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SACRIFICE

T. R. TORKELSON

"OF ALL sad words of tongue or pen," wrote the poet, "the saddest are these: It might have been." Some, unfortunately, have with bitter remorse learned from life's experience what this writer intended to convey. "We didn't get our hut built, did we, Daddy?" were among the last words of a dying boy to his father before he passed away. And the father was left to reflect upon an unfulfilled promise and his failure to be a companion to his little son and to enter with him into his childish ambitions and pleasures. It might have been different, but now the opportunity was gone.

This emotional experience is known best to those who have loved deeply and the object of their love has been removed. It was that way with the disciples when Jesus was no longer with them. They thought of the little attentions that would have brought gladness to His heart. They wished that they had shown their affection more, even as Mary had, instead of coldly censuring her, calling her gift to Him a waste.

It is the same today. If men really appreciated the love of Heaven, "nothing would be thought too costly to give for Christ, no self-denial or self-sacri-

fice too great to be endured for His sake." D.A. 565. And the time will come soon, we are told, when we will want to give and there will be no need for the gift. And some with grief-stricken hearts will mournfully reproach themselves with those saddest of words: It might have been different.

Today the cause of Christ needs the gifts of the believers. The "ex-

during the year as the Week of Prayer. This sacrificial offering climaxes a week of spiritual revival. It is an "outward demonstration of a love fed by heavenly streams" until it overflows.

This plan, followed by Adventist believers around the world, of giving at this time a special offering equivalent to a week's income has added richly to the resources of the cause of Christ. Some plan throughout the year for this event and with great joy in their hearts bring gifts on the last Sabbath of the Week of Prayer. It costs them something. In the truest sense of the word, it has meant "sacrifice." But like David of old they meaningfully declare "we will not offer unto the Lord our God that which doth cost us nothing." See II Sam. 24:24.

Mary offered her tribute of love when it was needed most. Time was running out. Jesus was soon to be taken from the disciples. Similarly today, time is running out. The gifts of the believers are needed now to finish the work of preaching the last warning message. May the WEEK OF SACRIFICE OFFERING on NOVEMBER 22 be a generous expression of the greatness of our love for Him who has done so much for us.

WEEK OF PRAYER

and

SACRIFICE

November 15-22

pensive ointment" may now be bestowed with advantage, for these gifts will fulfil pressing and immediate needs. True love will itself prompt the lover to give, and no sacrifice will be counted too great.

It is to provide for a true and abundant expression of this love and devotion that the plan known as the "Week of Sacrifice" was made for the remnant church. It always comes at the same time

ENJOYING SABBATH BLESSINGS

D. S. JOHNSON

HOW shall men, women, boys and girls who are intensely active throughout the week spend the Sabbath day? This is indeed a serious question when we consider that the Sabbath was instituted by God. The first reference to Sabbath observance in the Bible refers, not to man but to God. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work." Genesis 2:3. "Because . . . He . . . rested."

Almost the next reference to the Sabbath says, "Remember the Sabbath day, to keep it holy." Exodus 20:8. "Remember" in this text evidently refers men who read the scriptures back to the way the Creator spent the first seventh day of time on this earth. "The law forbids secular labour on the rest day of the Lord; the toil that gains a livelihood must cease; no labour for worldly pleasure or profit is lawful upon that day; but as God ceased His labour of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*Desire of Ages*, p. 207.

That which is included in worship is familiar to most Seventh-day Adventists. "Not forsaking the assembling of ourselves together . . . so much the more, as ye see the day approaching." Hebrews 10:25. One who loves the Lord Jesus derives his greatest joy in holy fellowship with others of the faith during the Sabbath services. The experience of . . . "continuing instant in prayer" brings strength and courage for the working days of the week. Jesus definitely and consistently kept the Sabbath in this way when He was here on earth. He entered the synagogue on the Sabbath day, "as His custom was." Luke 4:16. Men looked to Him for a message. "And there was delivered unto Him the book of the

prophet Esaias. And when He had opened the book, He found the place where it was written . . ." concerning Himself. Luke 4:17. He preached, He prayed, He worshipped on the Sabbath.

The God who gave us the Sabbath is the Lord Jesus. He is the Word of whom it is written: "All things were made by Him; and without Him was not anything made that was made." John 1:3. He Himself said, "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. The distinguishing feature of the Sabbath-keeping of Jesus is that He used the day for doing good rather than submitting to the traditional Jewish restrictions which burdened it. He preached on the Sabbath; He healed the sick on the Sabbath; He defended the disciples who gathered a little grain to eat on the Sabbath. The Sabbath was a blessing and delight to be shared with others. He honoured God on the Sabbath by not seeking His own ways, finding His own pleasure, nor speaking His own words. (Isaiah 58:13, 14.) Jesus, who had given the law from Sinai taught men by example how holy, just, good, and spiritual it is. (Romans 7:12, 13.)

A few suggestions on Sabbath observance from the Lord's messenger should help us understand how we can enjoy this blessed time.

"On Friday let the preparation for the Sabbath be completed. . . .

"The clothing . . . in readiness. . . .

"The boots . . . blacked. . . .

"The baths . . . taken. . . .

"Secular work . . . laid aside. . . .

"Secular papers . . . out of sight. . . .

"All differences . . . put away. . . .

"Bitterness and wrath and malice . . . expelled from the soul. . . .

"Confess your faults. . . .

"The mind as well as the body . . . withdrawn from worldly business. . . .

"The members of the family assemble to read God's word, to sing and pray. . . .

"Food . . . simple, and less . . . eaten. . . .

"Cooking on the Sabbath should be avoided. . . .

"Not necessary to eat cold food. . . .

"In cold weather let the food prepared the day before be heated. . . .

"Let the meals . . . be palatable and attractive. . . .

"Provide . . . a treat."—*Testimonies*, Vol. 6, pp. 355-357. (See also *Patriarchs and Prophets*, p. 409.)

"Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business."—*Testimonies*, Vol. 6, p. 361.

"God requires not only that we refrain from physical labour upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes."—*Testimonies*, Vol. 2, p. 703.

"You should not rob God of one hour of holy time. . . .

"Place a guard upon ourselves, upon our acts and our words. . . .

"Avoid light and trifling conversation. . . .

"Assemble at the house of prayer."—*Testimonies*, Vol. 2, pp. 702-704.

The above instruction if observed would lighten the tension and strain of the working days of the week, and give place for the working of God. The Sabbath however is not to be a void. It is to be filled with good things for all the family. "It is not necessary that we enclose ourselves in walls, shut away from the beautiful scenes of nature and from the free, invigorating air of heaven." "We should devote time to interesting our children. . . . We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, . . . calling their attention to the beautiful objects in nature."—*Testimonies*, Vol. 2, pp. 582-585.

"Much of this time (the Sabbath hours) parents should spend with their children. . . . In pleasant

weather let parents walk with their children in the fields and groves. . . . Tell them the reason for the institution of the Sabbath." "As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours."—*Testimonies*, Vol. 6, pp. 358, 359.

Are we doing that which would bring blessings to us and those about us on the Sabbath days? The servant of the Lord tells us that secular employment must be suspended, and the toil that earns a livelihood must cease, and then writes: "The work of Christ in healing the sick was in perfect accord with the law. It honoured the Sabbath."—*Desire of Ages*, p. 207. "Labour to relieve the suffering was pronounced by our Saviour a work of mercy and no violation of the Sabbath."—*Testimonies*, Vol. 4, p. 539. "The needs of suffering humanity are never to be neglected. The Saviour, by His example, has shown us that it is right to relieve suffering on the Sabbath."—*Testimonies*, Vol. 7, p. 106.

A nurse or doctor, in order to retain a job and earn a livelihood will not engage in medical work on the Sabbath. As home missionary workers in the church they can do much to relieve the suffering and neglected on the Sabbath. They can lead the church into such work. How the poor and sick would welcome such into their homes! How much better could we step into the footsteps of Him who went about doing good while in this world!

Christian colporteur work is commercial as well as evangelistic, and of course cannot be engaged in on the Sabbath. To engage in this regular weekly vocation would lower the Sabbath institution to the level of the weekly workday. But the colporteur and church member can go out together to place a truth-filled tract in the hands of one searching for help and guidance. During the working days of the week the colporteur discovers homes where help is needed, and on Sabbath he can bring sunshine into such homes through his missionary work.

"Remember the Sabbath day to keep it holy." The rich currents of

heaven bear special blessings to those whose footsteps are bent to unselfish service for Him who made the Sabbath, and to His children who have been placed within our reach to receive its blessings. As we enter into rest with Him here below, we enjoy a foretaste of life and service in that country where from one Sabbath to another we shall come to worship with Him who made all things.



This is a story from the Inca Union, where our 13th Sabbath Offerings will go this quarter.

JUST A LITTLE BOY

RUBEN CHAMBI

WAY UP in the highlands of Peru is Lake Titicaca, the highest navigable lake in the world. In this frigid land the wind blows all day while the sun burns without giving warmth. Here the hail and snow falls upon a dry mountains land where you seldom see a tree. The homes are made of adobe (brick made of mud and straw and dried in the sun). The little adobe huts look poor, but if you go inside they look even worse and you realize how miserable the people are.

In one of these little adobe huts Eduardo was born. His father worked for a landlord, and when he had a little time free from work he would make a big feast and invite all his friends to dance and drink until all his money was used up. Right after one of these feasts his father died, and Eduardo and his family were left penniless.

The poor mother sent her three older children off to work for a wealthy rancher where they would at least have a place to eat and sleep. But Eduardo was only five years old and he had a hard time finding work. Finally he found a job where he had to wander up and down the cold plains caring for animals. Sometimes he would sit on a rock with his "poncho" pulled tightly around his shoulders against the bitter wind, and play his reed flute.

Eduardo was happy to work, be-

cause his mother promised him he could go to the mission school with the money he earned. There was nothing Eduardo wanted more than to learn to read and write. Finally he got his first pay: a little pig! Eduardo took good care of the pig and tried to fatten it so he could sell it for a good price and have enough money to go to church school.

Then one morning Eduardo found his pig dead. Again he returned to the cold lonesome plains to care for the sheep. As he grew his desire to learn to read was even greater. The man for whom he worked decided to teach him to read, but he was drunk so much of the time that rather than teach him the alphabet, he was usually cross and hitting Eduardo.

In this terrible surrounding, the little boy learned about vices and idolatry. One day Eduardo became ill and his boss gave him eight "soles" (about two rupees) to go find a witch doctor that would make him well again.

Eduardo ran to his mother with the money. Here she took good care of him and he soon got well. Then with the eight "soles" Eduardo set off for the mission station.

The missionary felt sorry for Eduardo, and gave him a room to stay and told him he could go to school. Eduardo did all kinds of work at the mission to earn his board and room, but best of all, instead of sitting on a hard rock out on the cold plains watching the animals, Eduardo now sat on a hard bench and heard the story of Jesus. He was so happy! Here the missionaries helped him and encouraged him to continue his studies, which he did, year after year.

Today Eduardo is a grown man. He is now one of our most consecrated missionaries in the Lake Titicaca mission in Peru.

Don't you think it is worth while to send money to the mission field to help build schools that will teach boys and girls like Eduardo? How wonderful it will be to get to heaven and see boys and girls we have helped win with our loving offerings.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore 1***REPORT FROM ANDHRA PRADESH**

REGINALD AND NORMA SHIRES

THIRTY-FIVE years ago, a small room in the village called Narsapur, was the scene of South India's first Telugu constituency meetings. (Membership then was a bare one hundred). Present at the meeting was a young publishing man. His name: Pastor L. C. Shepard.

Last week the delegates of the North and South Telugu Sections' 4,408 members met for their combined Biannual meetings at Nuzvid, Sept. 9-13. They packed the new auditorium of the Giffard Memorial Hospital to hear the veteran leader, L. C. Shepard again. Over three hundred delegates were present.

"Evangelism" was the key word at the meetings. Session after session urged greater soul winning programmes. Pastor E. L. Sorensen, president-evangelist of the South India Union, stated, "Every one who calls himself a Christian should be an evangelist." He cautioned the members, however, "Let's aim for souls—converted souls, not just baptismal goals."

In Andhra Pradesh there are thousands of villages still unwarned. If the entire population of Andhra Pradesh were to march by single file, 7,092 souls would pass by before the first Seventh-day Adventist would be seen. If Southern Asia's 20,000 Adventist members were given a village each in Andhra Pradesh to evangelize, there would still be more than 6,000 villages left untouched.

Progress is seen, however. Reports at the meetings indicate a fast evangelistic pace. One of the biggest evidences of this is the support that is being given to Narsapur High School. 95% of the students are Adventists. Before the Biannual Meetings Pastors D. S.

Johnson and L. C. Shepard visited the Narsapur school plant. They saw crowded hostels, inadequate bath rooms, a heavily taxed water supply. Back at the Division Pastor Johnson wired Pastor Shepard at the meetings: Division willing to match rupee by rupee.

When this news reached the meetings, workers pledged an offering equal to their tithe, churches promised special offerings, and gifts came in. As a result, by Sabbath Rs. 6,000 had been raised. Matched, this will be Rs. 12,000.

E. W. Holroyd, principal of the Secunderabad school, reports that 45 of their students are in the baptismal class.

Our medical centres are bringing results every year. Dr. Samuel's T. B. Sanitarium at Guntur, Drs. Sunder Rao and F. Seshadry at Secunderabad; Dr. M. B. Laban's clinic at Gandiganumala; Brother

Dass' eye hospital at Bobbili; and the Giffard Memorial Hospital at Nuzvid are adding character to the Seventh-day Adventist welfare work in the state.

One of these medical missions, M. B. Laban, was ordained on Sabbath, September 13. His dispensary among the jungle-clad eastern ghats cares for the happy-hearted gypsies and is bringing results.

The five-day session closed with a sermon by Pastor G. Isaiah, president of the South Telugu Section. Using as his theme text "Arise, let us be going," he urged the delegates to go from their mountain top experience to the valley of India's crying needs.

By Sunday the delegates had gone. To Mandipata, where believers gather an hour before dawn to study their Sabbath School lessons; to Gandiganumala, the gypsy village of opportunity; to Hyderabad, the sleek modern city of mosques and temples. Some day soon they'll leave their cities and villages for another gathering, and "what a mighty gathering of the faithful that will be."

BURMA UNION*President: C. B. Guild**Secretary-Treasurer: W. L. Murrill**Office Address: 68 U Wisara Road, Rangoon***A VISIT TO THE TENASSERIM REGION**

CECIL B. GUILD

ON THIS trip to the Tenasserim Region I had the privilege of visiting the Moulmein church and Regional office, Balugyun Island, and the Paan School.

The trip to Balugyun in the Martabon Gulf west of Moulmein took one day. The authorities thought it not best for us to stay overnight there—laconically telling our Acting Region President, Pastor Myat Po, that it wouldn't be best unless we had plenty of money for paying a ransom. The trip is about one hour by launch, five miles by bus, and a mile afoot. Our station consists of a school-chapel building, and a house apiece

for Evangelist Thein Maung, and teacher Elijah Bwint. The 4th standard school of students is taught by Elijah and Ma Htay, one occupying the main floor, and the other the ground below.

The surroundings of the school are very pleasant with many gardens of large bamboo and other trees. Many of the villagers make baskets, some very fine ones, from the split bamboo. Others on the island make their living by working the paddy fields, or fishing. The island is some 25 miles long and 8 miles wide.

Although it is the rainy season, while waiting for the return launch in the evening we could look some thirty miles up the Salween river and see the distinct outline of Zwe Ga Bin mountain near Paan which was our destination the next day.

The work on Balugyun island has been carried on about three years, and so far there are three members. Others are studying.

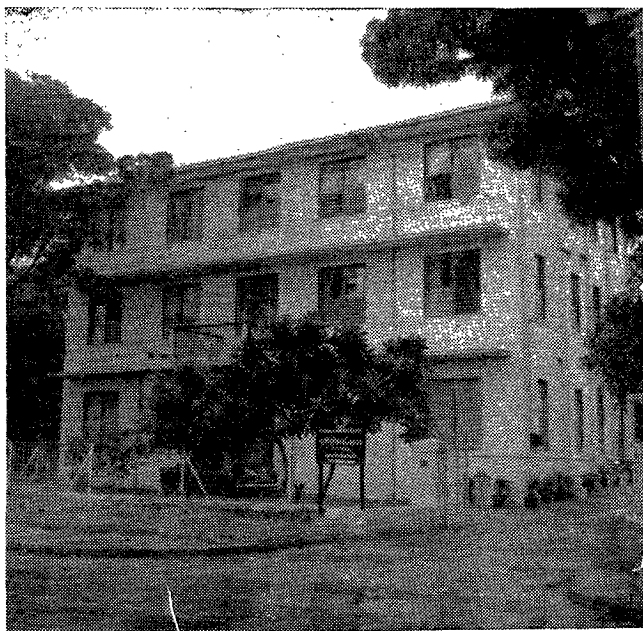
The four hour launch cruise to Paan is always pleasant, even during the rains. Saw Timo, our middle school principal, and a number of students were present to meet us and help with the baggage. We had three good meetings with them, and a social gathering, besides attending their MV meeting conducted entirely by the youth.

A school could hardly be more crowded than this one with its 50 boarding students and a total enrolment of two hundred and fifty students crowded on about a quarter of an acre of land in temporary buildings. Fortunately, a six-acre piece of land on the edge of new Paan has been arranged and we were able to make further study of the plans for the school buildings there, and hope to begin building when the rains end. It will be a beautiful site about a quarter mile from the Salween River, with the mountain towering to the southeast. The new District Commissioner's offices are built not far away.

Conditions in the area make travel to the outlying stations of Nankaraing, Minzee, or Ohndaw quite forbidding for strangers and foreigners. Brother Shwe Ngone, who came to Paan from the Delta, makes his rounds of chapels in that region.

In late May, Paan and the school acquired the presence of an experienced nurse from the Rangoon SDA Hospital, Miss Nellie Shwe.

A new building added to the Burma Union offices.



Her work is two-fold—caring for the health of the students, and medical evangelistic visitation in the neighbourhood. She reports that the students have kept in general good-health, with only an occasional fever, but finds the people living around her in need of healing from various complaints. They also entertain some superstitious ideas concerning the care of infants and the sick.

Nursing mothers eat only rice, and avoid vegetables. The sick with fevers are never bathed, only rice being given as food, while water, and juices are withheld. When sickness occurs, many give offerings to the nats or resort to the fortune teller and neglect the ill one. In a number of cases she has not only administered needed medicines, but has been able to encourage a more sensible diet.

One phongyi had run a fever for a month and had a temperature of 104°, but was nearly well after three days of treatment and a prescription of plenty of water, lime juice, and milk.

A Buddhist lady was brought from her country village by bullock cart. She was swollen with beri-beri and barely managed to stagger the last two hundred yards which was too rough for the cart. She had been sick for two years and in her condition could hardly lie down. After various treatments and a gradual increase of good nourishing food, her swell-

ing went down within a week. But she stayed a month, after which she returned to her village. The return trip was not made by cart, but she walked the entire fifteen miles without resting. It is reported that she has been working hard every day since. Both she and her husband are very happy over her recovery. Naw Nellie was also able to tell her many stories of Jesus during her stay.

Medicines are not permitted to be taken into the outlying areas so that they will not fall into the hands of the insurgents. Many suffer in the villages but those who are able come to the city for treatment. This type of dispensary work appears very promising. Two other nurses have launched out in similar work in the areas of our other two boarding schools at Toungoo and Myaungmya.

Calendar of Special Days and Offerings 1958

November 8	Voice of Prophecy
	Evangelism Day and Offering
November 15	Lay Witnessing Day
November 15-22	Week of Prayer and Sacrifice
November 22	Week of Sacrifice Offering
December 6	Home Missionary Day and Offering
THIRTEENTH SABBATH OFFERING	
December 27	South American Division



Nurse Nellie Shwe visits the village homes.

PETRA

D. K. DOWN

EAST OF the Jordan lived the Ammonites. South of here were their cousins the Moabites, and further south lived the Edomites, descendants of Esau the brother of Jacob. Esau dwelt in Mount Seir (Genesis 36:8) and here his descendants locked themselves in the rocky fortress of Petra. Self confident in their impregnable mountain stronghold, they worshipped gods of their own choosing and defied the God of heaven. Ultimately, after centuries of Divine patience the heavenly edict went forth, "I have made Esau bare . . . Edom shall be a desolation . . . no man shall abide there . . . the cities thereof shall be perpetual wastes." (Jeremiah 49.)

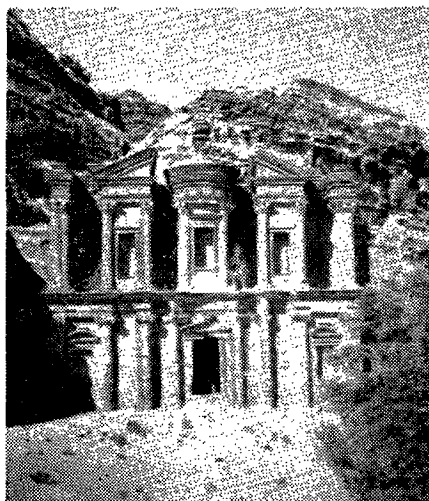
I have heard Bible critics say that perhaps the prophecies concerning Babylon, Nineveh, etc., were made after their downfall and fulfilment, or that the prophets were watching the trends of nations and by shrewd guesswork managed to hit the mark. Petra, the stronghold of the Edomites, is the Divine answer to the critics' feeble excuses.

Time means nothing to God. If a condemned city's doom was long delayed it was no less certain. At 500 years before Christ Petra was doomed to ultimate destruction. But four centuries went by and instead of becoming a desolation

Petra flourished as never before. The Nabataëans, a powerful Arab tribe, hewed their houses, temples and tombs out of the solid red rock and amassed great wealth by exacting tolls from the passing trade caravans. Another two centuries and Roman ears heard interesting stories of the rocky city and its vast treasures. After several futile attempts the might of the Roman armies prevailed and Petra yielded its wealth to Rome. Perhaps this would be the end and prophecy would meet its fulfilment? But, no. Instead, the Romans added to Petra's architecture, adorning it with Roman art. Another four centuries passed and Christianity came to Petra. Christians carved crosses on their rocky vaults and still Petra lingered. But though long delayed, Divine providence cannot be turned aside. Eastern traders sending their goods to Arabia and India found a more convenient trade route through the Red Sea and gradually Petra became isolated. One by one its inhabitants sought greener fields until Petra's rocky walls no longer echoed to the noise of a busy city. Silent and forgotten, Petra slept until its very existence was forgotten. Fantastic stories were still told of the once famous city but of its whereabouts no one knew.

But in 1812 a man by the name of Burkhardt found his way through the rocky defile and returned to tell the world of the unbelievable wonders of the "rose-red city half as old as time." Since then a steady stream of tourists have put Petra on their itinerary, and on Thursday morning we also turned our jeep south and headed for the stronghold of Edom.

Of the exact reason for our decision to leave our caravan in Ammon I am not quite sure. But one thing I do know. It was the wisest decision we have made on this trip. As we travelled south through the purple hills of Moab, we found the plateau split asunder by three vast gorges at the bottom



Great rock hewn temple on the top of "El Dier," where Nabataëans worshipped in the ancient city of Petra.

of which were tiny rivulets wending their tortuous way to the Dead Sea. At each gorge we had to wind thousands of feet down to the river bed and then crawl right back up to the plateau level again. With the trailer attached we would never have made it.

We arrived at Wadi Musa (valley of Moses) at 9:30 p.m. and slept at the police station. Next morning on three horses and three donkeys our family moved into Petra. It was an hour and a half ride we will never forget. Petra is entered along a dry river bed which winds through a crack in the towering rocks which surround the old Edomite capital. A handful of men could have defended Petra against a whole army. But God had said, "Thou that dwellest in the clefts of the rock . . . though thou exalt thyself as the eagle . . . thence will I bring thee down." Obadiah 3, 4. Through these rocks we rode into the silent deserted city, and what a sight met our eyes!

The rocky heights surrounding Petra consist of layer upon layer of brightly coloured sandstone. The old city dwellers did not build their temples and tombs, they simply carved the vaults, steps, pillars and facades out of the living rock. The resultant edifices were, and still are, massive monuments adorned with a fantasy of colour—red, brown, white, black and yellow. A rock-hewn amphitheatre testifies to the coming of



First view of Petra, the old Edomite capital, seen through a cleft in the rock.

the Romans and the temple on top of El Dier tells of the departure, by Esau's children, from the worship of the God of Jacob. After sleeping in a rock-hewn tomb on Friday night we worshipped the Lord on the Sabbath day in Petra and at sunset the horses took us back through the rocky defiles to Wadi Musa and Sunday morning we headed back to Ammon.

NORTHEAST INDIA UNION

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ASSAM TRAINING SCHOOL WEEK OF PRAYER

H. D. ERICKSON, *Principal*

ONE OF the most inspiring and successful weeks of prayer ever conducted at Assam Training School has just been concluded. The students and staff are very appreciative of the way Pastor E. L. Sorensen led out, and for the fine musical numbers rendered by him and Mrs. Sorensen.

The theme for the week—**PREPARE TO MEET THY GOD**—had been very carefully and appropriately chosen. At the close of the week all felt, more than ever before, the importance of being ready at all times to stand before our Creator and Redeemer. From the very first service, all felt the deep inward movings of the Holy Spirit.

The steps to accepting Christ and living as He lived were made plain and simple. Each clearly heard the voice—"This is the way, walk ye in it." Conviction led most of those who had hidden sin in their hearts to put it away and accept Jesus as their personal Saviour. Many were the confessions made.

Fourteen students who have been attending the baptismal classes this year signified their desire to be baptized at an early date. Seventeen others decided to join the next baptismal class. The response to the appeals for a re-

newed and greater consecration to the service of God and a closer daily walk with Christ was very heart warming. Every teacher and most of the students made this covenant between themselves and God. At the concluding service we all pledged ourselves, by the grace of God, to meet each other on the crystal sea.



The four ladies are the Voice of Prophecy workers in the Ceylon Branch School. Standing at the right is Brother Dias, our Union V.O.P. secretary.

CEYLON UNION

President: N. O. Dahlsten,
Acting

Secy-Treas.: M. M. McHenry

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VOICE OF PROPHECY DIRECTOR VISITS CEYLON

RECENTLY, pastor A. E. Rawson conducted the Week of Prayer at the Lakpahana Training School, and held a Voice of Prophecy Institute in the Colombo Church.

Pastor A. W. Robinson, Lakpahana Training School Principal, and his staff, lent their full cooperation and support in helping to make this an exceptionally good week of prayer.

A wonderful response was elicited from staff and students alike, and when an altar call was

● Writing on October 20, Mrs. R. H. Brodersen says—"I imagine you know Pastor Benjamin Peters who has lived in Karmatar for many years. He was over eighty years old, and passed away quite suddenly yesterday morning."

made, practically everyone, Christian students and Buddhists, came forward and testified to their faith in Christ. Many of these have now joined the baptismal class and are eagerly looking forward to baptism at the end of the school year.

There are many problems to be faced in our training school in Ceylon, not the least of which is the language requirement, but the staff members are gradually overcoming every difficulty and, judging from all reports, 1958 is the best school year in the history of the Lakpahana Training School.

Following the Week of Prayer, Pastor Rawson held a very profitable Voice of Prophecy Institute in the city of Colombo.

On the 5th of October the Youth's Course was inaugurated in Ceylon. Two thousand lessons were mailed out on the opening day. The advanced Course has been translated into Singalese and will be started soon.

Miscellany

● Three were baptized by Elder N. O. Dahlsten and became members of Deginwella, Ceylon church on the fourth of October.

● On Sunday October 5, evangelistic meetings were opened in Jaffna and Kirillapone in the Ceylon Union.

● Pastor E. R. Streeter was able to visit Mailapitiya from the 18th to the 21st of September to help finalize the plans for the new Boys' Hostel. This building is urgently needed to accommodate the many students who are applying for admission to the school.

● Pastor V. D. Edward opened a series of Voice of Prophecy Lectures on Sunday, October 12, 1958 in Arkonam.

LAY WITNESSING DAY November 15

(The date was postponed from Nov. 1 to Nov. 15 to allow time for the tracts which have been prepared especially for this day's visitation to reach the fields.)

● On the 28th of September Pastor Solomon Anbiah and his helpers opened a series of meetings in Trichy. He reports that a number are interested and about 40 are regularly attending the Bible study period following the sermon.

● N. O. Dahlsten reports active lay-man participation in soul winning in the Colombo efforts.

● The Northwestern India Union reports an excellent increase in Sabbath School offerings over those of last year. They expect to raise Rs. 20,000.00 in S. S. offerings by the year end.

● Pastor T. R. Torkelson reports that the effort in Batala had an attendance of at least 300 at the opening meeting on the 5th of October.

● Brother Johnson Christian from the Bangalore Middle School reports that the school held their Pathfinder Camp at Dodballapur about 23 miles from Bangalore from October 2-7. About 100 Path-

finders and advisors were present and had a happy time together.

● A letter received from S. C. Madhu from Kaliganj in the Jessore district of East Pakistan reports that more than 500 names have been turned into the Bengali Voice of Prophecy School from that area. He has had some interesting studies with some of these students and is looking forward to tangible results.

Mrs. Madhu is teaching some of the women to sew.

● Pastors V. P. Muthiah and O. W. Lange have held Home Missionary and Sabbath School Councils at 3 centres in the Western India field during the month of October. The first meetings were held at Hatkanagale from October 9-15, followed by meetings in Poona from the 16th to the 18th and then at Gangapur from October 20-26.

● Pastor J. F. Ashlock visited the Assam Training School M. V. Camp during the latter part of October and held an M.V. rally in Calcutta before returning to Poona.

● Pastor D. S. Johnson has spent the month of October visiting and inspecting schools in the Northeast Union, Burma and the Northwestern India Union.

● The Doctors Buxton and their three children arrived in Bombay on the 22nd of October returning from furlough. After a short period for clearing their goods, and visiting their friends and fellow-workers in Surat they will return to take up their duties at the Ranchi Hospital.

● Elder W. A. Scharffenberg and Dr. Andrew C. Ivy will attend the Institute of Scientific Studies in Madras from October 27 to October 31. Following the Institute Elder Scharffenberg will spend some time with Brother S. James of the Temperance Department visiting our work in India and in Burma.

● After attending the Autumn Council in Washington from October 21-28, Pastor and Mrs. O. O. Mattison will leave for India on October 29. They plan to arrive in Karachi on the 31st of October and will come on to Poona the next week.

MEET OUR WORKERS



E. L. Becker, newly elected auditor of the General Conference, spent the latter part of September in Poona doing the annual audit of the Southern Asia Division books.

Southern Asia Tidings

Official Organ of the

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