missionaries.

This coming Thirteenth Sabbath, March 27, you will be given an opportunity to help in the building of these necessary dormitories for our schools in the South Brazil Union. Now is the time for us to go forward and we are looking to you, our brothers and sisters, for the help that we need.

OUR WONDERFUL HERITAGE

C. J. CAMPBELL

WE WHO look for the second coming of Christ in our day have a wonderful heritage in the promise of God's Word. The privilege of keeping the Sabbath of the Lord and of having a part in sacrificial giving for the support of God's work on earth is a wonderful privilege—one that has come down to us through the ages from earliest times.

The blessings promised to those who are faithful Sabbath-keepers are couched in beautiful terms. We read the words of Isaiah:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

The Lord delights in the spontaneous love of His people and in their whole-hearted response to Him. We read again from Isaiah:

"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

And God has promised to His obedient and loyal ones, who in Zion grieve and mourn over sin, that He will give them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa.

61:3. It is prophesied of His servants that "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Verse 4. And so it is happening the world over today! A royal and marvellous heritage indeed!

One of the greatest privileges we have in such a time as this is to give generously of free-will offerings to God and to render our faithful tithes to Him. We have this frank question recorded in His Word, and its answer:

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

Neglect and defiance of this law brings barrenness and loss. But God extends the loving invitation:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Verses 10:12.

The Lord is indeed lavish in His promises, none of which can fail, if we do our part.

During the war in New Guinea, many native missionary-teachers remained in their fields of labour, and were forced, because of circumstances, to go without their wages

for years. When the war ceased, payment was made to these loyal men. They gave liberal thank offerings, one handing back 25 per cent of his wages as a thank offering to his God. It was suggested that he need not give so much, but this man would not hear of such a suggestion, stating that it was a humble act of gratitude on his part for the wonderful way God had blessed him and his efforts during those dangerous years. "God loveth a cheerful giver" is a very beautiful assurance found in the Bible. It should thrill the hearts of all who love God and His work.

THE PROMISES OF JESUS

And there are other promises. Jesus said:

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

We with many others look for that great day which is rapidly nearing, as so many positive signs foretell.

It is a joy to know that the grand day of God is near. It is a joy to be able to keep holy the day that He has marked for us. It is a joy to be able to give to His cause, and a great privilege. The privilege to render to God His tithe, which is His own property entrusted to our care, will not be ours much longer.

Countless are the blessings that devolve on the proper outworking in our lives of these truths enshrined in the Word of God for our joy and for His glory. Surely we have a wonderful heritage. Let us prize it more and more each passing day, and may we help to lead others to share it with us.—*Review and Herald*.

TRUST

MARY LUCRETIA BARKER

A flower does not question God
Whence rain shall come, or light, or air.
It simply drinks in sunshine, trusts
Implicitly the Father's care.

And man, the blossom of God's love,
Need not depend on time or place.
God loves him now, and evermore
Bestows His wisdom, beauty, grace.

SOUTH INDIA UNION MISSION*President: O. O. Mattison**Secretary: I. K. Moses**Treasurer: D. O. Calkins**Office Address: 9 Cunningham Road, Bangalore***E. D. THOMAS MEMORIAL
HIGH SCHOOL CAMP AT
TANJORE**

O. S. MATTHEWS

IT WAS a real pleasure and privilege to be a member of the happy E. D. Thomas High School family that spent four very enjoyable and profitable days at camp in Tanjore. One hundred and ten juniors and seniors took advantage of this opportunity. Seven staff members accompanied the students, and the camp was under the direction of the writer and Brother N. Y. Ponniah, the Young People's sponsor of the school society.

On Thursday afternoon, January 14, the campers set out for a lovely spot about seven miles from the school. Long before sunset the camp was in order, each unit with its counsellor and captain took the place which had been assigned to it for the duration of the camp.

The first official meeting was on Thursday night, when a short devotional service was held and announcements made. At six every morning the rising whistle awakened the campers to a day of glorious and happy activity. The Morning Watch circle around the flag pole, and the prayer bands that followed were seasons much appreciated and enjoyed by all. Following breakfast, a rapid round of inspection was carried out, and it was found that each unit was diligently striving to obtain the camp honours for the day. Regular camp duties were assigned to each unit each day, and it was indeed a pleasure to see the excellent way in which our young people took their responsibilities. The Camp Councils which met at 11 o'clock each morning, except on the Sabbath, were sessions devoted to secular and devotional instruction. On Sabbath, the Sabbath school and the Devotional service were held in the shade of the large trees near the main building. After a short period of rest and quiet during the afternoon, the entire group went out for a short nature hike. After supper all met around the camp fire and en-

joyed a programme of song and stories.

The following afternoon camp was broken up and all returned to the school feeling that it was good to have been to camp, having received many blessings while enjoying God's great out-of-doors.

VISAKHAPATNAM RESPONDS

I. SUBUSHANAM

“A RICH reward will be given to the true workers who put all there is of them into the work. There is no greater bliss on this side of heaven than in winning souls to Christ. Joy fills the heart as the workers realize that this great miracle could never have been wrought by human agencies, but only through the One who loves souls ready to perish.”
—*Evangelism*, p. 333.

Truly this has been the experience of the Visakha evangelistic company when nineteen precious souls were buried with their Lord in baptism and five joined the church by profession of faith on February 7 at the close of the evangelistic campaign.

On January 17 the subject “True Baptism” was presented and at the close of the meeting the date of baptism was announced. An instruction class was organized, and over forty attended. After careful instruction on the doctrines and practices of the church, twenty-four requested entrance into the church. While the weekly instruction classes were conducted, a beautiful baptismal tank was taking its shape in the auditorium.

The day of the baptism was February 7 and we had a capacity audience. While the candidates were seated in the front, all dressed in the baptismal robes, there was a feeling of solemnity throughout the auditorium. Evangelist D. S. Harris preached on the subject “The Five Biggest Fools of the Bible” and appealed to those who were under conviction to linger no longer for delay was dangerous. That was “hard preaching” to some but an inspiration to the little flock and to those that have decided to be on the Lord's side.

After a public baptismal vow was taken, the little church received the candidates by vote subject to baptism and profession of faith. Pastor Harris assisted by the writer and Brother John Moment officiated at the service. While the ministers were still in the water, an appeal was made for those who would like to go through a similar experience on February 28, the second baptismal date, to manifest their desire, and there were several who expressed their desire both publicly and privately.

Many obstacles were met by these new believers. One mother threatened her young son that she would drown herself in the Bay of Bengal if he became an Adventist; to another, food was refused for two days just because he became a Christian. One minister had to resign his former faith after thirty years of service; teachers and those of other professions had to arrange for Sabbath privileges or had to resign their jobs to follow the dictates of their conscience and to walk in the fullness of the truth as it is in Jesus. The Lord will surely reward the faithfulness of these dear brethren and sisters who have decided to keep the commandments of God and have the faith of Jesus.

One week before the close of the effort a church construction programme was launched. A beautiful artistic sketch and plan for the church was put on the platform. After a short sermon titled “Arise and Build” was preached, pledges began to come in for the construction of the church, the first being Rs. 250 by one of our former members and was followed by several hundreds, fifties, tens, and fives. A total of Rs. 2,000 was pledged in an hour's meeting time. Brethren Harris and Moment are to be felicitated on the promotional programme they have put up. This is the first of its kind in Visakha, and it was news in the town and in many churches.

With funds on hand and with pledges to come and with a firm determination to raise Rs. 10,000 locally the work on the new church will commence soon. That will be a monument for the everlasting gospel and the Remnant Church, in this fast growing ship-building seaport of Hindustan.

“Our watchword is to be onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord.”—*Gospel Workers*, p. 470.

BAPTISM IN SANKARANKOIL

GABRIEL MATHEW

THE importance of literature distribution among non-Adventists on the way home from church was stressed in our Home Missionary service on the first Sabbath of October 1953. From that time we have organized regular baptismal a *Present Truth* to each member to be handed over to someone on the way home with an invitation to attend the next Sabbath service. Public interest has thus been created and we have organized regular baptismal classes in several families. As a result of this, one man and three women were converted from the error of their ways and saved from eternal death. All of them were Hindus.

One of these women had been possessed of an evil spirit. Two others were worshipping the Hindu goddess named Avadayamman and wore a great many jewels. But the Word of God which they received through Bible study changed their lives and made them discard all evil habits and practices. Pastor A. Manuel came to Sankarankoil and examined them thoroughly and baptized them on December 20, 1953. It was a happy day for the church here and for the converted souls as well. We have fifteen more souls still in our baptismal classes and we pray that God will bless them and give them the faith and courage they need to take their stand for Him.

THE DORCAS WORK IN THE SOUTH TAMIL MISSION

MRS. A. J. WESSEL

THE Dorcas institution is a good organization that serves the poor and needy of the church, and in this way we can also minister to Jesus. While visiting the different Dorcas societies in the South Tamil field during the past few months, I found many busy societies. They were utilizing the clothes received from the American benevolent Dorcas sisters by remodelling them for those in need. Others organized sales of home-made cakes and other articles and the funds received helped to support some poor children in school and finance some church missionary work.

At Prakasapuram every sister, young and old, strong and feeble set apart some time to make delicious things to eat, and articles of cloth-

ing and brought them for the sale. They also had the pleasure of helping a brother to re-build his house which had been accidentally burnt down.

The women at Navalkadu are enthusiastic Dorcas workers. When an appeal was made to the members of the Branch Sabbath school at Thittuvillai, the brethren volunteered to help the sisters to start and continue a Dorcas society there.

By God's help, I was able to visit

Parapetty, Sivengnanapuram, Mudalore, Sawerpuram, Sintahalaikattai and Pañdiapuram in the interest of Dorcas work and found that at Tuticorin and elsewhere many of our sisters were giving Bible studies to interested people.

There are nineteen Societies in this field, four of which are new. We hope that soon many other churches will organize Dorcas societies which will be of good service to the needy and to the cause.

FACING THE FUTURE COURAGEOUSLY

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China, of India, of Burma—these are things that God declares are the harbingers of His Son's soon return.

Joel 3:10 contains another Oriental sign—it pertains to some of the lands and minorities of this Division: "Let the weak say, I am strong." Small nations, traditionally weak, are rising up and challenging the traditionally great powers. Weak nations and small minorities are saying, "I am strong." Now as we come upon the last thrilling acts of the great drama of God, we discover a new awareness of nationalism. Many groups within our own Division, according to reports we read in the newspapers, are rising up and asserting a spirit of nationalism, demanding independence from their motherlands. These minorities are rising and asserting that they must have their places in the sun, that they must take their places along with the great nations. As a people we do not dabble in politics, we urge our people to be loyal to their governments. But these things, my brethren and sisters, are not just "happenstances." To those of us who study the Scriptures they are signs of the times that God wants those of us here in Southern Asia this morning to discern and heed.

Another waymark to eternity has been brought very vividly to my attention during the course of the past few weeks. Within the last several months I have received three significant telegrams—the first one came from Pastors Ashlock and Kemmerer, at the time en route to Delhi. Their train had been derailed and only the hand of God had saved them from serious injury. Another of the telegrams came from Pastor R. J. Ritchie, sent from Lucknow, stating that he also had been in a train wreck up that side. Then just a few days ago, I received a cable from Pakistan, this time sent by Pastor A. F. Jessen, containing a message that brought

me real concern. It stated briefly that he had been in a terrible train wreck, and that he had a most miraculous escape. Surely the God of Psalm 91 was by our brother's side! We have been impressed anew with the mighty power of God to protect His people. When Brother Jessen was there in that terrible holocaust of debris and flames, buried three feet under the wreckage, with scores of people round about him screaming and perishing, only the Lord brought him safely through that experience and brought him forth unscathed. Certainly it was a present-day miracle!

Brethren and sisters, these have not been the only two train wrecks that we have read of recently. Our papers have been filled in recent weeks with accounts of train wrecks here and train wrecks there. There was the terrible disastrous wreck in Bhatinda, up in the northern section of our country. Just a few days later many scores more perished in another part of India. Then came the distressing word from Pakistan with nearly 150 persons reported dead in the wreck through which Brother Jessen passed. What significance do these disasters have? Listen to the servant of the Lord:

"Disasters by rail will become more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel."—*Signs*, April 21, 1890. Think of the experiences reported in the newspapers. Recently several jet aeroplanes have gone down. Over in Italy last week one jet plane and one Constellation crashed just within a few days of each other with all passengers and crews lost. Hundreds of people have been losing their lives in plane disasters and rail disasters—sometimes we fear to go up in the air for fear that the plane will come down, and then the next day we read

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CEYLON UNION MISSION

President: N. O. Dahlsten

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Office Address: 7 Alfred House Gardens
Colpetty, Colombo**UPLIFT WITH A
DIFFERENCE**

BERNARD PINGHE

AS IN any other phase of our work Uplift brings joy to those who engage in the campaign in the right spirit. We are reminded many times that a large percentage of the funds we are allotted for disbursement is received from Uplift. With this thought in mind every worker and lay member should earnestly endeavour to do his duty through this means for the cause of God.

Many times the Lord has used this agency to bring men of the business world into the message and I do believe that the Uplift campaign provides one of the most effective means to reach the wealthy men of the country.

It was my privilege and pleasure to work with Pastor E. L. Juriansz and his staff of the Lakphana Training Institute as they endeavoured to raise their share of the Island goal in Uplift. Truly the days that we spent in the Tea Country provided thrills, excitement, adventure, satisfaction and the blessing of the Lord.

We left Mailapitiya on January 13. It was a day of rain that would dampen anyone's spirit. But good cheer prevailed. The humour of Brother James Prakasam and the wit of Brother C. K. John kept us lively. We worked in the bazaar area that evening and our collection exceeded our expectations for such a day. Sleeping accommodation was a problem. There were some who ventured to state that the open ground was best, but as this was hazardous because of the adverse weather conditions, we decided otherwise and through the courtesy of Mr. Ambanpola the secretary of the U. C. at Gampola, we took shelter in a new house put up to clear the slum problem!

From then onwards each night we had the splendid co-operation of managers of schools in the different towns we worked in. Our collection each day was good. Many proprietors of estates whom we met were very liberal and each evening when the collection were totalled we had cause for satisfaction. Our total for six days

was over Rs. 2,250. It is true that there were days when spirits were low and funds were slow in coming. It was on a day like this that I received help from a gentleman we contacted. We had driven twenty miles over a treacherous road and were disappointed when we learned that the proprietor of the estate was not in. We tried to explain to the manager that we had worked all morning and we had not received anything for the day, and as such we requested that he consider to give us his personal contribution because of the time and expense involved in reaching that estate. His reply we shall never forget. "Gentlemen, you have come here on a good cause and you have presented your need. You have done the best for the cause that you represent. Personally it is impossible for me to give you anything, but I want you to feel satisfied because although you have not received cash you have done your service and that alone should give you satisfaction."

Dear reader, have you engaged in a strenuous Uplift programme that brought discouragement to you, then remember that you too did your service and that alone should give you satisfaction.

We combined work with pleasure and we took time in our programme to climb Adam's Peak and see Diyuluma Falls. Mist covered the valley when we were on the top of the peak that is hallowed by thousands in this country, and we missed the beauty of the landscape below. However that night when we retired at the Maskeliya Government school we had a sight of the peak from a distance of about ten miles. There in the far distance the Peak stood out domineering the scene. The pathway to the top was all lit and from where we stood it appeared like a sickle of gold in the darkened heavens. Diyuluma roared us a welcome as we approached it from Koslanda. The seething column of falling water from a height of 653 feet was made more beautiful by the silver spray that added snowy whiteness to it.

Eight days of strenuous work had an effect on all of us. The last night on the trip we found that hoarse throats and running noses was

common to all. We were all tired. In the faint glimmer of the moon we gathered at the Pelmadulla Government school and rested the night after our usual season of prayer. The next day, January 22, we all wanted to make a bee line for home. But who could escape the temptation of collecting more for the cause of God from the hamlets we passed through? And so time was spent again to do a little more.

Your share of thrills, excitement, adventure, satisfaction and God's blessing awaits you if you engage in a programme of Uplift "with a difference."

**FACING THE FUTURE
COURAGEOUSLY***(Continued from p. 6)*

of some terrible rail crash when scores more have had their lives snuffed out in just a few seconds.

What does the Lord say these things mean? Is it merely a "happencance"? Notice here the servant of the Lord goes on in the statement that I began a few moments ago, "The end is near. Probation is closing. Oh, let us seek God while He may be found." I have been impressed as I have studied the Spirit of prophecy in recent weeks to note that this is not the only place where God declares that these disasters by rail and on the high seas and these other terrible disasters, are an evidence of the fast closing of probation.

As I go on I discover that the servant of the Lord tells us these disasters are an evidence that God's Spirit is being withdrawn from the earth: "The restraining Spirit of God is even now being withdrawn from the world."—*Testimonies*, Vol. 6, p. 408. "The Spirit of God is gradually but surely being withdrawn from the earth."—*Ibid.*, Vol. 9, p. 11.

The prophet in exile on the isle of Patmos said of our times: "Satan is come down with great wrath knowing that he hath but a short time," and as the Lord withdraws His Spirit and the protection of heaven is taken away, we shall expect to see more and more of these disasters. My friends, God permits these things to come that His people might be warned, that we might know that soon, very soon, the hour of probation will close, that the door of mercy will be forever closed. You and I

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IF

YOU

WERE
THE ONLY
ADVENTIST

HOWARD B. WEEKS

IN PITTSBURGH some time ago I was talking with a newspaperman. When he learned that I was a Seventh-day Adventist, he said at once, "Well, isn't that something! I met an Adventist once before, about thirteen years ago, only one I ever met."

Think of it: Only one contact with Adventists in all his life. What sort of person was this "only" Adventist? The newspaperman continued, "Before that I had no idea you people had so many hospitals and did such a grand work. I was surprised that your work was so wide-spread."

I breathed a little sigh of relief. It is to be regretted that this man had not met another Adventist during all those years, but how good it is that the one he did meet had left him with a positive attitude toward Christ's church. He was receptive and friendly. I do not know who that "only" Adventist was but I would like to meet him myself someday.

How do you know but that the businessman you met yesterday, the student you meet today, or the public official you will meet tomorrow may never in their lives meet another Adventist. Such contacts are being made constantly, and in these brief encounters impressions are made that may determine someone's eternal fate.

Equally important, or more so, are the impressions being gathered by friends, neighbours, and schoolmates who see you every day, who perhaps know no other Adventist as well as they know you. It may be they do not know another Adventist at all. To them you *are* the Adventist Church. The way you speak is the way Adventists speak. The way you live is the way Adventists live.

With these individuals your personal life has a far more decisive influence than any number of sermons or pieces of literature or any amount of advertising and preaching or publicity. Why shouldn't it? When all the advertising and preaching are done, here is what

it all amounts to as far as they are concerned: a human life, your life.

Suppose you were to buy an automobile of a popular make, drive it only a few thousand miles, then have one thing after another begin to go wrong. Suppose the clutch begins to slip, the brakes too; the transmission growls, the engine knocks—nothing but trouble. Other automobiles of the same make may be first rate cars, but certainly not the one you bought.

Now—how are you going to be affected by glowing advertisements extolling the quality, performance, and endurance of this particular kind of car? That company can advertize to the limit of its budget, their salesmen can talk as persuasively as they are able—will all this influence you? Probably not very much. After all, that is only talk—you *know* better. Your personal experience means a great deal more than anything else. You judge that particular make of automobile by your own experience. And so it is that people pass judgment on others.

But suppose someone reads in his newspaper about the outstanding work Adventists are doing, their devotion to Christ, their tolerant spirit, their staunch integrity. Suppose he attends a church service or an evangelistic meeting and hears of the high Christian standards advocated by Seventh-day Adventists. Just how will this person interpret what he sees and hears?

It all depends. If he has never known an Adventist personally, or has never heard of them at all, his impression probably will be favourable. He has no information or experience to the contrary, so he tentatively accepts what he reads or hears at its face value.

If he is well acquainted with an exemplary Adventist, or has had even a brief favourable contact with one, his experience tends to verify what he learns in other ways, and

his favourable impression is deepened.

But suppose the only contact this person has had with Adventism in action has not been good. Suppose the only Adventist he has ever known has compromised principle on occasion, or has not always been square in business dealings, or has been extreme and intolerant in attitude. What will he think of the fine things he reads about Adventists in his newspaper or hears on the radio or at an evangelistic meeting. Probably not very much. He *knows* better. His personal experience tends to counteract all these impersonal things.

WE ARE READ AS OPEN LETTERS

Paul, writing to the Corinthian believers, said that he had no need of letters of commendation for the work he was doing, as other people might. "Ye are our epistle," he said, "written in our hearts, known and read of all men." 2 Cor. 3:2.

What a wonderful thing to be said of the Christian people at Corinth! They themselves were letters of commendation for Paul's work among them.

Every member of Christ's church today is writing a letter by his life. It is known and read of all men. What kind of letter is being written in your life? Does it speak well for Christ, for the Adventist pioneers who began the work you now represent?

Probably every one of us would say that should the entire burden of representing the church rest upon us, we would most certainly carry that responsibility nobly and well. But at times, in moments of weakness, we give vent to personal feelings or yield to some temptation. At such times we doubtless hope that others in the church will carry on this responsibility.

Yet we cannot escape the fact that it is *our* lives that are "known and read" by others. Our lives may be

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LIGHT FOR LEPERS

RUTH ADAMS

COME with me to Mtemwa, a government leper colony in Southern Rhodesia in Africa. We arrive as the lepers are standing in line for their daily food ration. We are struck by the hopeless expression upon the faces of many. Here in this colony some eight to nine hundred lepers are confined. As we watch the young doctor moving among the lepers and see their friendly response to him we realize that he is a much-loved doctor.

He tells us of the new drugs and how superior they are to the old, but, shrugging his shoulders, he says, "Some recover wonderfully; others do not." It would appear that leprosy today is just as dreaded as in the days when a leper must call out "Unclean, unclean."

There is a school in the colony. Every pupil is leprous. Some are advanced cases, with noses eaten away, fingers shrunken up until they appear to be off, toes apparently missing, but other lepers appear to be in perfect health.

We find our little church. It is one of the neatest and nicest in the colony. The roof is of heavy thatch, that really keeps the rain out. The walls are straight and true, and even a few bright flowers are struggling to grow in the parched earth.

A few years ago a new convert to the Adventist faith, Eleanor Mabeka, came to the leper colony to work as a government employee, teaching the women to sew and to look after their homes. She saw in these poor lepers souls for the kingdom of God. She started to preach to them, and she led some to take their stand for the Lord Jesus Christ. She started to build a church. With her own hands she formed the bricks of mud and dried them in the sun. With the help of the newly converted lepers she built the walls. She had no rule or tape, but used her shoe. She told me she prayed to the Lord that He would help her to make the walls

straight and true, that the church might be a place acceptable to Him, where He might meet with His people. Since she had no money for the roof rafters, she wrote to the mission field office. They voted a little money, with which she bought poles and nails and paid a man to help her with the roof.

As we step from the blazing sun into the cool, clean, quiet little church, we lift our hearts to God in all humility and thank Him for the light this faithful woman has brought to the leper colony.

FACING THE FUTURE COURAGEOUSLY

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need to make our peace with Him, and to be sure that everything is right with our fellowmen. We need to seek the Lord *now* while He may be found! "The time is at hand when there will be sorrow in the world that no human balm can heal."—*Prophets and Kings*, p. 277.

During the course of the past few weeks, many of us have felt that more than our share of difficult problems have been coming our way. Those of us who have been sitting on the Division committee know something of the problems that are confronting the work of God here in the countries that comprise our Division. As we have talked together from time to time, over and over we have said among ourselves: "This is but what we should be expecting. We cannot expect that times are going to be better, that things are going to be easier, that conditions are going to be more favourable for us to carry out the Lord's work here in these times." *We are standing today upon the threshold of the time of trouble which God spoke of through His prophets centuries ago.*

"We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent."—*Prophets and Kings*, p. 278. We should not be surprised at the attitude of non-Christian governments toward Christian missions. What can we expect today when the restraining Spirit of God is being withdrawn from their midst? What we have been reading in the papers recently regarding certain attitudes toward Christian missions and Christian missionaries is but an evidence of the shortness of the time before the Spirit of God

is fully withdrawn from the earth. These things should not surprise nor dismay us *but they certainly should concern and arouse us.* They mean our time is short!

The Lord says that we are standing today "on the threshold of events both great and decisive." Why? "The angel of mercy cannot remain much longer to shelter the impenitent." The sands of time are trickling speedily into eternity and soon, very soon, heaven will close accounts with earth. You and I are going to have to stand before our God without an intercessor. Are we prepared this morning? Have you and I put everything out of our hearts and lives that would separate us from the Almighty and His secret place of refuge?

In Matthew 10:36 we read that "a man's foes shall be they of his own household." Sons and daughters turning against fathers and mothers. Fathers and mothers turning against their sons and daughters. Brethren and sisters, this sort of thing has already been fulfilled on our own continent of Asia. Some of you had the privilege of listening to Elder D. E. Rebok as he related some such experiences in a certain country on this great continent of ours recently. He told of sons and daughters under the terrifying influence of godless philosophy testifying against their own fathers and mothers, urging that they be put to death because they were enemies of the people! The Scriptures remind us that one of the signs of Christ's coming and the last days shall be that people "shall be without natural affection." These things, brethren and sisters, may come to our own land some day. We need to be spiritually prepared for whatever may come!

"We are standing on the threshold of the crisis of the ages—in quick succession the judgments of God will follow one another."—*Prophets and Kings*, p. 278. Standing today upon the threshold of the crisis of the ages, the Lord says that we should not be surprised though we are perplexed, and that we must be prepared to meet a rapid succession of the judgments of God which will quickly follow one another in the near future.

Daniel 12:1 speaks of "a time of trouble, such as never was since there was a nation even to that same time." And *Great Controversy*, p. 622, says: "It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid pre-

sentation cannot reach the magnitude of the ordeal. In that time of trial *every soul must stand for himself before God.* "That, my brethren and sisters, is the message of God for our believers here in the lands of Southern Asia today. A time of trouble such as never was even until this day is surely coming. In that time the actual trouble will be far greater than the anticipation!

In Revelation 7:9-14 we are reminded that those who will stand on the sea of glass among the 144,000 are going to be those who have "passed through great tribulation." If we are to share the privileges of the last generation and the 144,000 we must also be prepared to bear the responsibilities and endure the vicissitudes that are theirs.

Yes, I say that there is trouble ahead in Southern Asia. I also say that there is trouble ahead *in other lands as well.* Not only here in our own fair lands will the time of trouble come! It is going to be in lands all over the world. We cannot escape by fleeing to some other country. It isn't *where* we are but *what* we are, that will determine how we shall fare during this time of trouble. It isn't our *location* but our *consecration* which is going to stand us in good stead when the perils of the last days fall upon God's people. Also brethren and sisters, I may say this morning that even our consecration and God's love will not assure that we may not have to *suffer*, for God's love and Christ's consecration did not prevent the greatest tragedy of the ages—Calvary. The Lord may let some of us who are here this morning suffer for His sake! We may be thrown into prison for His sake. We may be persecuted and tested in the fire of tribulation!

Brethren and sisters, these things are coming to all lands. I read over here in Revelation 13:11-15 that if there is one land above another where this persecution will be more intense, it is going to be in the United States of America! The ninety-first Psalm and the first two verses will be our only refuge: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress; my God; in Him will I trust."

Today as we stand on the threshold of the time of trouble, be we in India, Burma, Pakistan, America, Europe, or wherever we may be, our only refuge is in the secret place of the Most High. It is not "he that

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"TAKE ME TO KENDU"

KAREN NIELSEN

ON THE plains of Kaboch, forty miles from Kendu Mission Hospital, in Africa, there is a large village belonging to an old respected man named Olo. It is a nine-hut village, since Olo has nine wives, and children are running around everywhere, naked and happy, for there is plenty of food in Olo's village.

Olo is a wise old man and knows how to handle his many wives; so they work well and do not quarrel.

On a certain morning just at the beginning of the heavy rains, something seemed to have gone wrong with village life. The cattle were still in the barns; the fire had not yet been started. All seemed afraid of something.

A strange, wailing sound came out of the favoured wife's hut. Was somebody very ill? Inquirers were told that the girl Otieno had been taken ill suddenly the night before while fetching water. She complained of severe abdominal pain. When Olo was informed about her condition he sent at once for his trusted medicine man to come. The girl would bring him fifteen head of cattle at her marriage; hence no chances could be taken.

In due time the medicine man arrived and he went straight to Otieno. After punching her abdomen several times, he nodded his old gray head very thoughtfully and went to work. From his bag he produced a cow's horn, a razor blade, and some herbs. The women were called in to hold Otieno tight while he proceeded to cut her abdomen all over, making a special, deep gash over the most tender spot. Then he took the cow's horn, placed it over the deep bleeding cut, and sucked very hard. Suddenly he produced a piece of meat. "Ah," he said, "here it is. Otieno has been eating meat which has been bewitched. Now she must drink this medicine, and she will soon be well."

Otieno was so tired and weak after the treatment, that she lay very still.

When she drank the medicine she became sick and brought it all back. The medicine man got as his fee a fat sheep, and went away, satisfied that he had done his best, but poor Otieno got no better. All she would say when asked anything was *Tera Kendu*, which means, "Take me to Kendu." She knew about Kendu Mission Hospital from her previous stay there with a large ulcer, which had healed marvellously. All day she wailed, "Take me to Kendu." Olo tried to talk her out of it, but nothing could stop her repeating, *Tera Kendu*. Olo repeatedly countered with the suggestion that it was a long way to Kendu, and who should carry her? *Tera Kendu* was Otieno's cry.

Finally, at 9 p.m., Olo decided that something had to be done, for Otieno was definitely getting worse. All the sons were called together and sent out to cut poles and grass for a stretcher. Shortly after, everything was ready. Otieno was laid on top of the stretcher covered with a blanket, and the painful forty-mile journey to Kendu was begun. It was a dark, cold, and rainy night, and when the primitive ambulance arrived at 4 a.m., Otieno was more dead than alive. I knew by the intense knocking on my door that the matter was urgent. The operating team got together, worked fast and efficiently, and soon Otieno was on the operating table.

We knew from the seriousness of the doctor's prayer before the operation that the case was practically hopeless. But with God nothing is impossible, and after a short time Otieno could leave the hospital well, and with the desire to follow Jesus. Her old father was full of admiration for the hospital. "God is surely in this place," he said, "and I shall never again be so slow in bringing my sick."

Thus many have been helped during the years of Kendu Mission Hospital's existence, in spite of poor facilities and lack of equipment.

—Review and Herald.

WHERE IS THY FLOCK ?

O. A. SKAU



THERE are not very many questions that are more perplexing to answer than the one found in Jer. 13:20. This question reaches down to our time and it pertains to our whole life—our attitude, our influence, our stewardship in finances and in souls.

This question is directed first of all to the parents. It pertains to their responsibility to the child or children that God has entrusted to them. The outcome of a child's life may be due to the law of heredity. The attitude and influence of the parents in the home will place its mark upon the children. To illustrate let me bring to your attention the history of two families that lived in the same State and in the same period.

Quoting Oscar Lowery, writing on the responsibility of parents: "I wish to call attention to the fact that a genius for vice or crime is a matter of inheritance as much as taste for music, art, or mechanics. History proves that these abnormal instincts run through many families. The records of the Max Jakes family of New York State is a splendid illustration of the dark side of this picture—the law of heredity. He was born in 1720. Of his 903 descendants that were traced, 300 children died prematurely, 200 were thieves, 145 drunkards, 90 were prostitutes, 91 illegitimate children, 480 out of the 903 suffered from venereal diseases; of the 200 who were criminally inclined, three paid the death penalty, and over 100 were imprisoned on an average of 13 years each. It is said that the various members of this family cost the state of New York more than a million dollars.

"In contrast to this terrible record, I now direct your attention to the Jonathan Edwards family which furnishes us a splendid illustration of the gospel side of heredity. He was born in 1703. Of the 1,394 of his descendants whose records were studied, it is learned that 13 were presidents of leading universities and colleges, 65 were college and university professors, 60 were doctors, 100 were lawyers, and 30 were judges. A number were mayors

of cities, senators, congressmen, and ministers of foreign countries."

Parents, let us remember the law of heredity and make sure that our attitude and influence in the home is of the right kind.

Not only is this question directed to the parents, it also confronts us as teachers. What is our influence upon the children in our charge? Here again illustrations may help us to see what our influence might mean.

"Dr. J. Wilbur Chapman tells of a tramp who wandered into a church service one evening. When the pastor threw the meeting open for testimony, he arose and said, 'When I was a boy, I attended this church. My father was an officer. There were seven of us boys in our Sunday

school class. Our teacher used to take us to her home Saturday afternoons. We had some music and refreshments, and then we would look over the Bible lesson for the next day. After a bit, she taught us to play cards; she taught us several tricks. Soon we asked for more cards and less of the Bible. Then we dropped out of the class, met elsewhere to play, and then we took to gambling. Two of the boys have been hanged; three others are in prison for life. If the police knew I was in town, I would be under arrest in ten minutes. All I have to say is, 'I wish my Sunday school teacher had never taught us to play cards.'" Then he turned to leave the church. As he did so, a lady dressed in black staggered to the aisle and fell at his feet crying, 'My God, I am that Sunday school teacher!'"

What an experience. What a dreadful record! Where is thy flock, thy beautiful flock?

How much better the story that comes to us from D. L. Moody concerning one of his teachers. He says: "I had a large Sunday school with a

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VOICE OF PROPHECY (ENGLISH) BROADCASTS
HEARD EVERY SUNDAY OVER RADIO CEYLON

Time	Metres	Kcs.	Mcs.	Services
* † 9.00 a.m.	25	11875	15.1	India/Pakistan/Burma
	41	7190	7.1	India/Pakistan/Burma
	49	6006	6.0	Ceylon/South India
	469	640		Ceylon only
11.15 a.m.	16.8			African Continent
† 5.15 p.m.	16.8			Burma/South East Asia
* † 9.30 p.m.	31	9520	9.5	India/Pakistan/Burma
	49	6006	6.0	India/Pakistan/Burma
	61	4870	4.8	Ceylon/South India
	469	640		Ceylon only

All time given is Indian Standard Time.

* West Pakistan time is ONE HOUR EARLIER than Indian Standard Time. Therefore the broadcasts marked * will be heard in West Pakistan at 8.00 a.m., and 8.30 p.m. West Pakistan time.

* † East Pakistan time is HALF AN HOUR LATER than Indian Standard Time. Therefore the broadcasts marked * and † will be heard in East Pakistan at 9.30 a.m., 5.45 p.m., and 10.00 p.m. East Pakistan time.

† Rangoon time is ONE HOUR LATER than Indian Standard Time. Hence the broadcasts marked † will be heard in Rangoon at 10.00 a.m., 6.15 p.m., and 10.30 p.m. Burma time.

VICTORIES

GAINED

DURING

The MANILA

EFFORT

D. W. DETAMORE

The following is taken from a letter written by Elder Detamore when he was nearing the close of the Manila meetings in the Philippine Islands. He here tells of experiences of converts during the effort, and some of the trials they met when making decisions for the truth.—Editor.

BROTHER TIGNO is a tall, dignified, lovable man. He is assistant manager and treasurer of the largest advertising company in the Philippines. His company seems to care for all the large bill-boards in this part of the country. Each night he came to the meeting with from twelve to twenty people packed in his pickup. Twelve of these have now taken their stand to be baptized. Brother Tigno's own family, his wife and four children are already baptized. He has travelled in the United States. A few years ago he heard that Adventists give free Bible studies and sent word that he wished to study. Edwin Gibb arranged for studies in the home, but the Tignos did not accept. During the first call for surrender one of the daughters was first to take her stand, and one by one the others followed in other calls. They are a lovely family and are a grand addition to the English church here.

Brother Taliry has known the message for twenty years, but never accepted it for fear of losing his job, because of the Sabbath. He is in charge of the accounting department of a large insurance company. Two weeks ago he found the courage to face the president of the insurance company and tell him frankly that he must keep the Sabbath. The president immediately granted him this privilege, and Brother Taliry took his

stand two days later. The next week another concern approached him and asked him to become manager of their firm for the salary of five hundred dollars (U. S.) a month, which is quite a salary out here; but he could not have his Sabbath free, and he turned the offer down.

Then there was the story told by Brother Valencia. When the meetings began he was going to mass every Sunday morning. His wife had been baptized about two months earlier. He had tried everything possible to discourage her, mocking her religion, but she quietly lived the truth before him. She had shed many a tear mingled with prayers, but he refused to come to the meetings and threatened separation. His wife was left with relatives, and for a time she could not eat at home, for they put pork in everything they served her. Then suddenly her husband began coming to the meetings. Little by little his face softened, and now he is a full-fledged Seventh-day Adventist. He has a very good education.

The wife of this man had cared for my laundry and dishwashing when I first came, but she was not well. Then she brought her cousin to be a substitute for her. The girl would not have anything to do with the meetings, and though Mrs. Valencia begged her to come to the services she refused. One day this quiet girl began attending the meetings. Her interest, however, was not great and her attendance spasmodic. Then she began reading my Bible when I was out visiting. So I gave her a Bible. She seemed very proud of it. Later she became very regular in her attendance at the meetings, and about

four weeks ago she took her stand and was baptized.

The relatives of this girl, where she is staying, gathered her few belongings together and threw them out of the house. It was rather a pathetic sight to see the girl with a little cardboard box and her little suitcase. It was her whole little world. One of the missionary families took her in. Her angry relatives did everything to stop her from being baptized, but she went ahead. Now one brother and a sister have taken their stand and are preparing for baptism. Needless to say, Nita is very happy, and friends who have learned to admire her simple faith and courage are trying to work out a way for her to go to college.

Then there are the Vicentes. They surely look like good Adventists. They are a couple nearly fifty years of age. He has been a thirty-second-degree Mason and an elder in a large Protestant church. He attended all the time, but did not take his stand. In spite of this, his wife went boldly forward. She is one of the main leaders of the Girl Scouts of the Philippines, one of the chief officers of the Woman Voters League, and the national secretary of the Young Women's Christian Association for the whole of the Philippines. Besides this she has raised a family of six children, four of whom are preparing for baptism. This woman has also been active in church work, but nothing could stop her from following this message. After her baptism, to her surprise, her husband quietly decided to take his stand for the truth also.

A middle-aged woman in a lovely home showed much joy when I called on her. "You know," she said, "I am so glad you have come to visit us. Over and over again I have wished that I might talk with you." I learned that she had wandered from God for many years. Her husband is also a backslider. They have another home down south, on one of the southern islands of the Philippines. They are in the lumber business and are well to do. This sister was supposed to go home several weeks ago, but she said, "Somehow, I cannot leave town, I know that God has something special for me to do before I return."

"Do you pray regularly?" I asked.

"No, I feel that God wouldn't want to hear my prayer when I have failed Him so."

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Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care. But our Lord does not tell us that there are no dangers in our path. He does not propose to take His people out of the world of sin and evil, but He points us to a never-failing refuge. He invites the weary and care-laden, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care that you have placed on your own neck, and "take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Says the apostle Paul, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." In view of all that God has wrought for us, our faith should be strong, active, and enduring. Instead of murmuring and complaining the language of our hearts should be, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."—"Patriarchs and Prophets," p. 294.



The Manila Effort

(Continued from p. 13)

I assured her that God did want her to pray. We knelt and had prayer together. As we rose from our knees, one of the daughters stepped up and said: "I want to be baptized with my mother." And together they were baptized two weeks ago. Another daughter in the University assured us that she hopes also to soon follow her Lord in baptism. This mother now realizes that the Lord had been holding her here until she might take her stand again and be re-baptized.

One of the members of our church one day casually referred to a woman who is attending our meetings and had been attending church services. She was supposed to be favourable toward the Seventh-day Adventist Church, and our member hoped that I might visit this person. Her husband was formerly a senator and, of course, a Catholic. I had to pass the dogs, the maids, and the daughter, who is an active lay worker of the Catholic Church, before I found the senator's wife. She was not the type that I expected to find. She looked the kind that you expect to be a leader of some church work. "How long

have you known about our teachings?"

"Twenty years, but my husband has always been opposed to my being baptized." She kept on referring to the Adventist church as "our church." I pointed out to her the danger of procrastination in accepting the truth. Then I asked Pastor Turner to call on her. This woman went boldly to her husband and told him her desire to be baptized, and after studies with Pastor Turner and Pastor Magsalin she too was baptized.

This is just a very small portion of the wonderful victories we have witnessed during these meetings.

Where Is Thy Flock

(Continued from p. 12)

thousand children. One Sunday a teacher was missing. During the week this teacher came to my place of business. I noticed that he looked pale and I asked what was the trouble.

"He said, 'I've been bleeding at the lungs, and the doctor tells me I cannot live. I must give up my class and go back to my widowed mother in New York State.'

"He fully believed he was going home to die. As he spoke his chin quivered and tears began to flow. I noticed this and said, 'You are not afraid of death, are you?'

"'Oh, no I am not afraid to die, but I shall meet God, and not one of my Sunday school scholars is converted. What shall I say?'

"Ah, how different things looked when he felt he was going to render an account of his stewardship!

"I was speechless—it was something new to me to hear any one speak in that way. I said, 'Suppose we go and see these scholars and tell them about Christ.'

"'I am weak,' he said, 'too weak to walk.' I said that I would take him in a carriage. We took a carriage and went around to the residences of every scholar. He would be able to stagger across the sidewalk, sometimes leaning on my arm, calling the young lady by name, he would pray with her, plead with her to come to Christ. It was a new experience for me. I got a new view of things. After he had used up all his strength I would take him home. Next day he would start again, and visit others in the class. Sometimes he would go alone and sometimes I would go with him. At the end of ten days he came to my place of business, his face beaming with joy, and said, 'The last

one has yielded her heart to Christ. I am going home now; I have done all I can do; my work is finished.'

"I asked him when he was going, and he said, 'Tomorrow night.' I said, 'Suppose I ask these young friends to have a little gathering to meet you once more before you go.' He said he would be very glad. I sent out the invitations and they all came together. I had never spent such a night up to that time. I had never met such a large number of young converts led to Christ by his influence and mine. What a change had come over them in such a short space of time. Everyone of them prayed when we knelt in prayer."

Teachers, where is thy flock, thy beautiful flock? Are you ready to give an account of your stewardship?

The question is directed not only to parents and teachers, but also to preachers, evangelists, and pastors. Do we have a minister's love—love for souls? Note a true minister's aim and desire: Col. 1:28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." A true minister's hope and joy is in souls saved. Read 1 Thess. 2:19, 20. As pastors what is our business—to feed, to guide, to protect, and to see that the flock increase. Pastor, evangelist, where is thy flock, thy beautiful flock?



I USED MY OPPORTUNITY

I WAS working in a factory. I wanted to do some missionary work for God. I had no free time at all, going early to my work and returning late. I began thinking about the matter and asking God to show me how.

One day an idea came to my mind. As in most factories, those living farthest from the working place stayed over and would eat their food on the premises outside the factory. So I decided to do likewise. I did so, and sat myself quietly in a corner to eat, and while munching my luncheon I would read my Bible. It was not long before I attracted attention, and soon one, then another came and found me. Before very long quite a group had formed, and I told them of the things I had learned and the message of God for this time. When we really want to work for God, God will soon show us how to do it.

—A CHURCH MEMBER



FACING THE FUTURE COURAGEOUSLY

(Continued from p. 11)

dwelleth in America," or "he that dwelleth in Canada," or "he that dwelleth in some distant island of the sea," but "he that dwelleth in the secret place of the Most High."

The last war revealed that there is no place that is safe. You may remember the early days of the last war—people fled, some of them, to certain islands of the sea, feeling sure that war would never reach out into those islands, that the enemy would never be interested in those places. Brethren and sisters, there is no place today that is beyond the reach of marauding planes, and the implements of modern warfare.

On the other hand, *there is no place beyond the protecting care of our God.* It isn't *where* we are, but *what* we are that is going to count! It isn't our *location*, it is going to be our *consecration* that is going to stand us in good stead in the near future. It is not *what* we trust but *whom* we trust that is going to count. Oh, friends, Paul said, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." We must know our God as Paul knew Him. We cannot trust geography. We cannot trust budgets. We cannot trust the arm of flesh. We can only trust our Heavenly Father. Isaiah 33:16 says that the one who trusts the Father shall "dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

Matthew 10:28 says we should "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Right now we are fighting the battle for the soul. Tomorrow we may be called upon to fight the battle for the body. But we need not fear the *outcome of tomorrow's battle for the body if today's battle for the soul has been won.* It matters not what may be ahead of us, brethren and sisters, if our lives and our all have been surely placed in the hands of God, we are in the safest place in all the world wherever it may be!

"Faith is clasping the hand of God in every emergency."—*Gospel Workers*, p. 262. When visible sources of support have failed, when governments turn to godless philosophies,

when pressure is brought to bear by awakened heathen, and when the walls of our world seem to be crumbling about us, then "faith clasps the hand of God" and *God takes over.*

"Lo, I am with you always, even unto the end," Jesus said. "The Lord is leading us and we may go forward courageously."—*Gospel Workers*, p. 266. I am sure that He will be with us. We have nothing to fear, dear brethren and sisters, though we stand on the threshold of the time of trouble. The only thing that we need to fear is that the connection that binds us to the heart of God might be severed by transgression, that the way into the Most Holy Place and our contact with Jesus might be blocked by known sin. We need have no fear if we are right with God, for our Captain who has never lost a battle is leading His people!

Now you may see, brethren and sisters, why I feel that Paul's message to the church at Philippi is at this time also a fitting message for the church in Southern Asia! "Whether I come and see you, or else be absent, I want to hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is unto them an evident token of perdition, but to you of salvation. . . . For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

May God bless you, brethren and sisters, as we all face the future courageously and set our hands anew to the finishing of the work in Southern Asia.

If You Were the Only Adventist

(Continued from p. 9)

the only Adventist lives that some people know. How, then, can our responsibility be shifted to others in the church not known to our circle of non-Adventist friends and acquaintances.

When we stop to think about it, we have not only a sobering responsibility but also an inspiring one. Would you not be pleased to be able to represent the Government of your country in some foreign area? How much greater it is to be able to represent the church of Jesus Christ among people who know little of it except what they see in our lives. Through the help of the Saviour you can make your life always the life you would live without reservation if you were the only Adventist.

AT REST

RATH—Mrs. Esther Rath, born October 24, 1871, passed to her rest at the home of her daughter, Mrs. Lambert in Agra, on February 11, 1954, at the age of eighty-two. She accepted the third angel's message some thirty-five years ago and remained a loyal, faithful member of the church until the time of her death, being resident in Lucknow most of that time. She now rests from her labours, but the influence of her godly life will continue to be an inspiration and encouragement to those who knew her. Of her six children, three of them are well known to our church members in India, namely Mrs. Killoway of the Division office who recently went to Australia, Mr. W. Rath of Lucknow, who now has left for the United Kingdom, and Mrs. Lambert of Agra.

Funeral services were held in Agra by Pastor O. O. Mattison, who happened to be touring North India at the time.

—T. R. TORKEKSON

Southern Asia Tidings

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