

EASTERN



TIDINGS

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THE month of July, 1947, marks the close of twenty-five years of progress of the advent message in the island of Ceylon. We thank God for the courageous souls who pioneered the work here, and for those who have embraced the truth, and had a part in building the work in this field.

As we look into the future, we have every reason to believe that God's work will continue to advance, for truly we are living in the day of His power, when we can expect mighty things from Him.

The 20th Century Bible Correspondence School, which was started in April, 1946, has progressed, with the blessing of the Lord. In a very short time we will have 1,000 graduates—those who have completed the course of thirty

lessons and have received their diplomas. As we contact these graduates, we find many of them under conviction of the truth, and asking for baptism. We find them keeping the Sabbath, and they tell us they have given up smoking and betel-nut chewing, and going to the cinema. They are convicted on tithe-paying, and some send their tithe to us.

An evangelistic effort will be started in the city of Colombo, beginning July 6. We believe that a good interest has been awakened through the Bible Correspondence School, and we are hoping and praying for a rich harvest of souls.

As we celebrate this Silver Jubilee Anniversary, we can look forward into a bright future of blessing from God in the speedy completion of His work.

PERSONAL REMINISCENCES

Juanita Jessen

*Ceylon
Celebrates
Its
Silver
Jubilee
~
1922-1947
~*

*Wilbur A. Dunn
Supt., Ceylon
Mission*

THE 25th Anniversary of our work is indeed a great occasion for the Adventist Church in Ceylon. As I belong to the very first group of believers in Ceylon, it is fascinating to me to go back to the beginning of things, to indulge in a few reminiscences.

In those early days, it was Mrs. Raymond, the faithful colporteur, who brought the printed page to our door. Every week she would cycle over, and, if one of us was there, she would hand the paper; otherwise she would quietly leave it on the table and go away. We wondered why this dear little woman took the trouble to come so far just to give us a paper to read. We now know that it was a deep love for souls that prompted her to visit us. We were Independent Catholics and as we read those papers, we found that they contained some very strange doctrines. "Can these amazing things we are reading about be true?" we wondered.

After a few weeks Mrs. Raymond inquired whether we would like to have Bible studies. We gladly agreed, and soon Pastor and Mrs. Comer, the first resident missionaries in Ceylon, called on us. The Bible was our textbook, and every study we had brought new light to us. Pastor Comer expounded the peculiar advent doctrines with great power. When he came to the Sabbath, which gives us our name and our seal, we found it was an inescapable thing. We felt compelled to accept it.

Soon Pastor Comer was driving us to Sabbath school in his car, and we found we were not the only interested ones, for he would stop here and there along the way and ere we reached "Glenfield," Kynsey Road, the car would be full.

I'll never forget that first Sabbath school. How enthusiastically we studied our lessons! How interested we were in the story of foreign missions! How we loved those beautiful hymns! Everything was new and fascinating. And when the thirteenth Sabbath came

along how eagerly old and young took part in the items!

On July 7, 1922, seven of us, the perfect number, partook of the beautiful ordinance of baptism. Whenever I pass the Wellawath Canal, I think of that memorable morn when Pastor Comer buried us with our Lord in baptism. Immediately after that the first Adventist church was organized, and we became members of it.

Since then, the years have come and gone, and we have been privileged to see the progress of the work in many parts of our island. Much credit for the building up of the work is due to Pastor and Mrs. Hansen, who spent a number of years in faithful service.

Many missionary families have laboured in Ceylon during our period of service there.

Pastor Reuben Hare held an effort at the Tower Theatre, Maradana. He created quite an interest, and the name of Adventists began to be better known. Pastor Poley carried on a series of lectures in the Town Hall, Noratuwa.

The others who worked in Colombo were, Pastors Christensen, Kickenson, Enoch, Ritchie, and Peak. Pastor Peak was superintendent for a year, and then he was called to take charge of the Bangalore church. There was a period during which the South India Union superintendent guided the work in Ceylon, and then Pastor Jessen was appointed superintendent.

During his time Pastor Dunbar Smith arrived from the States, and in a short time, with a strong band of helpers, conducted the most successful effort Ceylon has ever had. The city of Colombo was roused by the message, as it had never been before, and many honest souls were added to the remnant church.

Though we are not workers in Ceylon now, we are watching with great joy the efforts that are being put forth by Pastor Dunn, Brother Fernando, and other workers, for the winning of souls. May God continue to bless the work in the lovely island of Ceylon.

Only a few years and we shall be home! How the thought thrills every one of us! We have reached the sunset of history. My prayer is that we may remain faithful and true to the truth which we all love so dearly, till Jesus comes.



CHARTER MEMBERS OF THE CEYLON MISSION

Standing: D. E. Wijesinghe, Pastor H. A. Hansen, E. D. Wijesinghe, D. C. Claessen, C. M. Scanlon.

Seated: Miss R. Loos, Mrs. Cruse; Mrs. Patricia Lobo.

On the Ground: Mrs. H. A. Hansen, Miss Neta Pinto (now Mrs. Jessen).

A WORD FROM THE FIRST CONVERT IN CEYLON

D. C. Claessen

THE Seventh-day Adventist Church in Ceylon can look back over the years with feelings of deep gratitude to God for the measure of prosperity that has attended the work in this difficult field. We fain would have hoped for results commensurate with the time and money spent, but taking all factors into consideration, we can say that the progress has been gratifying.

Going back over twenty-five years we witness the seed-sowing by those devoted workers, Brother and Sister Raymond. Even before their day—nearly a decade earlier—some pioneer work was done by a visiting missionary, but apart from creating just a passing interest, no definite organized work was established. Brother and Sister Raymond's efforts with the literature and Bible studies in conjunction with the work of Pastor J. Mark Comer, which began here about the same time or perhaps a little later, were successful in getting started in Colombo the first

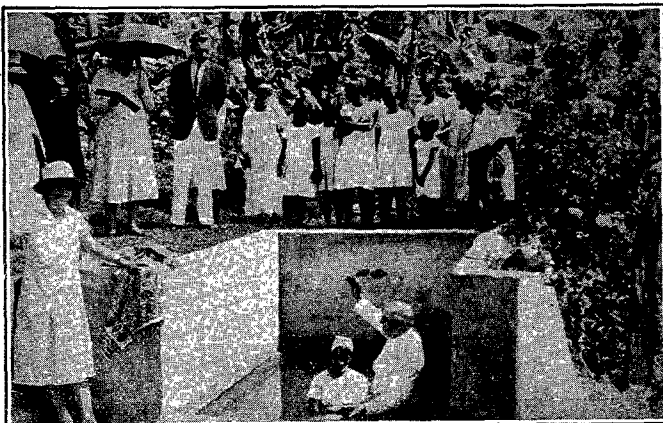
English church of seven baptized members.

The writer was the first of this group of seven to openly declare acceptance of this message and ask for baptism. The other six were interested and were perhaps waiting for an early opportunity to express themselves, but I had stolen a march on them. In this sense I could be considered the first to be won to the message through the labours of the Raymonds and Brother Comer. Shortly after that—just a matter of days or weeks—we had Brother Clive Scanlon followed by Brother and Sister H. A. Hansen take a hand in the work of this field.

I would like to tell you about the way the message came to me. At that time I was a member of the Presbyterian Church of Ceylon, in good and regular standing. I was satisfied with my religious experience and was considered a faithful member of the church. There was only one matter on which I inwardly raised a question. I mentioned to no one but kept revolving it in my own mind, hoping some day to find a suitable answer. I never pursued the matter very much but the doubt continued to exist. I often looked at the calendar and wondered why Sunday was marked the first day. It was also commonly referred to as the Sabbath, but then I remembered the Sabbath in the Bible was spoken of as the seventh day.

One evening I was standing idly at my gate when I noticed a gentleman riding a bicycle and coming in my direction. Strangely, he got off and approached me. He had a bag in his hand and taking out a book, he held it up to me to read the title. It was "Prophecy Unfolding." I was bent on teasing him. I asked him what it was that it was unfolding and made light of the whole matter. When he pressed me to buy, I pointed in the direction of the house where my father was reclining on an easy chair in the outer-verandah. "You ask that old gentleman," I said, "he will buy."

In a few minutes the salesman returned and told me, much to my surprise, that my father had bought the book. When I sent him in I felt sure that my father could never be persuaded to buy a religious book. Brother Raymond (I now call him Brother in the light of what followed) told me it was an excellent book and suggested that I should not miss reading it. I promised. Then before leaving he handed me a copy of the "Signs of the Times." The magazine had a fairly attractive appearance and I felt I should at least glance through it. I went into my room and opened the magazine and the very first article that met my gaze was: "Which Day Is the Christian Sabbath: Is It Sunday or Saturday?" Here was an answer to the doubts already in my mind. I read the article through eagerly and was deeply impressed. I made up my mind to go into the subject more fully.

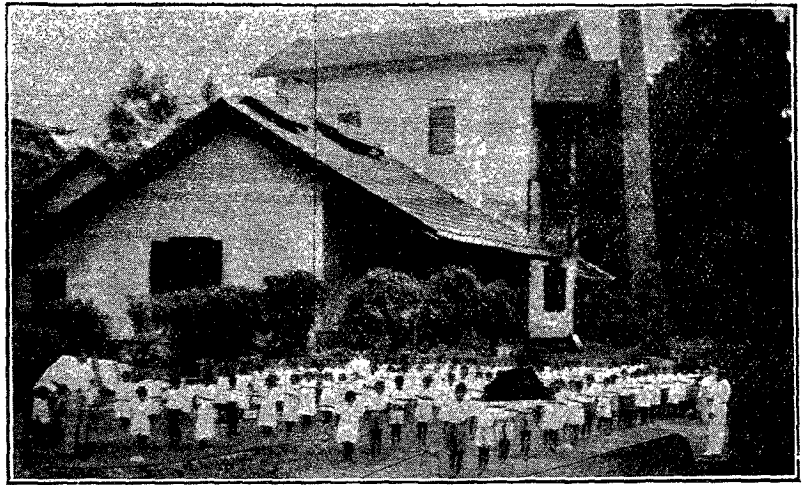


Baptismal service conducted by G. F. Enoch in Ceylon.

Within a week Brother Comer called on me. He was doing some follow-up work. He invited me to come to his home and read in his library. One visit led to many, and—well, that is the story of my conversion.

Since that early beginning when seven of us on the seventh day of the seventh month, 1922, were baptized and formed the first S. D. A. church in Ceylon, the work has grown through many vicissitudes, the church has prospered, and today we count a membership of 218.

Kottawa High School buildings showing the Principal's cottage above, and the classrooms below. This school is about thirteen miles from Colombo.



THE KOTTAWA HIGH SCHOOL

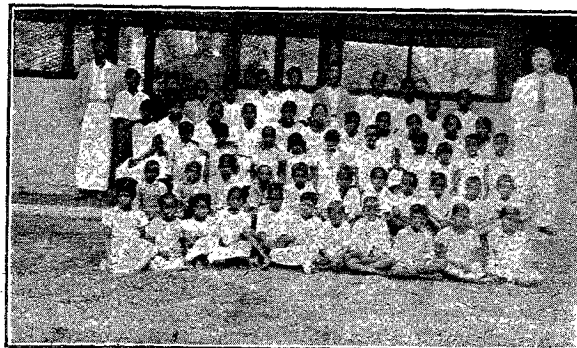
A. F. Jessen

IT WAS in 1927 that we were able to purchase five acres of land at Kottawa, about twelve miles from Colombo, and commence our English high school. A. F. Jessen was the principal, and with Mrs. Jessen, Y. G. Prakasam, and Miss H. M. Goonetilleke, work began in earnest for the training of our youth for service. For about three years previous to this, the Wijesinghe brothers and Sister Goonetilleke carried on a small elementary school in Sinhalese for a few students. This work was done in rented quarters, and it was with a feeling that things were really advancing that we began our English school on our own premises. There were just a few students that first year, less than fifty, but they were eager to learn, and a profitable year was spent. Some were baptized, and this gave us greater courage for the great task that lay ahead. The Education Department of Ceylon was glad to give us recognition, and to permit us to enter students for the Government examinations. It is with pleasure that we are able to report that through the years we were able to maintain an exceptionally high average of passes in the public examinations and it gives us greater pleasure to report that year by year a number of students definitely decided to serve the Lord, and sought a closer walk with Him through baptism and church fellowship.

The Kottawa school was ever a real

evangelising agency, and for the first fourteen years of its existence was responsible for bringing more souls to the truth than were brought in by the vernacular workers in the field. Schools properly carried on are a real asset to any field, or possibly I should say, an absolute necessity for advancement.

The writer continued as principal till 1941, when he took over the superintendency of the field, and Brother Austin was given charge. The troublesome period of the war necessitated a change of principals after one year, and then Brother P. Lobo continued to guide its destinies for three years. I am sure the present principal, Brother E. Juriansz, is endeavouring to maintain the high standard of the school, and we look forward to great progress in the future.



Much improvement in buildings was not attempted, for we were impressed that this should not be the permanent location for our high school. We wanted a new location with a larger acreage in the Central Province. This would now serve the field much more acceptably. It was only the difficulty to obtain such a location with the available funds that prevented us from making the change several years ago. A good industrial set-up in the Central Province is the ideal towards which we have been working, and which I hope to have the privilege of seeing in the near future.

A NEW CHURCH

R. S. Fernando

ABOUT fifteen years ago Thambakar Nadar of Prakasapuram moved out of Colombo to a village called Divulapitiya for business purposes. From the very beginning of his stay a Sabbath school was started and the Ceylon Mission workers conducted one or two efforts in that town. The Lord greatly blessed the humble witness of our dear brother who now sleeps in Jesus, and it was our privilege to organize a church at Divulapitiya in May, 1947. Nineteen celebrated the ordinances of the Lord's house and about forty were in attendance at the service. There are prospects of baptizing about half a dozen more in that area before the year is out. Brother C. P. Jonahs has been transferred to Divulapitiya to lead out in the church work and foster the several interests that have been created in the Negombo area as a result of the Bible Correspondence School work. Brethren Je-bamony and Gomer were ordained as local elders and Brother Ambiah was ordained as deacon. May God richly bless this newly organized church and prosper His work is our prayer.

The Kottawa school in the time of Pastor H. A. Hansen.



VOICE OF PROPHECY

Bible Correspondence School

"RECENTLY I came to know of your school through the papers. It is indeed a boon not only to me but also to others to learn more about Christ. Hitherto I was especially perplexed over the problem of where to begin and how to steer my way through the Bible without proper guidance. I am fully confident that your Correspondence Course will prove immensely helpful to me. I fervently hope that you will enrol me as a student. May God bless your school and the service rendered through it."—Government Official, B.Sc.

"Having come across your announcement of a free Bible Course for everybody, I hasten to request the favour of your kindly enrolling my name as one of the seekers for truth, and beg you may kindly send me the details of the scheme and kindly send me the rules and literature, if any are issued, in this connection. It may not be out of place to write that since my college days I have tried to study the Holy Bible, but I find that unfortunately I have been led to put more stress on the literary and historic side of the Great Book rather than the great spiritual truths contained in the same. Now I find that it cannot be got at without theological teachers to help and instruct, so I think I would do well to join your institution in my declining age and ask your advice from time to time."—Advocate of the High Court.

"I was simply pleased to read your announcement in the paper regarding imparting lessons of Bible to the correspondents which will be helpful to all of us. I am interested in this and have contacted the Biblical Society of India in Calcutta in the past, but due to the recent uncertain disturbed conditions of the city, I could not continue the same. I have now found a better opportunity to learn the Holy Bible. Kindly, therefore, furnish me with full particulars about the Course."—Brahmin, B. Com., F.R.A.C.

"I beg to inform you that I am very much interested in Christ and His teachings, and so request you to kindly enrol me as one of your students. I have worked in Gandhi's Ashram and I am so very keen to know about the Lord Christ, His teachings, and Christianity."—Labour Welfare Officer, Hindu.

"I am a lover of the profound teachings of the Holy Bible and I am glad to find that an organization has been started to spread far and wide the great Biblical doctrines. Kindly enrol me as

a humble student of the School and send me the lessons regularly."—Retired Civil Surgeon, Hindu.

"I felt very happy when I happened to look at your advertisement in the paper. I very much appreciate your venerable service to humanity who is suffering from want of spiritual knowledge. Though I am by birth a Hindu, I am one of those who believe that there is truth in every religion and especially in Christianity. I really want to utilize this golden opportunity which you offer, so please enrol me as one of your students."—Commissioner, Brahmin.

BREAKING A RECORD IN SOUTH INDIA

J. Japagnanam

IT IS indeed a pleasure to write a few words of appreciation to our faithful and zealous students and regular colporteur-evangelists in the South India Union. It is an encouragement to see that so many of you have been faithfully and energetically carrying on the noble work of the literature ministry during the past five months of this year. I believe that the sales report for the month of May, (may I spell it out for you) **RUPEES FIFTEEN THOUSAND THREE HUNDRED AND TWENTY-FIVE AND ANNAS ELEVEN**, is one of the best reports, if not the best, that has ever been presented during any one month of our literature ministry in South India. This is a record to be proud of, is it not? I claim neither to be eloquent nor to be gifted with flowery speech, but just desire simply to express myself, "Praise the Lord for His blessings," and "Thank you, brethren, for the record you have set up." This wonderful achievement, I believe, is a union record for the Southern Asia Division for a single month.

I believe the highest figure we have ever presented in the past was Rs.12,102-4-0 during the month of May, 1946. This was considered to be the highest in those days, but now it sinks into insignificance compared with present achievements. As I pen these few lines there are seventy names on the list who have gone out during the month. Last month, on April 21, we received fifty-two money orders amounting to Rs.1,056-1-0—the highest number of money orders and the largest amount of money received in one day in the history of our literature work in South India.

During the early part of the history of our publishing work, there was only one colporteur, Elder G. A. King. Now, how happy we should be to be counted among the three thousand men and women all over the world working in nearly 200 languages with 1,855 different books and 5,234 different tracts and pamphlets, who are giving all their time to the scattering of the truth-filled pages "like the leaves of autumn."

NEWS FROM INDIA'S NORTHERN FRONTIER

THE DAY of great doings is dawning. Peshawar echoes the Macedonian cry with outstretched hands, "Come over and help us." We feel the time of great opportunities has arrived in this frontier outpost, and with this as a strong base of operation, the entering of Afghanistan with the third angel's message is possible after very prayerful planning.

Many influential lay-leaders of other denominations are tired of what they have received and are thirsting after the truth. They are pleading for the third angel's message to be taught them, volunteering to support, by financing and maintaining our preachers and school teachers. This group numbers over 1,500, and for them schools are urgently needed. Doors are opening everywhere for Bible studies and vernacular Sabbath schools. Not being able to speak Urdu fluently I am unable to supply their wants alone. We need a strong, consecrated Urdu preacher, and a worker to answer this call, and, we believe, with the Lord all things are possible.

While at a Bible study last Sabbath evening, with some deeply spiritual seekers after truth, a Christian lady doctor and her husband, who is also a doctor employed in the mission hospital, happily surprised us by explaining the subject of the millennium as we had presented it to them. At first they disagreed with this doctrine of the millennium as we teach it, but now they believe and are teaching it to others. The lady doctor has a group of ten people with whom she holds Bible studies in Urdu on Saturday nights, giving them the identical studies that we imparted to her. My wife and I felt we could weep with joy to see how the Lord, knowing our inability to speak the language, has raised up one who can do it so well.

Another couple with whom we have completed the full course of studies, has kept their little baby from being christened, until one of our pastors can dedicate the child, as a first step to their baptism later on.

We have just begun a series of studies with another interested family. At the last study we had with them over a week ago, many of their friends were present, including a professor in a Christian college, and the deep interest shown was strikingly manifested on their faces.

I have just made contact with a major while on leave here, and hope to follow up this interest. Who knows but that these contacts may prove to be stepping-stones for our advance into Afghanistan and beyond. Ecclesiastes 11:1 reads, "Cast thy bread upon the waters: for thou shalt find it after many days."

We request the prayers of our TIDINGS' family, that our humble ef-

forts may be crowned with success, and that the Lord who giveth the increase will provide more workers for this needy field.

Stephen Haslam,
Peshawar.

SUFFERINGS OF BIBLE SOCIETY REPRESENTATIVES DURING THE WAR

AT A conference of Bible societies in England last year, which was attended by distinguished representatives from most European countries and America, heroic stories were related of suffering and daring for the Word of God during the war years. "The conference owed its existence to the demonstration of the power of God's word in the Bible during the war years and the clamant urgency of greater and more constant supplies of the indispensable Book."

These are some of the experiences related:

Mr. Enholm, of Poland: "In the early days of the German invasion, a bomb dropped near the Warsaw depot, blowing out windows and doors. One little pane of glass only remained, on which were the words, 'Heaven and earth shall pass away, but My words shall not pass away.' Those words remained on that small fragment, and through the long months and years people as they passed by took off their hats, signing the cross, and saying, 'It is a miracle.'

"The work was continued though difficulties were great. The name of 'The British and Foreign Bible Society' had to be changed, because the Germans objected to anything connected with Britain. The title 'The Bible Society' was put up in both Polish and German. In spite of the dangers and problems, 266,000 copies of the Bible, New Testament, and portions were supplied through the depot alone. Colportage was forbidden, but a few men worked privately, taking great risks. Most of the Scriptures issued were in Polish and Ukrainian, with a few Russian books. Later on there was a total prohibition of the sale of English, French, and even Turkish Scriptures. In face of overwhelming difficulties, 6,000 Bibles and 22,000 New Testaments were printed; this without any payment. It was a marvel to the people to see that the one British institution in Poland which was not closed was the Bible Society.

"Four times I was called to the Gestapo, and the last time I never expected to return home. I was questioned about the society, and questioned very closely about Mr. Haig (secretary for Europe). When I said that the work had nothing to do with politics, I was asked, 'Are you against Hitler?' I said I did not know, but that the Bible said that all governments come from the Lord. The Gestapo official replied, 'That is true—now you are free.'

"During the early days of the war I was transported for some weeks to Eastern Poland, and my wife took charge of the depot and was there alone through the siege of Warsaw. Later, during the insurrection, she went into Warsaw to get food, and she then helped to put into safety twelve cases of Scriptures, moulds, type-writers. Then, owing to the state of the city, she was unable to return and for six weeks lived in the cellar. The Germans then decided to send women and children into concentration camps, and my wife was chosen to go to the mines. She made a protest, for her health was very poor, and though she suffered very much physical ill-treatment, eventually she succeeded in getting away.

COLLEGE OF MEDICAL EVANGELISTS

Jerry L. Pettis

General Manager—Alumni Association

THE Seventh-day Adventist School of Medicine, known in the medical world as the College of Medical Evangelists, now has the largest student enrollment of any medical school in the western part of the United States. This standing is recorded in the most recent educational issue of the "American Medical Journal," the official organ of the American Medical Association. In addition to a student body of 322, the Adventist college has a staff of 439 professors, associate professors, assistant professors, instructors and assistants. This group of teachers is larger than the total number of professors in all the Adventist colleges in the United States.

The faculty of the medical school, which has trained nearly 2,000 doctors in the principles of the Seventh-day Adventist Church and practice of medicine, is composed of men and women who are recognized as specialists in the various fields of medicine, and who, for the most part, donate their services to the school.

The senior class of medicine which graduates June 22, 1947, numbers 87, and more than half of this group has expressed the desire to serve as medical missionaries.

"We received considerable sympathy from the Roman Catholics during the war, and they are showing great interest in the work and are asking when the depot will be re-opened. Many thousands of Scriptures are needed, and with God's help must be supplied."

Dr. Lilje, Germany: "I hope you will forgive me for starting on a personal note, but I do want to express my joy at being with you. It is a little more than a year ago since I was liberated by the American troops from Nuremberg prison. During the period before my short time in this prison I was in the hands of the Gestapo in their spe-

cial prison in Berlin, which is quite equal to a concentration camp. Three times I was nearly killed by them, having the choice of dying from hanging, starvation, or being shot. It is unnecessary for me to explain that during that time, with nothing to read or write, chained up by night and day, unprotected from air raids, I relied on the things which I had learned in my youth, and they kept me and many others going. If ever I have the chance of writing my experiences, they would show how people in such circumstances return to the things of the Christian faith that they had learned in their youth. I remember one night, when we had a particularly heavy air raid, one man in one of the cellars whispering, 'Isn't it surprising that all these people here—colonels, presidents, trade unionists—all have one thing in common—our Christian faith.' There was one man in particular who succeeded in coming to some arrangement with his guards whereby he was allowed out of his cell at night during the raids, and when all the guards had gone down to the cellars, he would creep round and open the doors of some of the cells, so that people inside might be relieved of something of the psychological strain of such an imprisonment. Every time he did this, he was risking his own life. One night he came round to my cell and whispered to me that he now understood better the story of our Lord on the Mount of Olives and in the garden of Gethsemane. He had grown to understand that our Lord's suffering was vicarious suffering. After these experiences one realizes what it means to be alive. No one who has not experienced it can imagine what it feels like to be given back the gift of life and freedom.

"The same change that has come to the people individually has come to the church as a whole. The message of the Bible can be understood, and the hearts of all people are open to the Word of God and can grasp what it means. During the war years in Germany a real awakening took place, and many people became aware of and felt the need for the eternal truth. The happiest years of my life in this connection were spent in Berlin in 1941 to 1943, when I preached to congregations who were listening with greater interest than they ever had in the days before the war. If at the moment Germany finds itself in a state of bewilderment, and cannot see the way clear for the church in the future, we do rely on our past experiences, and we know that the same Lord who gave us the opportunities during the war years will provide new opportunities and everything we require in the future. During the years of the regime that is now past, we were strengthened by the thought that 'the Word of God is not bound.' We know that there is one light and one hope—the Word of God which brought us through the bitter years and will continue to lead us through the future."

FINANCIAL REPORT OF THE NORTH TAMIL MISSION 1942-1946

D. David

IT WAS around 1912 that our work was first started in the North Tamil Mission at Trichinopoly, which was then the headquarters of the South India Mission. Since then "the Lord hath done great things for us whereof we are glad."

In 1942 the present North Tamil Mission was organized, and Brethren S. Thomas and M. Amirtham were appointed officers, Brother Amirtham having continued as secretary-treasurer till the end of 1943, and Pastor S. Thomas, superintendent till the beginning of 1946. The Lord has richly blessed their labours. Our report covers the period of their work also.

Income and Expenditure

I should like to present to you our income and expenditure from 1942 to 1946.

	Income	Expenditure
1942	11,333-8	11,060-4
1943	14,713-7	13,173-4
1944	17,823-10	14,726-9
1945	20,556-0	18,696-3
1946	18,118-8	19,585-0

You will notice that 1946 shows a decrease in income. That is because the tithe from the Madras English church is not reported to us any more.

Land and Buildings

We have at present about Rs.48,000 worth of land and buildings. This speaks well for the good use of the "Specials" granted us. In 1944 and 1945 we were able to put up a moderately decent worker's quarters at Thevaram, Madura District. In 1946 we were granted Rs.4,000 from the 13th Sabbath overflow of the third quarter of 1945, which came to Southern Asia, and our committee voted to utilize this fund in putting up a church building at Kanjikovil (near Erode), and a worker's home at Maniampalayam (near Tirupur). At present we are working in sixteen stations, but only five of them have a mission-owned church building or a worker's home. We are confidently looking forward to the time when each of our stations can have a church building, as well as a worker's home.

Tithes and Offerings

During the period under review Rs.54,697-10-0 has been turned in to the treasury by our workers and lay members; of this amount, Rs.33,874-14-0 has been our tithe receipt, Rs.10,405-2-0 has come through our Sabbath schools, Rs.7,714-5-0 from Uplift donations, and Rs.2,703-7-0 has been Week of Sacrifice, Big Week, and Rehabilitation offerings. Our offering chart shows the figures from 1942 to 1946 as follows:

	1942	1943	1944	1945	1946
Tithe	Rs. 4,155-1	5,737-0	6,634-11	9,070-0	8,258-2
Uplift	1,065-10	1,254-12	1,218-15	2,037-10	2,117-4
12 Sabbath offering	1,057-3	1,427-4	1,591-1	1,738-2	1,675-8
13th Sabbath offering	301-1	324-13	250-6	475-15	362-11
Investment	32-5	35-3	121-5	139-1	97-6
Birthday offering	83-12	134-13	128-11	193-7	235-2
Big Week offering	123-6	127-14	320-8	260-9	236-5
Week of Sacrifice offering	144-9	296-3	240-3	300-1	291-1
Rehabilitation				56-3	366-9
Total	Rs. 6,962-15	9,337-13	10,525-12	14,291-0	13,580-2

A comparison shows that in 1945 or 1946 the total amount of tithe and offerings is almost double the amount for 1942, but how much we wish that each year we had received double the amount of the preceding year.

We are glad for the good amount of tithe, Rs.33,874-14-0, that was turned in to the treasury during the past five years; however, if each regular worker, colporteur, and church member was as faithful as the Lord expects us to be in the matter of paying tithe, I believe that amount could have been reached in about two and a half years, allowing that the average income of each of our 547 baptized members was around Rs.25 per month.

We have the following forceful words from the pen of inspiration: "If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, more labourers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury.

There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work. ... The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. ... The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury."

Brethren, if we would just lift up our eyes and look on the fields that are white already to harvest, we would certainly give to the Lord of harvest all that we have and all that we are, and still we would sing:

"We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust, O Lord, from Thee."

May the Lord bless us as we unite ourselves in a renewed consecration for a better and greater service for Him who gives us souls for our hire.—Abridged.

THAYETCHAUNG BELIEVERS

Saw Ah Chu

LATE in 1945 and early in the Burma re-occupation, the Burma Union secretary-treasurer received a letter from a remote corner of Burma—Thayetchaung—requesting a pastor to be sent there as there were six people ready for baptism. The letter must have arrived by chance and there was no way of sending a reply.

In the early part of 1946, when our work was being reorganized, two of our workers were asked to go down there, but they could not do so because of the unsettled conditions in the country then, especially in that district.

It was late in 1946 when Pastor Tha Myaing took the initiative in going down and baptized the people there.

It was the privilege of Pastor Tha Myaing and the writer to organize two churches in that area before leaving during the early part of May of this year.

The spirituality of the church there is worth noting. Our church members make it a rule among themselves that all members be literate in their mother-tongue so as to enable them to search the Scriptures for themselves. A little incident took place before Pastor Tha Myaing and the writer went there, testifying to the truth of this. The son of one of our elder members was to be married to an illiterate young girl. There was much criticism in the

family and among some of the church members. The elder church members then started mass-teaching this young girl. When we arrived there we found that the young girl could read and write Karen well, and so she was married.

There is a great deal of opposition to the truth in that area. This is one reason why our church members are so well versed in the Scriptures.

Two young men (now with families, of course,) from the old Kammamaung school are the real live-wires in that area—Saw Myat Thein and Tun Myit Kyaw—products of Pastor Hare's school. With their help the Sabbath school and other services have been conducted, even throughout the Japanese occupation. It is most inspiring to see the courage and enthusiasm of the church members in this area. It was interesting to learn of how a man went to climb for coconuts, but ended his day's work in discussing Bible doctrines with others. There is not a single worker within a radius of 300 miles, and there is much opposition. Their self-supporting village school has not been discontinued even during the darkest days of war. Their school teacher and an evangelist were supported by their offerings and tithes during those days.

(Continued on column 2, page 7)

NOTES FROM NORTH TRAVANCORE

A. F. Jessen, Superintendent

KOTTARAKARA school has started off with a full enrolment for the 1947-48 school year. We are glad to have the students back once again, but one class from last year is missing, as all of our 8th standard students were taken to Lowry Memorial High School. Though we shall greatly miss them, we are happy in the thought that they are one step nearer active field service for the Master.

We are steadily pressing on with our programme of evangelism. The doors are still wide open, and as we battle on against stubborn opposition, we feel confident that the Lord will grant the success we desire for the furtherance of His work.

We have plans laid for two important efforts to begin as soon as the monsoon rains ease off a little. We expect much fruitage from these efforts, and I believe consecrated earnest service on the part of our workers will bring its reward. Money spent on these outlying sections at this time is the best possible investment to make.

Meeting halls are being erected in four centres at present, and thus we are stretching to the limit the funds that the Division was pleased to apportion to us to meet a few of our urgent needs.

Many of the Travancore members are in extremely poor circumstances financially, but most of them are strong in faith, and endeavouring to do what is right. They are keen on spreading the message in all sections of the field, and assist as they are able.

May we invite your special interest and prayers to this needy land of promise.

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EASTERN TIDINGS

MRS. A. F. TARR, *Editor*

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A SPECIAL OFFER

LAST year about this time we carried on a campaign for the REVIEW AND HERALD and other periodicals published in America. As it is time to renew those subscriptions, we are offering you a special campaign rate for the period July 1 to August 1.

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Home Missionary Department.

(Concluded from page 6)

Located as it is right on the edge of the sea, surrounded by so many rivers and creeks, Thayetchaung and its suburbs seem a little world of their own—remote enough to be isolated from much of the news of other parts of the world. They were also far from the evils of war, so keenly felt in other more accessible parts of Burma. The latter is a real advantage. Thayetchaung in a literal sense is a land of coconut milk and honey. But very few people will care to make a pleasure trip there as it is one of the worst areas in Burma for dacoits.

Travelling in the disguise of a poor peasant is advisable, as the writer found out when he went down there. However, as any of the workers will agree, after getting there, the trouble of disguising oneself or of even taking risks is quite worth while.

Aside from the revivifying ocean breeze one gets, the refreshing coconut water throughout the day, and the nourishing food the villagers have to offer, there is something far better—the spirituality of the church and the high standard of Christian living which few other Burma native churches could measure up to.

We speak of home missionaries—these brethren and sisters are such in the truest sense of the word. May the Lord continue to bless them and keep them.

WHERE SHALL I WORK?

"Father, where shall I work today?"
And my love flowed warm and free;
Then He pointed me out a tiny spot,
And said, "Tend that for Me."
I answered quickly, "Oh, no, not there;
Why, no one would ever see,
No matter how well my work was done;
Not that little place for me."
And the word He spoke, it was not stern.
He answered me tenderly,
"Ah, little one, search that heart of thine;
Art thou working for them or Me?
Nazareth was a little place,
And so was Galilee."

—Author Unknown.

Wedding Bells

COLOMBO church was the scene of a pretty wedding on May 28, 1947, when Pansy de Silva was married to Bernard Pinghe. The bride is the youngest daughter of Brother and Sister Allen de Silva and sister of Brother Shelton de Silva—all workers in the Ceylon Mission. Brother Pinghe came from a Roman Catholic family and accepted the truth under the ministry of Pastor Huntington and E. L. Juriansz. He is a graduate of Spicer Missionary College and has accepted a call to connect with the Nugegoda school staff. A large number of relatives and friends were in attendance. Pastor W. A. Dunn performed the ceremony. Mrs. E. K. Taylor led out in the musical programme. As Brother and Sister Pinghe unite their lives in service for Christ, we wish them much happiness and much of Heaven's richest blessings.

R. S. Fernando.

GASPER: Ethel Gordon Gasper was born on March 11, 1862, in Calcutta. She spent most of her early years in Bengal and was married in 1916 to Edgar Steven Gasper. Originally a member of the Church of Scotland, Ethel Gasper heard and accepted the Bible doctrine of the soon coming of Jesus, and in December, 1913, was baptized into the Seventh-day Adventist Church.

A permanent resident of Lahore since 1921, Mrs. Gasper made a host of friends. In the year 1932, death separated her from her husband, and since then she has borne the battle of life alone.

Nearly thirty-seven years ago, Mrs. Gasper found herself the guardian of her sister's two children, aged 12 and 8 years, upon whom she bestowed all the tender care of a mother, and who now mourn her departing.

For many years her cheerfulness amidst all the disadvantages and difficulties of advancing age have been an inspiration and encouragement to all who knew her, and now she rests for a season, awaiting the trump of God, having departed this life on June 9, in Lahore.

Noel E. Bolst.

WEEK OF SACRIFICE, JULY 20-27

When men love a cause wholeheartedly they are usually willing, yes, even anxious to sacrifice for that cause, and the measure of their sacrifice is generally in proportion to the measure of their love. This was even true of the One whose supreme gift for man moved the apostle John to exclaim, "Behold, what manner of love the Father hath bestowed upon us!" And again, "For God so loved . . . that He gave." In those who respond to that love, those who are drawn into His family, and who partake of His likeness, the same characteristics will be seen that were seen in Him: their love will cause them to give, and to give in a sacrificial measure.

It is true that compared with what God did, the little we do can hardly be called a sacrifice; yet we use that word as applying also to ourselves because in this spirit we do become indented as labourers of the great Householder, and as lower lights of the great Lighthouse above.

To Seventh-day Adventists there are daily opportunities of expressing this sacrificial spirit. It can be expressed in loving service for those about us and in gifts to the advancing cause of God. But

once a year there is a special opportunity of making a sacrificial gift. It is during the period we call the "Week of Sacrifice." At this time every member and every worker is invited to give a week's income to the extension of the work of God. The plan was born years ago, at a time when the work was in special need. The response of the membership and workers then was most heartening, and our work went on without interruption. Today we are many years nearer the end than we were back there. Today we see signs about us that convince us overwhelmingly that there is but little time left in which to work. The challenge of a revolted, out-of-hand world was never so great; and the call to sacrifice was never so urgent as it is today.

The week in which we make our sacrifice in 1947 is July 20-27 and we want to make it the greatest week of the year. And if we cannot give a full week's salary all at one time, let us pay all we can, and continue to pay each month, so that by the end of the year we shall have contributed a full week's income in sacrifice to the closing work of God.

A. F. TARR.



Welcome to Pastor L. F. Hardin and family who have arrived by air from the States, and are awaiting visas for entry into Ceylon. Pastor Hardin hopes to arrive in Ceylon in time for the opening of Pastor Dunn's evangelistic meetings which commence on July 6.

Pastors A. F. Tarr and L. G. Mockerjee have returned to Poona from New Delhi, where in company with Pastor R. L. Kimble, interviews were had with some of India's leaders. More of this will appear in a later issue.

Spicer Missionary College opened its new school year on Monday, June 23, with a most encouraging enrolment, Pastor H. H. Mattison, the acting principal, reports.

Brother F. W. Hill who until recently was pastor of the Madras church, has now moved to Bangalore where he will be secretary for the Uplift work in the South India Union.

Pastor R. H. Broderson who has spent several months in language study in Kodai Kanal, has recently arrived in Madras to take the pastorate of the church there.

Pastor J. A. Johanson writes of a profitable school year at Southern Missionary College, and of his plan to sail soon for India. He and his family hope to visit relatives in England and Europe on their way out.

Brother C. A. Hart is enjoying a vacation with his family at Vincent Hill College, and is being missed in Poona.

Letters from Pastor and Sister R. J. Ritchie and Brother C. N. Abraham in the United States tell of their having a very happy and profitable time there.

The Soft Answer That Turns Away Wrath

NEVER lose your temper with anyone." 1 Thessalonians 5:14, Moffat. It is not an unusual thing to hear someone, in rather a boastful manner, tell how he gave an individual a tongue-lashing in return for an unkind deed or unpleasant experience. "I certainly gave him a piece of my mind," he says.

Such an experience is surely nothing to boast about. Anyone can speak sharp, sarcastic words. When one becomes angry, it is not difficult to be harsh and say cutting things. But it takes character, grace, and mercy to bear and forbear. One must be long-suffering to suppress anger and not lose his temper when others treat him unkindly. When individuals do us injury, it is the natural tendency to avenge ourselves; but this is not pleasing to

God. Whatever men do to us, we must do good to others and think the best we can of everyone. This is the way Christ has treated us, and Christians will follow His example.

The Good Book says: "A soft answer turneth away wrath: but grievous words stir up anger." Proverbs 15:1. Nothing stirs up anger and sows discord like "grievous words," such as calling others cruel names and belittling them in the presence of friends and acquaintances. No Christian will do it. Those who do are only placing themselves on a lower level than are those they are upbraiding. Certainly there is nothing to glory about when we speak impatient or unkind words to anyone. "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:24.

There is wonderful power in silence. Words spoken to another who is angry have a tendency to exasperate. But anger met with silence in a tender, forbearing spirit, quickly dies away. The apostle James tells us: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

Always return good for evil; "never lose your temper with anyone;" lay "aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking," and you will develop a character that will stand the final test in the day of judgment.

Dean A. Lower

CHURCH MISSIONARY SERVICES

TEN-MINUTE SERVICES

Since the first Sabbath in August is Sabbath School Rally Day, we are sending out at this time the material for the ten-minute services only.

E. D. Thomas.

August 2, 1947

Put Darkness Out

A YOUNG native boy in the Far East had just learned of Christ. As he eagerly listened to the story of His life and death, this boy's heart was deeply stirred. Some weeks later he surrendered his life to Christ, burned his idols, and turned his back on former evil habits and customs. Soon after, the lad became very sick. In delirium he saw devils and darkness crowd in upon him. Many times he cried out, "Put the darkness out!"

From hundreds of lands comes the urgent call, "Put darkness out and let the light of Christ in!" Let each church light the path to heaven by active missionary service.

J. Ernest Edwards.

August 9, 1947

A Worthy Example

BROTHER JAMES NATESAN is an old member of our Pondicherry church. His profession is to sell earthen pots, and for many years he has been an active member. But recently, as never before, he has had a great burden for souls. When his customers come to him to buy pots, he uses an artful method of detaining them by telling them they can pay less than the value of the pots, provided they stay a little while to hear what he has to say. Many remain to hear his message and to receive the truth-filled literature he has for them. Not only does this brother take an interest in those outside the church, but also in the members, by visiting them and exhorting them to be faithful in church-attendance and in paying their Sabbath school offerings, which he collects and turns in to the church treasurers.

If all our church members would follow the good example of this devoted brother, what a wonderful report of home missionary work we would have!

V. D. Koilpillai.

August 16, 1947

Truth More Precious Than Government Job

A DEVOTED young man was employed in the Government Fisheries. He was appreciated by his officers for his faithful work. He used to attend his church faithfully and was a regular reader of God's Word.

In his dream one night he saw himself attending his church listening to the sermon, but somehow he could not appreciate nor understand it. As usual, he went to his church the next morning and true to his dream he could not understand the sermon. On his way home an individual handed him a handbill advertising lectures held in one of our churches. The young man attended the lecture and the message that day was about Daniel 2. His heart was touched and he realized the truth was more precious to him than his government job. He bought a copy of "Bible Readings" and after studying it, he and his wife began to keep the Sabbath. He secured his discharge from the Government Fisheries which left him with no job, but this did not worry him. After he and his wife were baptized, he went back to his village to give the message to his people. In order to help him the mission has sent a lay preacher to that village. During the day he works on his fields and together with the lay preacher they go out at nights and give Bible studies. It is reported that already there are two individuals keeping the Sabbath. Soon we hope to have a church in that village as a result of the efforts of this young man.

C. Moses.

August 23, 1947

It Is the Truth That Wins

A EUROPEAN missionary lady was very prejudiced against the Seventh-day Adventists, and complained bitterly to a missionary body against a colporteur whom she knew to be interested in the third angel's message.

One day when the colporteur called at her house, she examined his bag and found it to contain copies of "The Signs of the Times." When she glanced through the papers she was attracted by the striking titles of the articles, and asked if she could have these papers for her perusal. With great joy in his heart and to her surprise, the colporteur let her have

all the papers. She gave careful study to them and soon her prejudice against the Seventh-day Adventists died and her attitude toward them is entirely changed. Whenever the colporteur calls at her home, she cordially welcomes and entertains him. He now has a new song that he sings, "It is the truth that wins."

V. D. Koilpillai.

August 30, 1947

Witnessing for Jesus

ONE of our native boys from Malamulo went to one of the large tea plantations and asked the owner for a job. He said he had enough tea pickers for the present, but the boy said, "Try me. I can pick a lot of tea. I'm a Christian and a good worker."

"A Christian!" exclaimed the owner, "Be gone; I'll have no Christians working for me. They're lazy, always getting off to go to a funeral or a wedding."

"But," said the boy, "I'm a different kind of Christian, I'm a Seventh-day Adventist Christian." "What's that?" asked the owner. "Just try me one day," pleaded the boy, "and I'll show you that Seventh-day Adventist Christians are good workers."

The owner agreed to try him for a week, but the boy said he would work only five days, for Sunday had already passed and he did no work on Saturday. "Ah," said the owner, "I knew you couldn't last a week." "I don't work on Saturdays," said the young man, "but you try me for the five days."

Early the next morning the boy was at work in the tea fields while the others were still lounging around having their smokes. At noon he paused for only a light lunch, and then picked late in the evening. He rested while the others drank and danced. At the end of the five days the records showed that he had picked three times as much as any of the other boys.

"I'll have to see that Dr. Morrel," said the owner, "and see what he teaches you boys that makes you such good workers."

The young man eventually became the foreman, and he had the permission of the owner to teach the other young men so they too would become good workers. During their time off the young man was busy teaching the truth to the natives. He no longer picked tea but was employed to oversee the others. And the owner was glad if they became Seventh-day Adventist Christians.

J. M. Hnatyshyn.