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At Home and at Church

MRS. O. O. MATTISON

WHAT a sacred responsibility it is to train children in the right way, to be responsible for planting in their young minds the impression of God, so that they will give their hearts and lives to Him.

The home is the child's first school and the parents are the teachers. Let us as parents study God's Word and learn how we should teach our children right principles. We should give our children a higher opinion of God. Our three-fold message sounds, "Fear God and give glory to Him."

A successful Christian family is bound together by the chords of love. Every family should preserve that sacred circle. The home should be a symbol of heaven.

The nearer we come to Christ the nearer we shall be to one another in the home. God is glorified when families live in peace and harmony in the home.

Let us as parents promise God that we will in our own lives always manifest a spirit that we wish our children to develop.

A little boy once crawled upon his father's lap at a bed time story hour. He looked up into his father's face and asked, "Father, what is God like?" As the father searched and prayed for an acceptable answer, the little boy spoke his own thoughts, "Father, I think I love God, because I think He must be just like you."

Can our children say that about us?

"No work entrusted to human beings involves greater or more far-reaching results than does the work

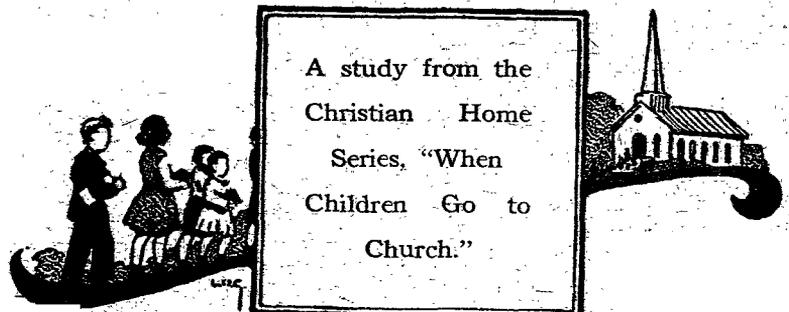
of fathers and mothers."—*Ministry of Healing*, p. 351.

There are certain principles our children should be taught when they go to church with us. (These principles never change. Parents must know God's will and obey His commands.)

"The Lord is in His holy temple: let all the earth keep silence before Him." (Hab.2:20).

"Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence."—*Child Guidance*, p. 540.

"The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness."—*Child Guidance*, p. 540.



"If the children cannot be restrained, . . . the child should be removed from the church at once. . . . God is dishonoured by the loose way in which parents manage their children while at church."—*Child Guidance*, p. 544.

"In listening to the sermon, let parents and children note the text and the scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to a sermon, and it will cultivate in all a habit of attention and of connected thought."—*Education*, p. 252.

"Ministers are engaged in a sacred, solemn work, but upon those who hear rests just as sacred a responsibility. They are to hear with a determination to follow the instruction that all must practise to gain eternal life."—*Child Guidance*, p. 531.

"Keep thy foot when thou goest to the house of God."

"The prosperity, harmony, and order of the church depended upon the good order and thorough discipline of families. God punishes the unfaithfulness of parents, to whom He has entrusted the duty of maintaining the principles of parental government, which lie at the foundation of church discipline and the prosperity of the nation. One undisciplined child has frequently marred the peace and harmony of a church."—*Testimonies*, Vol. 3, p. 294.

The mother should sit near an exit where the least disturbance will enable her to make a hasty retreat. Babies and children should not be allowed to disturb divine services at any time. It is irreverent for a mother to remain in the church while her child is crying or fretting. If the child is too young to comprehend what it means to be quiet, he should be taken out the moment he begins to fret. It is discourteous to the minister, inconsiderate of the audience, and disrespectful to God to allow a child to attract attention either by his cuteness or his misbehaviour.

Parents will gain much if they plan the church service for their small children. Before church service begins one parent could go to

the Sabbath school room and get the child at the close of Sabbath school, take him to the toilet, give him his drink, and then take him for a little walk. These three items are essential if good behaviour is expected.

A child who is taught to obey at home is not likely to cause much disturbance in church. "The home is a school where all may learn how they are to act in the church."—*Child Guidance*, p. 549.

There is only one place for children to sit in church and that is with their parents. The best children will find it hard to be good away from them, and the worst ones will find it much easier to do the right thing when they are between Father and Mother. Proper church decorum calls for the family to sit together.

We go to church to hear the message; it is God's appointed way of communicating with His people. Our children should be taught this and how to enjoy the sermon and how to listen to it. The child's education in listening begins by his being asked to make a mark every time the minister uses the word "God" or "Jesus" or some other key word. In this manner he begins to learn the art of listening. If the minister tells stories, and we certainly hope that he does, question the child at home to see how much of them he can remember. As he grows older he can take down the texts and make notes and discuss these at home with his parents. Thus he will derive much benefit from the sermon and will enjoy it too. Perhaps some adults could profit by these methods also.

"Each hearer should strive to understand each presentation of Bible truth as God's message to him, to be received by faith, and put into practice in the daily life.



Parents should explain to their children the words spoken from the pulpit, that they also may understand; and have that knowledge which, if put into practice, brings abundant grace and peace."—*Child Guidance*, p. 531.

Many five-minute lessons during the week are worth more than one long sermon Sabbath morning. The child that is accustomed to having morning and evening worship in the home learns reverence so much quicker than the one that is deprived of the family altar service.

The main church service of the week is for the entire family, including the children. To all ministers the Lord plainly states, "In every sermon let a little corner be left for their (the children's) benefit."—*Child Guidance*, p. 532.

**Christian Home
and
Family Altar Day
January 16**

The good seed is sown during the church service. Whether this seed will spring up and bear a rich harvest for God depends upon the way it is received.

Fathers and mothers who love the Lord will open their own hearts to receive the message themselves, and will do all in their power to see that the good seeds will take root in the lives of their children.

"Parents should explain to their children the words spoken from the pulpit, that they also may understand and have that knowledge which if put into practice brings abundant grace and peace."—*Child Guidance*, p. 531.

Children should be taught that God speaks to us through various ways—through nature, through the Bible, and through the voice of the preacher.

When we leave the house of God, our conversation as well as our behaviour should reveal that we have met with Jesus, that our souls have been fed, and that our tongues are filled with praise and thanksgiving. This will impress upon the minds of the children the thought that we go to church to worship God.

Dorcas Activities in Surat Floods

—DR. ELFRIEDE HAUSER

The days during and after the recent Surat flood were exciting ones, for the inhabitants of this city as well as the surrounding districts. This became quite evident some days after the flood when the interrupted communications were restored again and all the flood-issues of the newspapers were delivered at once. Millions of readers had been looking to Surat in these days, wondering how the terrible havoc would end.

It ended by leaving more than 15,000 people without homes in Surat city alone, and the acute need and distress can easily be pictured. Everywhere relief committees were formed and as time went by the Government rendered substantial help. But until an effective relief could be carried out, a very good relief work was done by private individuals as well as by various organizations. The Dorcas Society of our Surat Church took an active part in relieving the need of flood victims from the very beginning. While the Society undertook to feed a group of 300 homeless people not far from the Hospital, the members were busy raising funds and collecting used clothing from members and friends. The spirit of wanting-to-help was general.

The Division Committee and the Poona Dorcas Society contributed very generously with financial aid. Three trips with loads of old and new clothing were made to places where severe damage had been experienced. Many people had lost everything save what they wore on their bodies. Heart-touching scenes of people sitting in the midst of the ruins of their homes, still benumbed from the great catastrophe that had passed over them. We worked together with local authorities in the rendering aid to the needy ones.

In one of the nearby villages the Dorcas Society donated bamboo and other building material worth Rs. 150 toward restoring three destroyed homes. The Dorcas Society

and Hospital each gave donations to the central flood relief committee of Surat.

At the end of our campaign we could summarize as having given

help equal to the value of Rs. 1,250. This included 377 old and 314 new pieces of clothing. Though our Dorcas fund is exhausted almost to the last naya paisa, though we gave away a good stock of recently tailored clothing which would have made quite a good sale, we were all happy for having been able to serve as a welfare society in time of need.

Report on

Cottage Industries in South India

C. N. ABRAHAM,

Secretary, Cottage Industries, S. Asia Div.

A year ago the Division Committee took action to promote Cottage Industries in Southern Asia, appointing a Secretary to foster them. South India then, under the leadership of Pastor E. L. Sorenson, grasped the idea and went forward establishing the Cottage Industries in a few places of their local sections where the needs for them were the greatest.

Recently Pastor G. W. Maywald, Secretary, South India Cottage Industries, and I made a tour of the local missions of South India union, visiting the Cottage Industries. This was our first visit to these centres and we naturally wished to know how they are functioning.

KANNADA SECTION

We first visited the Kannada section with Pastor C. P. Jonahs, the president of the field.

Ambarcharka Industry: At this unit in Kollegal cotton is manufactured. Mr. L. L. Prabhu Linghaya, the President of the Mahatma Khadi Industrial Producers Co-operative Society, Kollegal, has given his full support and counsel to make this industry a going concern.

Ten women and children are working at this Ambarcharka. Their enthusiasm is so great that I saw them working even in the dark hours of the evening. By this means several families are enabled to make some money each day.

Tailoring: At Kollegal they also have a tailoring industry. Two sewing machines are in use and three men are working with them, one cutting the cloth and the other two making the garments. Other church members are engaged in selling the ready made garments. We find that this industry is an asset to the church at Kollegal.

Silkworms: At Kaliyure several of our church members raise silkworms. Brother Sathyiasheelappa is the mission worker here. The Kaliyure church has a membership of 44 people and about 75 per cent of them are earning a fairly good income from this industry. The Kaliyure silk industry is run on a sound basis. They have invested Rs. 710 on a piece of land where mulberry plants are grown. One man sells the leaves from these plants to the church members. This man pays to the church his tithe on his sale income and again the church members pay tithe on the proceeds as they sell the cocoons. So here, actually, a double tithe is paid to the church.

The governing committee of this industry is collecting back towards the original investment a small amount when each transaction is made. This amount came to Rs. 253.71 up to the end of September, 1959. The original investment is intact, and beside this they are building up further capital to expand the business. Congratulations to Pastors C. P. Jonahs and Sathyiasheelappa and to the com-

mittee that operate it, for their business efficiency. The Kaliyure Industry is run on a sound basis.

Silk Reeling: A few of the members of the Hindu Wada church raise silkworms and they reel the silk thread from cocoons. This is a profitable industry and there is a bright future for developing it to make it a prosperous industry.

Members of another church in the Kannada field are planning to start a rice pounding industry.

NORTH KERALA SECTION

Grass Mat Weaving: Pastor A. Joseph, President of the North Kerala Mission took us to Vaniamkulam, Shoranur where three of our people are engaged in weaving grass mats. Brother A. P. John is the mission worker there.

Canning: A few of our church members are canning pineapple and making fruit jams in Shoranur. They have started this industry very recently. If this industry is conducted properly and managed well it will be a source of blessing to many.

Stone Polishing: This small industry was started in Trichur about a year ago. About six members of the Trichur church are benefited by this concern. Pastor D. Sighamony is the pastor of the church there.

SOUTH TAMIL SECTION

Dairy: A few members of our churches in Palamattam, 13 miles from Kottam and Kangazha are enthusiastic in starting two dairy farms. Money has been collected by the church members and soon this profitable industry will be started.

Baniam Weaving: The members of the Prakasapuram church and their pastor, Y. G. Thomas, are studying the possibility of starting a baniam weaving industry in Prakasapuram. As soon as the detailed information on machinery is in hand, the members themselves are planning to raise Rs. 5,000 to start with to instal seven machines. Plans are under negotiation. When this industry starts functioning several members of the Prakasapuram church will be kept

busy and will receive financial benefit.

Gauze Weaving: At Mayuram Brother J. P. Masillamoni is the worker. Here the church members have installed 3 handlooms to weave surgical gauze and other cotton materials for hospital use and commercial purposes. This industry has started very recently.

Charka Weaving: Pastor C. Moses reports that very recently a Charka weaving industry was started in Kottagiri and a few of our believers are working there.

SOUTH ANDHRA SECTION

In the South Andhra section no Cottage Industry has been organized so far, but plans are in the hands of the local mission officers and they are under consideration. Pastor Subushanam reports that a few members of the Nellore church are planning to start a small scale dairy farm in the near future. A few members of the Tenali church are interested in operating a carpenter shop. In Mamikapally some are interested in growing vegetable gardens.

Even though no industry is functioning in South Andhra as yet, the officers are going forward slowly but surely with their plans to make them a success when they are functioning.

NORTH ANDHRA SECTION

Our next trip was to Vijayawada, the headquarters of North Andhra Section. Pastor M. S. Prasada Rao, the President of this field took us to the various Cottage Industries, that have already been established in different parts of his field.

Baskets: There are fifteen Seventh-day Adventist families attending the Woodpet church. Out of these fifteen families ten are engaged in the basket-making Cottage Industry. These baskets are made out of palmyra leaves. One person makes about forty of them a day and they find ready market for them in the Bazaar. This brings in to each person a net gain of about Rs. 0.75 nP. each day.

I am glad to report that the members of this church assemble regularly each morning in the

church for their morning worship.

Lime: Brother Prasada Rao took us to the Peggalapadu church which has a membership of 52 men and women. Here a plot of land has been purchased from where about 30 members are engaged in digging out lime. They dig out the lime in their spare time and find market for it in town, each person being able to make a profit of about Re. 1 each day.

Shoes: One Brother Jonathan, a member of the Woodpet church, is successfully operating a cottage shoe industry in Vijayawada.

Band Playing: Also in the Peggalapadu church a team of seven young men organized themselves as a "Band Playing Industry". This team entertains marriage processions with music. It is functioning only when marriage ceremonies are on and they receive a sum of Rs. 40 per day.

Tape Weaving: Madhavaram church has a membership of 80 people. T. R. Thomas is the mission worker at this place. A few church members have organized a tape weaving industry. Eighteen looms are installed and about 40 people are working. These people work on the looms at their leisure time. When they find work elsewhere, that brings in more income, they do not work on the looms; but when they do not get work outside they weave the bed tape. Each person is able to make about Re. 1 a day.

Leather: Mandapet church has a membership of 40 people. Brother Lazarus is the mission worker there. This industry was started about 18 months back. It is managed by the head of eight families, in their individual homes. These people seem to be ambitious and want to enlarge their industry so they are saving money to build up the needed capital. They had saved, by November '59, an amount of Rs. 120 and deposited it in the postal saving bank.

All these Cottage Industries in South India were only recently started and are still in their infancy stage and as such they need a proper guidance and our moral support.

Findings: I find that wherever the industries are functioning they are assets to the believers and to their churches at large. This brings more income to the people, the members are happier, church attendance is improving. Better relationship between the worker and the church members is obvious, and tithing income is increasing. I hope we will have more of these industries established

in various other parts of the local missions of South India Union.

Other Six Unions of Southern Asia: The South India Union is pioneering in the Cottage Industry, and they find it a blessing to the members of their churches. I hope the other six unions of our division, in their respective fields, will also take the lead in promoting the Cottage Industry.

Ahmedabad Temperance Lectures

E. P. Wolfe

AHMEDABAD is one of the largest cities of Gujerat but we have no work there. In studying how to begin we decided to use the Temperance approach.

The first step was to invite Brother S. James from the Division and find out what time he had available for us. This determined, Brother J. P. Christian and I commenced the round of the city which was ultimately to take us to many places of interest. Before leaving we prayed that God would bless us because we felt very strange in this large city where no one knows us. (So we believed.) The first call was to the Commissioner of Excise and Prohibition. Ours was a very warm welcome because this good man proved to be a former resident of Poona and is intimately acquainted with our work and with Spicer College where he has spoken at the invitation of Brother L. R. Burns. We had met our first friend. The Commissioner took us to the social workers of the District Development Board who in turn took us to Congress House to talk with the leaders of social education in Ahmedabad and district. With their help two meetings were arranged. One to the Vaghri people of the district. Another was arranged for the social workers of the District under the leadership of a group of people working under the Five Year Plan.

After this, greatly encouraged

with the response so far, we went over to the Medical College. This school has 700 students under the leadership of a man whose influence we found to be very great in the field of alcohol prevention, who has been a lecturer in two Institutes of Scientific Studies. Dr. Karandikar immediately arranged a lecture for us in the main lecture theatre of the University.

We then visited the Pharmacy College and met the professor of chemistry whom we found, had been our neighbour in Surat and was thus well-acquainted with our work.

With his introductions we met the principal and other professors and arranged a lecture and showing of the film "One in Twenty Thousand" for them.

Another local High School readily welcomed us for a morning showing of the film. So it was quite easy to fill the time Brother James would be with us.

On November 25, the Medical College lecture hall was well filled with about 300 to 350 students. The audience response to Brother James' spirited lecture was excellent and we were well satisfied. Likewise, in the Pharmacy College across the city the Principal took the chair and concluded the programme with most appropriate and encouraging remarks. The District Local Board meeting was amazing. This lecture had to be translated and Brother Christian

did an excellent job. Many came to us afterwards to comment on the excellence of the presentation of Brother James' lecture. The meeting was held in the compound of the District Local Board. Many leaders of Congress and the city were on the platform. Brother James dramatically presented our Temperance cause for 40 minutes and that large crowd of several hundred people, many of whom were employees of the council and local board and prohibition departments, did not make a sound throughout the whole time. A leading doctor of the city sitting next to me commented on many occasions about the appropriateness of the programme.

Thousands of tracts were given out to people well able to read them.

In the High School the principal asked his students to refrain from smoking for life. He stated that none of his teachers smoked. Their appreciation of our work was warm and enthusiastic.

The outcome of these meetings is that we have several invitations for the future. The first came in the mail the day following our crusade. This is for a series of lectures five days in duration which the District Development Board wants us to conduct through the principal mills of the city. The next request comes from the Teachers' Association of Ahmedabad. We also have opportunity to enter the Gujerat College and some of the clubs in this large and progressive city.

As an evangelist I would like to place on record my appreciation of the way in which our Division Temperance Secretary handles these meetings. We truly can reach all types of people, and the meetings in Ahmedabad held for some of the most learned people in the community prove the truth of Sister White's statement that we can do this work.

These evidences of the Lord's leading in our work greatly encourage us as we open up in this large city where we spoke to selective groups totalling about 1,000 people in universities and schools in the two days.

Work in the Punjab

A. M. AKBAR

[This is a portion of a letter written to Pastor O. O. Mattison who worked for many years in this section and knows the villages and the people well.]

THE work is on—marching on to victory. From Klasswala to Lyallpur, from Gakhar to Multan, even up to Vakari, the Lord has His work. This year a new station has been opened in the Jahanian Mandi where Mr. Jhande Khan is located. There are several families in that section. In Lyallpur we have received some Rs. 60 in tithe this month and there have been several baptisms.

New work has been opened in Chak 93 and Chak 82 and calls have come from Manawala, but due to a lack of workers we have not been able to answer.

In the Sialkot area four villages have just been entered. This year the destruction by heavy rains and floods is widespread, and poverty has grown among the poor people, but the work has also grown. We have had more baptisms this year than ever before. The Union set the goal for the Punjab section as 200 baptisms, but already we have baptized 260 this year. There were 25 baptisms at Mangat, 25 in Kakar, 10 at Diendaniwala, and

40 at Kot Sunde recently and more are getting ready.

In Tapiola, Sheikhpura and Qiampur several are waiting for baptism. We have just baptized six at Gujranwala and eight at Gakhar. Others are waiting in the Jallan, Mangat, Nawshera, and Madai sections. Pastor Prem Masih has baptized several in Saich and Harpal. So the face of the Lord's work is onward.

Due to the floods and poverty, our offerings are a bit low but we hope to reach the mark very soon, as the paddy is coming in. The people are giving whatever they have to the Lord. I saw an old widow giving 2 annas to the worker saying, "Babuji, please take my tithe; as I earned Rs. 1-4 from selling cowdung." Some of the people give their tithe as soon as they earn a few annas so they may not be tempted to use the money if they keep it with them.

I am telling the people living in the old villages, "We used to keep two lists of names, church members and Sabbath school members, but from now on we want to discontinue the Sabbath school members list. We want you all to be church members otherwise you have nothing with us. You have been hearing this message for 30 to

40 years. Now is the time for you to give up your hookas and other bad habits and really be in earnest about your salvation. Otherwise there is no hope for you—not on this earth or in the kingdom to come." I am glad to say that this thing worked and as a result many are more earnest in accepting salvation than ever before.

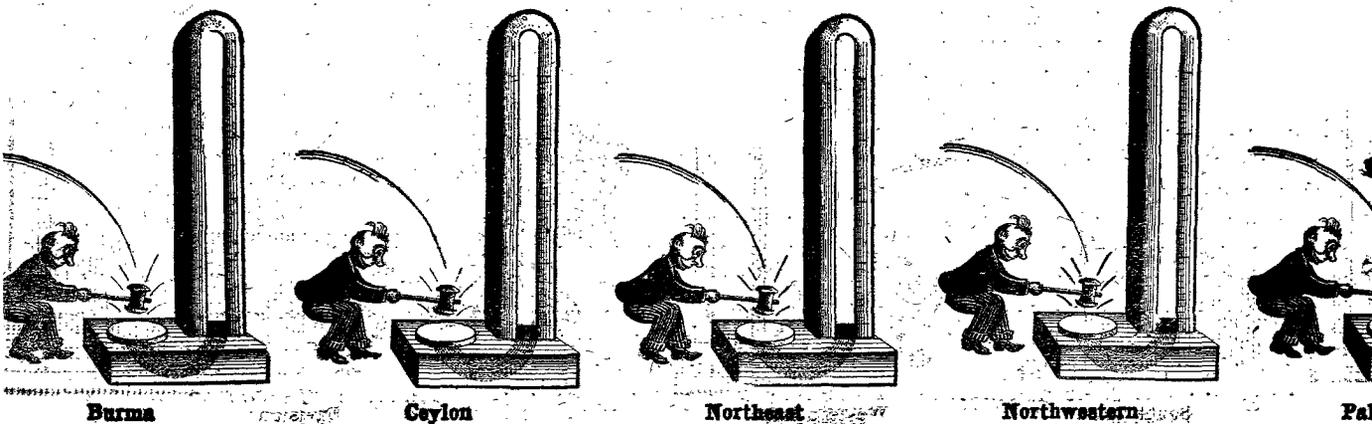
Our great need is workers.

Memories of Delhi Uplift 1959

GEORGE R. JENSON

WORKING on behalf of the Medical Educational Service in New Delhi was perhaps one of the most enthusiastic groups ever assembled for this purpose in the history of the work here in Delhi. Our Union office staff returned from the Union Constituency meetings in Hapur on Sunday, January 4, and on Monday morning at nine o'clock, five teams of labourers left for their respective territories. Our collective goal for each day was one thousand rupees. And by the help of our Heavenly companions, we were able to reach the goal every day. Not only did

Hit Uplift Hard In January



we contact all previous contacts, but we were able to receive more than three-thousand rupees from firms and individuals that had never before been contacted to our knowledge.

Working over in Kashmiri Gate section in new territory, Pastors Lange and Faqir Chand had a thrilling experience. While we were presenting the challenge and need of our work to one shop-keeper, the proprietor of a near-by shop was present. After canvassing the first man, the brethren turned to the second individual and asked him also to give. He raised several objections about the income-tax exemption certificate we had, and said he thought that the least amount he could give and still come under the provisions of the exemption act was Rs. 250. Pastor Lange had a rather forceful argument to counter with when he explained that he himself had printed the little booklet and was positive that any amount would come under the certificate. The gentleman then told them to meet him in his own shop a few doors away. The brethren decided to go to that shop in its turn, and consequently

went to the next shop first. In the meanwhile the gentleman came and again pressed them to come to his shop. Our brethren hurried in their efforts and when they were able, went to the man's shop, where they received a gift of Rs. 251. They received more than Rs. 600 that day in an area that had always been by-passed as an area that was undeserving of our work.

Brother Dal Chand and I were working in Chawri Bazar in an area that had never been carefully worked. We went from one shop to the next. Naturally we met with many refusals. However the Lord blessed us and we received more than Rs. 500 from that bazaar in less than 12 hours of work. One call particularly impressed us. We went to a rather barely-furnished stall and began to give a canvass. The gentleman interrupted us and called us to a rear-portion of the stall. He listened carefully to our canvass, and when we were about

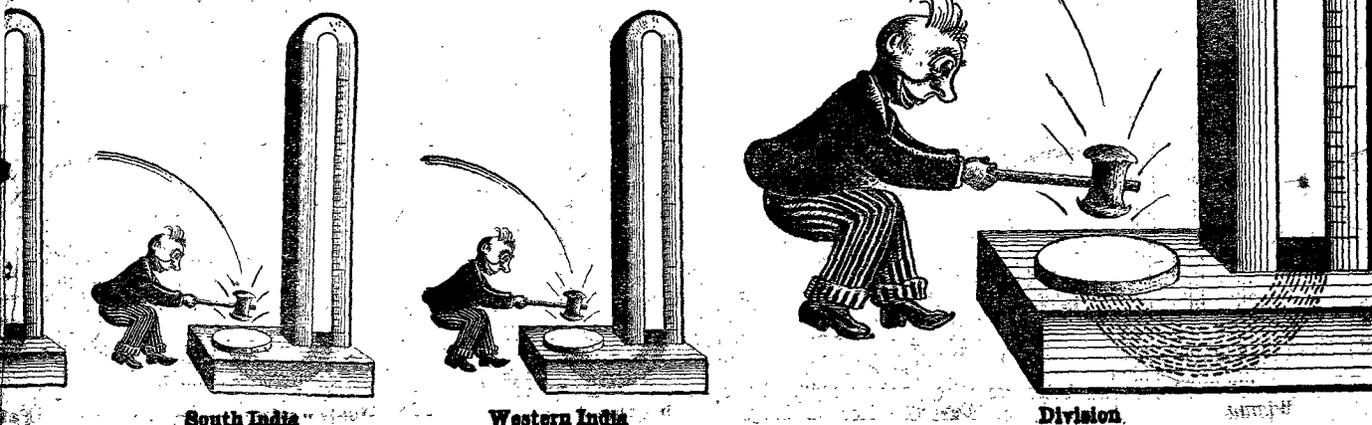
half way through, he interrupted by saying, "This looks like a wonderful work! I'd like to make a contribution to your service." He gave a gift of Rs. 100.

What a privilege it is to witness for the Saviour in every corner of this great city. After telling of our work and plans for the new year to one man, he gave us a cheque, and looking into my face he said, "you are doing the work of Jesus, and you have the look of Christ on your face!" I pray that wherever we go in this great land, this tribute might be paid to each one of Christ's ambassadors. We want to thank every person who joined in our campaign this year. And we unitedly praise God for such a bountiful response to our work here. Our total receipts for 1959 received since January 1 are Rs. 12,500 which coupled with Rs. 1,309.45 received in our Christmas carolling make a total of Rs. 13,809.45.

Our Uplift Goal for 1960

Every member participating.
More souls won to Christ.
More funds raised for Uplift
work.

Division Goal: Rs. 450,000



South India

Western India

Division

Official Opening of the North Tamil Headquarters Office

M. D. Kodan

ON NOVEMBER 4, 1959, the new headquarters' office of the North Tamil Section was officially opened by Pastor J. A. Soule.

The dedication service was held in the church. Pastor C. Moses, the President of the North Tamil Section, extended a warm welcome to the distinguished guests and paid a glowing tribute to Dr. W. G. Thomas, who was instrumental in the speedy execution and completion of the construction of the building.

Pastor G. Gurubatham then briefly traced the origin and growth of the work in the Tamil fields in general and at Trichy in particular.

Pastor J. A. Soule, the next speaker, brought out some interesting facts regarding the beginning and growth of the literature work in the field.

Pastor I. Kanagarayan Moses, the Secretary of the South India Union, gave an appropriate and timely message. Every one present then adjourned to the new office building which was then declared open by Pastor J. A. Soule. After the dedicatory prayer by Pastor I. Kanagarayan Moses, Mr. Johnson Koilpillai proposed a vote of thanks.

It is our earnest prayer and fervent hope that the light of truth will emanate and radiate from this building, erected for the glory of God, to every dark nook and corner of this great North Tamil Section for the finishing of His work and hastening of His coming.



J. A. Soules declaring the building open. Near him stands Dr. W. G. Thomas who presided at the meeting.

"...Came Almost the Whole City Together to Hear the Word of God"

N. G. MOOKERJEE

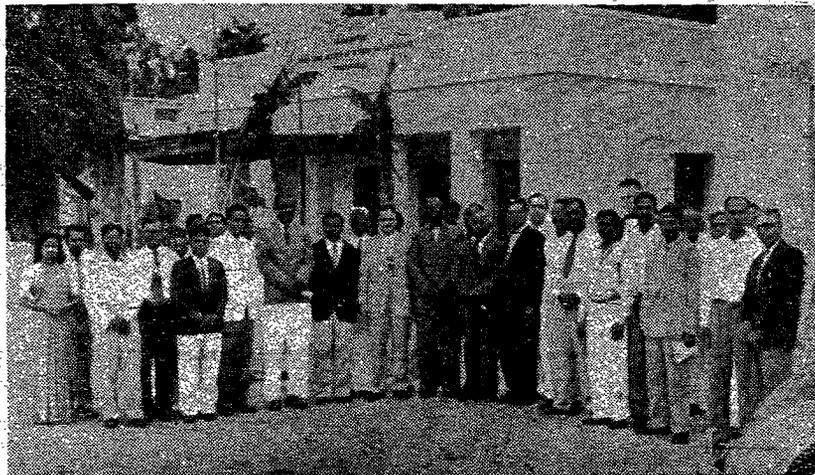
DURING the past five weeks, the Voice of Prophecy has again brought the message of the "glad tidings" to Ahmedabad and the cities of North West India with the aid of the right arm of the message—Temperance.

The first rally was held in Ahmedabad, a city with a population of ten lakhs, out of whom only 4,000 are Christians, and where we have only one Seventh-day Adventist. We held two meetings in different sections of the town with the able help of Pastors E. P. Wolfe and W. Moses, and showed for the

first time the film Daniel 2 with the Hindi commentary. The film so won the hearts of the people that they requested that the same film be shown at the second meeting also. Here I had the privilege of meeting one of our members, who demonstrates his faithfulness by cycling 32 miles with his son to all our meetings regularly.

In Jodhpur we held our meeting in the government high school which was literally packed with about 500 people. The next night we held our Temperance meeting in a football field. About 900 people saw the film "One in Twenty Thousand" at that meeting, and we took over 250 enrolments for our Health Course. These dual meetings, that is of combining Voice of Prophecy and Temperance meetings has helped greatly, especially in places where there was difficulty in securing a hall for religious meetings. The mere mention of Temperance lectures has helped us obtain a building, and also we have been able to get many hundreds of Voice of Prophecy enrolments from our Temperance meetings.

Our next place of visit was the "pink city" of Jaipur, where many of the houses are pink, the colour of the old ruling dynasty. Our first



Group of workers and believers who gathered for the opening ceremony of the new North Tamil Office building.

meeting here was held in the hostel for Rajput youths. Not having a place to hold our second meeting, we approached a Voice of Prophecy student. He very kindly arranged for the use of a compound with current free. Another Voice of Prophecy student did much to help us by distributing our handbills.

Here too we met a man who having given up his practice of law, is now preaching Christianity independently. Seeing a list of Voice of Prophecy students of that city in my hand, this gentleman asked if he could not be entrusted with those names so that he could do the follow-up work since we did not have a representative there!

In Jhansi we found an effort going on in full swing. Over 250 were in regular attendance at that place. Many came with their Bibles and took extensive notes, and Pastor Chand distributed copies of his sermons to those who were interested in them. About 400 people attended our Voice of Prophecy meeting there.

In Kanpur we met a doctor who told us that some years ago he forbade his daughter from reading the Bible, but after reading some of Mrs. E. G. White's books, he is now encouraging her to read and find the Truth. He is so fond of the Spirit of Prophecy books that he has them in his office, and studies them whenever he has the time. He is now quite ready to follow the Lord through baptism.

Allahabad or the "Abode of God", is a place of pilgrimage, and thousands visit there annually to dip in the sacred waters of the Ganges, Jumna and Saraswathi. We had a very good meeting here and took about 200 enrolments.

Our meetings in Agra had to be postponed, as the police due to some disturbances had cordoned off the building where we were to hold our meetings, and not being able to find another hall within that short space of time, we had to very reluctantly move on to Meerut.

In Meerut we held our meeting in a theatre. That night the entire lights of the city failed, and we

THE SABBATH SCHOOL INVESTMENT

The Much Misunderstood Fund

THE Investment Fund plan offers members of the Sabbath school an opportunity to swell the offering for the work of God beyond the amount that could otherwise be available from free will offerings. Further, it affords many members with opportunity to use their leisure time and talents in a profitable way for the Lord.

Investment Fund should not be just another offering. The name itself helps to clarify the fund. The fund is to be built up from profits from an investment of some kind. For example, an earnest believer may be sacrificing every possible rupee from his earnings for Sabbath schools offerings, but he wishes he could do more. He has no more money to give but he may have half an hour each day that he would like to dedicate to God. He also finds that he has a small undeveloped plot that could be cultivated. He joins these two talents with a few papaya seeds. He raises a few papaya trees. When they bear fruit he sells the fruit and turns the money into the investment fund.

Some have misunderstood Investment. This is how NOT to acquire investment fund. A brother paid Rs. 5 for five chickens. He kept them three months and sold them for Rs. 5. Then he put the Rs. 5 in the investment fund. Do you see there was no profit? In fact the poor man lost all the money he spent on chicken feed, so he was poorer for having bought the hens.

The right way is to invest something and earn a profit. Put the profit in the Investment fund.

Here are some things to do:

1. Invest a few rupees in a club of *Our Times* magazines. Sell the

magazines and put the profit on the sales into the Investment fund.

2. Plant papaya or banana trees, cultivate these carefully with manure and water. Sell the fruits. Or, have a vegetable or fruit garden.

3. Dedicate one of the baby chicks to Investment fund. If necessary, mark the little fellow with a string. When the chick grows; if he is a cock, sell him; or if it is a pullet, you may wish to sell her eggs for investment.

4. Dedicate eggs laid on Sabbath to investment.

5. Milk delivered on Sabbath.

6. Make and sell small items of eatables.

7. Make and sell useful articles, dresses or fancywork.

8. Sell old papers, bottles and tins.

9. Save naya paisas and invest them.

10. Washing, baby sitting or running errands for others.

I raise strawberries for investment. Last year we sold over Rs. 50 worth of strawberry plants. This year I have received two new varieties from California. If they live I hope to earn more this year.

There are many things that can be turned into cash if one watches for opportunities. Never make Investment work a kind of begging. Let it stand on its own feet as a good, honest business. It is truly wonderful how God blesses those who participate in raising Investment funds. The member who will do this will enjoy a rich experience in spiritual things too.

Start an investment fund project.

—O. W. Lange

had to sit in darkness for about 35 minutes with a packed house. When the lights did come on, the voltage was rather low, but we were able to continue our meeting.

Our last rally was held in the old town hall in Jubbulpur with about 450 in attendance. On the second evening we had a Temperance meeting, and were able to get

300 enrolments for the Life of Christ course and about the same number for the Health course.

On this trip we covered over 3,500 miles. It was a pleasure to have Brother Robert James with us who very satisfactorily attended to the smooth running of our projector, and we were also happy

to receive the full co-operation of our workers in every place that we visited.

We had the privilege of contacting and enrolling many new students for the Voice of Prophecy, and it is our prayer that the Lord will guide these students to a full realization of the redeeming power in Christ Jesus.

fringe benefits offered by many businesses and industries as an inducement to stay with an average job at average pay.

Security is rather the tangible property a Literature Evangelist builds up as he develops his own business. A growing list of customers who buy repeatedly . . . who recommend your products or services to others . . . who become friendly and loyal to you and to your Christ, that is security.

Perhaps the greatest of all gifts that is yours as a successful Salesman or Literature Evangelist is that of Dignity. For those who may scorn or ridicule the profession of selling, just remember that their comments are based on their own personal fears and inhibitions.

SELLING IS A CREATIVE business. Each sale you make is a product of your own intelligence and ability. It is a direct reflection on your own poise, self confidence, and strength of conviction.

The critics are the weak and the unwilling. YOU have the Dignity . . . not they. And yours is a dignified profession.

Be extremely thankful that you have by your own choice selected a line of work that permits you to have these wonderful gifts. Be reassured that few other occupations offer even a small measure of these benefits. And be resolved that the New Year holds new horizons of progress for you in Literature Evangelism.

Every Day is Christmas for the Literature Evangelist

J. A. Soules.

ONCE AGAIN the greatest of all holidays has passed, inspiring in all men a rebirth of hope, faith, and good will. The practice of giving gifts, which many criticize because it seems to overshadow the deeper significance of Christmas, is in itself an expression of the steadfast belief that it is more blessed to give than receive.

But all gifts are not so easy to recognize. There are those which come to us in less tangible form than a package with ribbons and seals. Nor are they just to be appreciated and enjoyed during those days on the calendar which designate the Holidays.

Any man who by his deeds and labour has Happiness, Independence, Security, and Dignity, is indeed the humble possessor of the greatest gifts in life. For him every day is Christmas.

AND WHO CAN FIND these gifts in any field more readily than in that of Literature Evangelism? For Literature Evangelism, by its very nature, is the fountainhead which has given these great gifts to hundreds of thousands of people.

Consider, first the gift of Happiness which Literature Evangelism affords. It means many things. Freedom . . . the privilege of individual thought and action. Freedom from regimentation . . . doing work you don't like, a prescribed number of hours each day, for a reward which you can do little to increase.

Happiness also comes from making others happy . . . your family particularly. When you give them a pleasant home, a better way of life, you make them happy . . . and at the same time multiply the richness of your own life.

WHERE BUT IN LITERATURE EVANGELISM can a person find a larger measure of Independence . . . the kind of independence upon which this country was founded?

In Literature Evangelism you are your own boss. You can spend as much time as you want at the job. You can move wherever you like. And you can make as much money as you like, too. The ceiling depends upon what you yourself decide it should be.

Because of this selling freedom and independence, Literature Evangelism faces a great future. The success, which you have achieved for yourself has also spelled success for a large number of other people. You, as a Literature Evangelist will have an ever broadening line of products to sell, wider horizons of earning power.

SECURITY IS A WORD which we hear often these days . . . and a false meaning is generally associated with it. Security does not mean a life time of mediocre toil in order to protect a modest annuity during the later years of life. It does not mean working under the protection of a labour organization. It does not mean the

WYANAD

'WYANAD' means a place of paddy fields. You can find thousands of areas of paddy cultivation—but it not only has fields of paddy, it is a field for souls also.

The first gospel seeds were sown here in 1957. But the work is growing well. In October we conducted a series of meetings in Sultan's Battery and as a result seven souls have been harvested through baptism.

Still others are keenly interested. Please pray for the field at Wyanad where thousands still need the message of a soon coming Saviour.

K. C. Abraham

Opportunities in Our Schools

Duane S. Johnson

WE have just received from Brother Reginald Shires who is teaching at the Raymond Memorial Training School, an interesting letter illustrating the thrills, victories, hard work, and challenges that come to one who works with the youth in our boarding schools. Brother Shires, and his wife Norma, are both engaged in a heavy teaching and extra-curricular programme.

He writes, "The staff are all working together, and we have just started a branch Sabbath school in the village near here. We have plans to fan out over the country here with little groups conducting Bible Studies and Bible Classes. This week we plan to start a class for training "Light Bearers," including students from standards seven to ten. This will give them the necessary training for personal evangelism."

Brother Shires reports that Mr. E. A. Streeter and others are leading out in hobby classes in printing, metal working, woodworking, painting, music appreciation, gymnastics and sewing. There is excitement too, inasmuch as a leopard is a frequent visitor around the corral where the cattle are kept. They have sat for the night waiting for this destructive visitor, but he has failed to show up at these times when he would be most welcome. Pug marks are observed in the morning, telling of the nocturnal visits of the leopard.

Brother Shires has carved out a plot for a garden from the banana jungle and he and Norma now have potatoes, French, lima and soy beans, carrots, beets, onions, garlic, cabbage, cauliflower and other nice vegetables. Pineapples are grown as a border for the garden.

Brother Shires writes: "Work is the order of the day. At present the harvest is on, and it is inspiring to see the tractor working at all hours of the day hauling in

heavy loads of paddy and jute. One hundred and fifty students are at present working on the farm. The school has tried a rust resisting wheat, and it is growing very well. Barley will soon be planted and the corn is up a good ten feet in some places. The Raymond Memorial Training School is the only place in that area where corn is grown at this time of the year, and it does very well.

"The mustard fields, vegetable plots and orchard look very fruitful. The dairy has just had three new calves born, and they are of a good breed. The chicks that were hatched early this year are just about ready to lay. The press is working all the time, and if they had a new machine they could handle much more work. The press is now in the barn, in the workshop wing. Brother Donesky has built a strong forge, and has a

new 'Hobart' welder with which they are turning out many useful things for the shop."

Few experiences are more rewarding than working as a teacher or a student in this great programme of Christian education. As a people we are most fortunate to have a large number of boarding schools serving our youth. Committees, Boards, Administrations, and teachers responsible for these institutions are working on a dynamic programme to provide the best in scholastic training, vocational education and opportunities for spiritual growth. The results that are being achieved in so many centres testify to the success of these efforts. Every Seventh-day Adventist worker, parent and young person has a responsibility and privilege in making the advantages of Christian education available to all.

Thalpathkande—Another Mountain to Conquer for the Lord

By CHRIS EDERESINGHE

THALAPATHKANDE is situated almost 10 miles beyond Walasmulla on the Kirama-Katuwana road. Soon after the first contact, Pastors Rawson, Hardin and Fernando along with Brother Donald Fernando went along to the place. Later that evening Brother Donald Fernando, who stayed behind to study with the group, was faced with a very difficult situation. While he was sitting in one of the homes endeavouring to explain the scriptures to them, almost the whole village began climbing up the hill with drums and other noisy instruments. Since it was impossible to carry on under these circumstances, Brother Donald Fernando had to return to Matara that very night. A few weeks later, however, he made another attempt to reach this place and a couple of drunkards attempted to harm him and he had to return once again. However, in spite of the fact that fierce opposition from their fellow villagers continues to exist, and in

spite of the consequent prevention of our workers from visiting this place, a group of interested villagers now numbering about 15, have organized themselves into a regular branch Sabbath school. Their leader, Samaratunga, visits Matara each month, and we study the Sabbath school lesson and other important truths of our faith with him. He then returns to his group, and each Sabbath he teaches them what he has learnt from us.

On his last visit here he informed us that the group were hoping to put up a little mud-and-thatch chapel to hold their meet-

Continued on p. 12.)

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Miscellany

- Up to November 30, 1959 the colporteurs in the Northeast Union had sold Rs. 5,200.87 more than for the same period in 1958.
- Pastor and Mrs. H. A. Hansen who served in Ceylon for 14 years during their youth have spent several weeks visiting that field and also in India during the past month.
- R. S. Lowry and R. G. Burgess led out in an Investiture service at Lakpahana Training Institute recently. At this service eight individuals were invested as Master Guides and 90 others were invested with other Missionary Volunteer insignia.
- The health journal in the Malayalam language, Arogyabodhini shows the largest gain in subscriptions during the year ending November 30, 1959 of all the health journals, including the English edition. They have added 1593 subscribers during the twelve month period.

THALAPATHKANDE

(Continued from p. 11.)

ings in. Just yesterday afternoon he was here again and it was indeed very encouraging to hear him say that the building is now nearing completion. Time after time many of these sincere students have openly signified their desire to become Christians and with the continuance of a systematic plan of study, we have no doubt that before long we will be able to establish another outpost for the Lord's work.

The Voice of Prophecy lessons have reached almost every village in Ruhuna Rata. Samaratunga spends some of his spare time contacting these new V.O.P. graduates in his area on our behalf, and being a villager from the same area, he has very little difficulty in contacting them. I am sure that our believers everywhere will remember this nucleus of believers at Thalapatkande in their prayers.

- R. J. King and W. F. Storz spent November 17 and 18 in Sikkim as guests of the Palace. During their stay they delivered relief supplies for the Tibetan refugees. There are now about 13,000 refugees in Sikkim which has a normal population of only 140,000.
- The teachers and students at Khunti school are conducting Branch Sabbath Schools in 8 villages each week. In one week they distributed 636 Voice of Prophecy cards and Hindi tracts to the literate in the surrounding villages.
- Due to the destruction caused by large droves of rats, our brethren and sisters in the Lushai Hills are facing famine. Some are already suffering for lack of food. A special offering will be taken in the churches of the Northeast Union on December 19, 1959 to give them aid.
- On October 25, the young people of Bangalore, guided by T. R. Potts, opened their VOICE OF YOUTH programme, the first of its kind in South India. These meetings have attracted large crowds and have brought real inspiration to the youth and those attending.
- Prem Bazroy writes from the Garo Hills: "Last night we started our effort without having the roof and the side wall on our pandal. It was thundering and the clouds were very threatening. However, the Lord's hand was guiding for we had already distributed the handbills. Thank the Lord there was no rain and a large crowd turned up. We estimated there were 2,000 people. I had never addressed such a large audience. . . . Please pray for this effort in a very special way."
- Many village efforts are being conducted in the Assam Section at the present time. The following workers have meetings in progress: Holliwell Dkhar and Dennis Marang, Dapsingh and Kiepsingh, Baxter Fanwar, Lalkhawliana, Saikhuma, Ninghei Luikhom, Shomi Kabui, C. Thangpuimanga, Justin Momin and Amos Ruram, and Maiphukor.
- City evangelistic efforts are now being held in Peshawar,

Lahore and Karachi in the Pakistan Union. In addition to these meetings efforts are now being conducted in Johanian, Lyallpur, Tunde, Saich, Gurjakh and Gakkar Mandi by the Punjab Section workers.

- Mr. and Mrs. R. H. Davidson have been located at Simla for several months since they left Surat. They are relieving the Sonnes who have been given an opportunity to study Hindi for a short time.
- C. R. Bonney just reports that over 400 Voice of Prophecy graduates received certificates at their rallies and graduation services in Karachi, Lahore, Peshawar, Delhi, Bombay, Madras, Hyderabad and Colombo. Hundreds have enrolled in the new "Life of Christ" course at these meetings.
- Miss Edna York, Mr. D. N. Peter, Mr. K. Samuel, and Dr. E. Hiscox from Giffard Memorial Hospital, Nuzvid attended the conference of Tutors and Nursing Superintendents of Andhra Pradesh which was held on 27th of November in Vijayawada. At this meeting Miss York gave a talk on 'Interpersonnel Relationship.'

Southern Asia Tidings

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