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CALENDAR REFORM ON THE AGENDA AGAIN

CHAD B. ISRAËL

THERE is a vital issue which is being proposed by India that would offset the smooth running of the denomination throughout the world. As you well know, there are no other people as conscious of the necessity of an unchanged calendar, unchanged Sabbath, and unchanged weekly cycle as we Adventists are. India is now taking the lead in instituting this so-called reform and the details are being worked out right in Calcutta by the Calendar Reform Committee, Council of Scientific and Industrial Research, Government of India, under the chairmanship of Prof. M. N. Saha, F. R. S., M. P., at the Institute of Nuclear Physics, 92, Upper Circular Road, Calcutta 9. Brethren and sisters your experienced advice is necessary to work out an effective publicity plan to warn Southern Asia against such a move. The time is very short and what we have to do must be done now and done effectively and quickly.

A month ago, on January 24, 1954, the calendar issue was included in the official provisional agenda of the Economic and Social Council of the United Nations indicating that the subject of calendar reform had been placed upon the provisional agenda for consideration by the Economic and Social Council at its 18th session which is scheduled to convene in Geneva on July 30, 1954. This item on the calendar issue appears on the agenda at the request of India. The

motion was carried by a vote of 12 to 2, with 4 abstentions.

India's request to include calendar reform on the agenda was supported by Argentina, Australia, China, Cuba, Egypt, France, The Philip-

pires, Sweden, Turkey, Uruguay, Yugoslavia.

Sweden, Uruguay, The Philippines, and Poland will be replaced by Pakistan, Norway, Ecuador and Czechoslovakia prior to the Geneva Meeting.

The U. S. S. R., Poland, Venezuela and Belgium abstained from voting. The Soviet delegate stated that his reason for abstaining from voting on the question was because of insufficient information to form opinion at the moment. The Venezuela delegate gave a similar answer.

The United States and the United Kingdom in voting against the inclusion of calendar reform on the agenda, indicated that they felt the agenda for the 18th session of the Economic and Social Council was already overloaded and the Council would certainly have no time to consider such a highly technical question which would call for a great deal of information and study. But as we learn, they were the only two that voted in opposition.

The Indian delegate indicated at the beginning of the discussion that to vote in favour of including the item on the agenda did not mean

RELIGIOUS LIBERTY OFFERING DAY

MARCH 20, 1954

At this particular time of uncertainties and political strain around the world the Religious Liberty Department is attempting to foster and increase the circulation of the "Liberty" magazine. With the proposal of the Calendar change in the offing many would like to see our "Liberty" journal carry our pertinent message on religious freedom to statesmen and other interested parties.

**YOUR OFFERING WILL
HELP US DO THIS.**

that the member nations, so voting, would be expected to support the measure in substance in July or August when the matter would come up.

The French delegate stated that the question was worthy of discussion by the United Nations since many official and private organizations were interested and that he would personally recommend its study to his own Government.

The Uruguay delegate stated that his government would be glad for the world calendar to be studied by the Economic and Social Council since large groups in many countries, including his own, were interested.

The delegates from China and Australia stated that while they were voting to include the item, they felt the Economic and Social Council would be free to drop it if the agenda for the 18th session should prove to be too heavy.

Ordinarily, the Economic and Social Council has two sessions each year. In 1954, the 17th session will convene beginning March 13 in New York and the 18th session is scheduled to convene in Geneva, beginning July 13.

The fact that this item has been placed on the provisional agenda does not necessarily mean that it will be placed on the permanent agenda or come up for discussion, for at the close of the 17th session this spring in New York the provisional agenda comes up for consideration again. At that time the various items will be reviewed and the permanent agenda formulated. This may be done at the opening of the 18th session as that session takes up this work. *With these developments we have something definite at which to aim as we endeavour to contact the proper individuals who will throw their weight with us in presenting what this proposed reform will do to conscientious observers of religious days, whether the day be Friday, Saturday, or Sunday, and how it will bring political, economic, and religious embarrassment to religious peoples in every country of the world.*

To proceed with such a programme we need your help. The names of leading religious leaders in your area will be thankfully received by us to whom we will send enlightening material. Our stand on this point, when publicized with your help and cooperation will have a telling effect on the thought of conscientious be-

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A VISIT UP THE ARAGUAIA

F. C. WEBSTER, JR., *President*

Rio Grande do Sul Conference, Brazil

WE had travelled for more than 400 miles down the broad waters of the Araguaia River in the very heart of Brazil. Our destination was Fronteira, our mission post among the Caraja Indians. For several years Antonio Gomez and his wife had been working among this tribe of Indians. The work was hard and results were few. One can stand the ever-present insects and jungle pests and the scarcity of good food if he can see results for his work, but work among these Indians was discouraging. Perhaps the misery and lack of education that the Indians observed in the white man's villages, that lay not too far away, contributed to his lack of interest in schools, hygiene, or the white man's religion. The work in this area was truly most trying but Brother Gomez was faithful in scattering the seed. He was a true missionary and located in a mission station in the true sense of the word.

It was Friday afternoon when we sighted the thatched-roof buildings on a rather high bank above the river. Our guide exclaimed, "There is Fronteira." The hymn of praise that our group burst forth singing, coupled with the sound of our motor called forth eager watchers at the mission post. They were not expecting our arrival; we could not send them word; there was no way to receive communications with the outside world except to depend on the goodwill of a chance fisherman or trader and they were few in this faraway jungle.

As the welcoming group gathered on the river bank we saw that Brother Gomez was not among them. "Where is Antonio," we questioned. His brother-in-law answered us.

"He is sick. His wife took him up to Santa Isabella." We had passed the little village that same morning but in our hurry to arrive at Fronteira before the Sabbath we had not stopped.

"What is his sickness?" we asked. "I don't know," was the reply. "He is very thin and weak and coughs a great deal." The joy in finally arriving at our destination after our long voyage turned into anxiety for the welfare of our fellow worker. We spent only a few days at Fronteira and then started back up the river to see our stricken brother.

Why had he gone to Santa Isabella? Was there a hospital there? or a doctor? No. There was no hospital nor doctor in all the nearly 2,000 mile expanse of the Araguaia River. But there was a government Indian post and a store that kept a small stock of drugs, and a "pensao" where over-night guests might sleep.

There we found him the next day. Unmistakably he had tuberculosis. He lay in a tiny room cramped up in a hammock. Our hearts yearned for him and his family. We wanted to take him back up the river with us, but it was all too evident that he could not stand the hard two-week journey in our crowded little boat and then two more days across mountains and plains by truck to Goiana. He was far too weak. We left him medicines, arranged for a bed to replace the hammock so his lungs would have a little better chance to operate freely. We arranged with the owner of the "pensao" to give him milk each day and, when available, green vegetables. We promised to send for him the

(Continued on p. 14)

MEET OUR WORKERS

FOR some time now we have been introducing our workers to the field individually. Today we would like you to meet several at the same time. Some are well-known and are able to travel around and meet you personally—the others, though not so well-known, are busy at headquarters preparing the many books, magazines, tracts, etc. which go through the presses continually at the Oriental Watchman Publishing House.



PASTOR R. H. PIERSON needs no introduction, but we want you to meet him today as an Associate Editor of the SOUTHERN ASIA TIDINGS. We know the readers of our Division paper have enjoyed his inspiring front page articles. He assures us that although he has left India for his homeland we will be hearing from him from time to time. So look out for some more good articles from his prolific pen.



OUR Editor-in-Chief, Mr. L. J. Larson, always declares he is a "teacher." But in spite of this fact he was persuaded to leave Spicer Missionary College two years ago to join the Editorial staff of the Oriental Watchman Publishing House. He specializes in photography and evidences of his skill have already been seen in some of our publications.

By the time this magazine is in print he and his family will be on their way to the United States where they expect to enjoy a well-earned furlough.

OUR other Associate Editor—Pastor J. F. Ashlock—also needs no introduction. He has been responsible for our very interesting feature "Miscellany," and from time to time has supplied us with some very inspiring articles. We hope they also will continue to come in.



MEET Mr. C. N. Abraham our Factory Superintendent. He has been with the Oriental Watchman Publishing House for twenty-seven years and so knows how to turn out an excellent job. He is responsible for the good printing of the SOUTHERN ASIA TIDINGS and for the many other books, papers, and magazines which go through the presses of the Oriental Watchman Publishing House.



AS MAIL often comes to the editorial office addressed to Pastor J. White we thought this picture would clarify things a little. So meet Miss J. Ina White, your Editor and Copy Editor for every English job that goes through the Oriental Watchman Publishing House.

Miss White came to the Oriental Watchman in 1947 from the Editorial department of our British Publishing House—the Stanborough Press, where she had served for a number of years. She wants to continue to make the SOUTHERN ASIA TIDINGS as interesting and inspiring as possible. If anything uplifting or inspiring regarding the progress of the message is taking place in your corner of the Southern Asia Division, please write it up and let your Editor have it so that it may be shared by the rest of the field.



BROTHER P. A. T. C. LOBO comes from Ceylon and joined our Editorial staff in 1949. He has been very active not only in the Publishing House but in the Salisbury Park church. He is now our Proof-reader and will be responsible for the *Oriental Watchman & Herald of Health* magazine while Mr. Larson is on furlough.



SOUTH INDIA UNION MISSION*President: O. O. Mattison**Secretary: I. K. Moses**Treasurer: D. O. Calkins**Office Address: 9 Cunningham Road, Bangalore***CONSOLIDATING OUR GAINS**

O. O. MATTISON

NO DOUBT, the year 1953 has proved to be the most fruitful year in baptisms for Southern Asia in the history of our work in this great field. This is as it should be. Division-wide planning and the united efforts of all groups of workers, from the most humble village evangelist to our more experienced foreign and indigenous city evangelists, along with groups of lay members, from our churches have rolled up a remarkable total of new members throughout the field. We as workers rejoice in this manifestation of the working of the Holy Spirit and the results of faithful efforts in the systematic preaching of the truths that we all cherish as dear. This has been the result of thousands of personal contacts made and the earnest prayers of all on behalf of these precious souls. I am also sure that great though our rejoicing may be, still greater is that of the angels in heaven and those who rejoice in the truth that they have heard, believed, and accepted.

It is very gratifying to see any good work grow. Those who have joined us from city and village, plain and mountain, have become part of the great family of God, who are preparing to be the citizens of His everlasting kingdom.

Having won them to the truth is only half the battle. Ordinary, daily living is a battle and a march; much more so is the spiritual life. Victories have been won; convictions have been deep; and the acceptance of a new way, new associations, a new faith, puts a great strain on the new converts. Satan immediately becomes doubly active to trip them up—to cause them to lose their way and to whisper to them that they cannot carry on; that they have to give up. At such a time, we as workers and older members also have to be doubly diligent to stand by them, to keep them in close contact with their Source of strength lest we not only lose our gains, but through our in-

difference cause a soul to be lost.

Now is the time to consolidate our gains by being a real shepherd and a real brother to those who have been newly won to the truth. Now is the time to strengthen them in true Sabbath-keeping, faithfulness in tithing, and in church activities. Let us give them an active part in all our soul-saving endeavours. A newly converted man is a power in the hands of God—his zeal is great; his joy is overflowing; and his witness is convincing. Let us be as tender toward them as toward new-born babes; yet treat them as Jesus treated those who accepted Him by giving them the feeling that they are a part of the great Advent Movement. If we go into another effort immediately, let us give these members a part in it; in the Sabbath school and church service. Thus we will bind them to the church and to the Lord. They, with us, must have a definite share in every responsibility of the church. This means in the spiritual as well as the financial obligations. In this way they will not only add strength to the church numerically, but also, in spiritual and financial obligations and activities. If we can only make every new member a strong member and an active member, then there is little danger that he will lose his way. By so doing, we have not only consolidated our gains in 1953, but have harnessed a vast new membership into our programme of soul-saving in 1954.

May God richly bless every new member and every worker and old member who contacts them that our ranks may be strong and through the Lord's leading, may we go on from victory to victory in this year of 1954.

SEVENTY-SEVEN IN ONE DAY

E. L. SORENSEN

THE whole Malabar Coast, from Calicut in the north to Adventuram on the south is alive with evangelism these days. On December 26, 1953 the writer had the thrilling experience of visiting the Kottayam

Circle which is under the direction of A. Joseph, and taking part in the baptism of the souls that had been won to the Lord in that area. At 10 A.M. on Sabbath people began coming from every direction to our little church at Vaduvathur, until there was not enough room to hold them all. By the time the service started there were more than three score candidates there awaiting baptism. After the sermon and baptismal pledge, seventy-seven happy people were baptized into the Remnant church. This is perhaps the largest single baptismal group that has been baptized in this field, and much credit must go to the workers who have been preaching this message so faithfully in this area. God has worked through them in a mighty way.

The time has come when we must press forward in evangelism in a greater way than ever before. Doors are opening on every hand and calls are coming from every direction to preach the word of eternal life. Now is the time for God's people to arise and shine, and show forth the light of this glorious message that has been given to us. May He bless the work in this section of the field, and may many more accept the faith in the coming months.

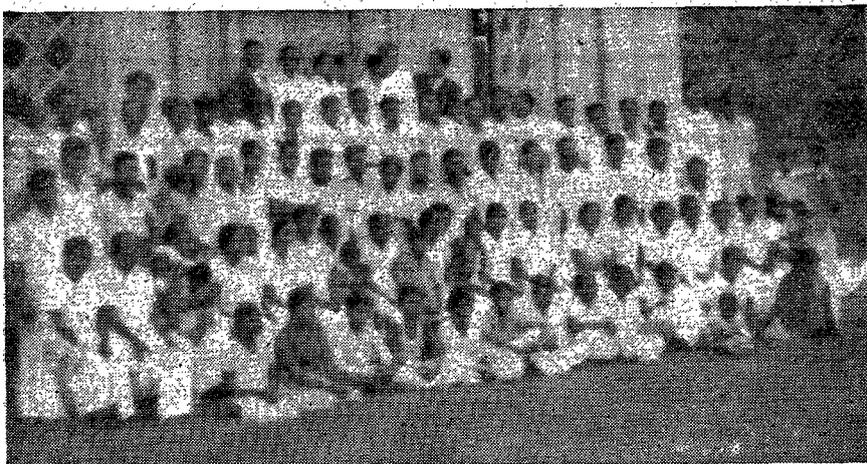
EVANGELISM IN KOTTAYAM DISTRICT, TRAVANCORE

A. JOSEPH

KOTTAYAM district is inhabited mostly by orthodox Christians known as Jacobites, Marthomites, and Catholics who claim to have received the gospel from the Apostle Thomas during the first century. Our work began in this area about twenty years ago.

During the last quarter of 1953 we planned to hold two town efforts and two lay efforts. Brother T. J. Joseph with the assistance of a layman held an effort in a place called Champakara. This being a Hindu centre he had to meet with opposition from the very beginning. The anti-Christian feeling which is growing in the political field affected our work very much. As the result some of the men who were attending our meetings were beaten and others were threatened with knives. Local men wrote petitions against the headmaster of the government school and had him transferred to another place, because he chose to be a Seventh-day Adventist.

In another section the writer with the help of a layman and Brother



The large group of converts baptized from the Kottayam district.

Sebastian John held another town effort. The same experience was repeated here, with the exception that the opposition was from the Christians instead of from the Hindus. Previous to our arrival a Pentecostal group began to work here. But before they could proceed very far they were stoned and their shed burned down. Fortunately I was able to make friends with the head of the rowdy set and the meetings went undisturbed for a while. But as the testing truths began to be presented the drunken gang came to pull down our shed and beat us. Angels of God intervened miraculously and a quarrel arose amongst them and we were saved.

Another lay effort was conducted in the back-water area. Brother P. S. Ninan our local worker, put everything he had into it and was richly rewarded.

Brother K. J. Isaac who is working in the ghat section of our field has a tough job to do. Pastor A. F. Jessen laid a strong foundation for the work in this area before he left our field. His self-sacrificing efforts in crossing forests and climbing steep mountains to reach these people, and eating the common tapioca roots with the people has made his name dear to the inhabitants in this section of the field. Today several are stepping forward and accepting the message.

Brother C. J. Peter who is working in the western part of our district is a part-time worker and is doing appreciably good work in bringing several people into the truth every year. Pastor O. O. Mattison opened a series of meetings here in October 1953. Pastor E. L. Sorensen closed it with a baptismal ceremony in which he baptized seventy-seven persons. It was wonderful to see the

fruits of our labours gathered in on that day. It meant many sleepless nights, many miles of walking in the hot sun, much reasoning with the people; but the Lord has rewarded us well and to Him be the honour and glory.

This means we have reached our baptismal goal for the year and doubled our membership in this district. The total baptisms for the year in Kottayam district is one hundred and ten. We have opened three new stations by organizing three new Sabbath schools with a membership of one hundred and ten. We have entered the new year with firm determination and renewed consecration. CHRIST in our lives, CHRIST in our works, CHRIST in our preaching, is our motto.

"THE TOWN HALL LECTURES"—CALICUT

S. YESUDAS

THE Calicut effort, under the direction of Pastor E. L. Sorensen, the Union Ministerial Association secretary, began on November 29, 1953. Associated in the programme are Pastors S. Nathaniel (Malayalam speaker), K. P. Kurian, M. Bhaggian, Brethren P. S. Johnson, P. C. Matthews, A. P. John and the writer. We secured the Town Hall for the meetings with a firm conviction that God would bless each meeting with a good attendance. On Friday, November 27, a wonderful workers' meeting was held in which each worker connected with the effort renewed his consecration to the Lord, expressing his deep desire to work to the best of his ability to make the effort a success, and especially appealing for the help of the Holy Spirit.

On the opening night, an attendance of over 700 people listened to the message with rapt attention. Four meetings were held each week and each meeting was attended by 300 to 500 people. Thanks be to God for bringing these honest-hearted people to listen to His last warning message.

In the song service preceding the lecture, special music was rendered by the male-quartette headed by Brother Stanley Hutton, a faithful member of our company. The duets by Pastor and Mrs. Sorensen at the beginning and the close of each lecture were very much appreciated by all. Pastor Sorensen's trumpet, marimba, and guitar solos and Brother Hutton's violin solos added to the attractiveness of the meetings.

On December 24, a lovely Christmas programme was presented. About 700 people were present for that service. Through songs and pictures, the life of Jesus was vividly portrayed and the people were exhorted to realize the importance of following Him fully in view of the fact that His coming is very near. At the close of the service, many of the people stated that it was one of the best meetings they had ever attended.

We have now entered into the eleventh week. Most of our testing truths have been presented. We are glad to report that these have been well received. After presenting the Sabbath and some other testing truths, Pastor Sorensen made an altar call. It was thrilling to see a large number of the people present come forward, some of them with tears in their eyes, as an expression of their willingness to surrender all to Jesus and to follow in His steps all the way. A good baptismal class has now been organized. We are confident that as a result of these meetings, we will have a good harvest of souls and a fine church raised up in this city.

Workers' meetings are held four times a week. In these meetings, Pastor Sorensen gives us specific instructions concerning the art of evangelism, the qualifications of the Gospel light-bearer, and the art of meeting people and of preparing and giving Bible studies. The workers are inspired with enthusiasm to act as good soldiers of the cross.

We request the "TIDINGS" family to pray for these "Town Hall Lectures" that a solid work for God might be accomplished in this important city.



YOU ARE A SIGN!

J. M. HNATYSHYN

AS WE travel about from place to place, we find how useful signs can be in helping us find our way around. Some time ago my wife and I completed seven years of work in India and went home on furlough by way of England. Since we had ten days in London before we continued our journey, we decided to see the big city, and thought that perhaps the brethren there would take us around. One of our workers gave us a few folders and told us that if we followed the instructions we would have no trouble.

After reading the leaflets carefully, we found there were many places of interest we wished to see. Following the signs, we were able to travel by underground trains and buses, and had no trouble in making our way to points of historic interest. Not once did the signs mislead us as long as we were careful to follow directions.

The prophet Isaiah says that "the children . . . are for signs" (Isa. 8:18). Ezekiel was also to be a sign. "For I have set thee for a sign unto the house of Israel" (Eze. 12:6). The youth of this day whom the Lord has called are also for signs. The Lord would have the youth be true signs to guide those who are watching and others who are following. As God's people we should be signs to the world, to our neighbours, and to our friends.

One day while travelling in India I stopped to make inquiry about a vehicle that passed by our Seventh-day Adventist school. But to my surprise no one knew the name of the Seventh-day Adventist school. I was informed that a certain bus went past two schools but no one knew the names of the schools. These schools were known only by certain signs. I was told that at the first mission school the man in charge

wore a white robe, had a long beard, and wore at his side a chain with a cross. I soon knew that it was not the place I wanted to go.

The other mission school, I was told, was farther down the road. There members were taken into the church only after they had been taken to a stream of water and given a bath to clean them up. Naturally I laughed, for it was amusing to me the way this "bath" was described. My reply was that it was not a bath but baptism. This gave me an opportunity to explain why we baptized. I was then certain that it was our mission, and I asked the driver to take me there. Baptism was a sign to these Indian drivers. They knew us as "Dhubki Mission," meaning to dip a person in the water.

THE LIFE IS A SIGN

On another occasion I came to a certain town and asked that the porters carry my luggage to the Seventh-day Adventist school, which was on the edge of the city. These porters did not know it by that name. They began to tell me how they knew the mission schools by certain signs. As they described different missions I could tell which ones they were referring to. The Seventh-day Adventist school they knew by the following signs: the youth in this school did not smoke, they did not drink, and they did not dance or go to picture shows. These porters were illiterate men, but these signs were lessons they could read and understand better than anything else.

In Africa, at Nyasaland, our Seventh-day Adventist people are known by the sign: "The Commandment-keeping People." Our mission is called Malamulo, which means "commandment-keeping." In Japan a story is told about a colporteur

who came to a home where the husband called his wife and said, "Wife, come and see a book which a Revelation 14 man has brought." That was another very timely sign for our day. In Germany our people were known as the "Twice-born Church." In Poland they were known by a sign as the "Power Church." When our youth prayed there were results. During the war many of our youth were delivered from death. The church prayed, and results followed; so it was known as the "Power Church."

SEVENTH-DAY ADVENTISTS

ARE TRUSTWORTHY

Some years ago in Canada a Seventh-day Adventist farmer went to an auction sale on Friday to buy some dairy cows. He bought two, but did not have enough money to pay for both. He was asked whether he had anyone who could give security for him, but since he was a stranger there, he had no friends. The auctioneer asked him to come the next day and bring the balance, but the brother informed him that he could come on Monday. "Why not tomorrow?" inquired the auctioneer. Our brother told him that it was Sabbath and that he was a Seventh-day Adventist. The auctioneer smiled and told him that it was all right. He could trust a Seventh-day Adventist, and he could pay when convenient.

In 2 Corinthians 3:2 we read, "Ye are our epistle written in our hearts, known and read of all men." Yes, we are letters, and people are reading us. What kind of letter are you? I have known some to be just a blank page; others are letters full of mistakes, covered with spilled ink, and no one reads them. How much better it is to be a letter that is clean, with a message in it. When others meet them they never go away disappointed; they never lose the way.

Our conversation, our clothing, our actions, our conduct, the places we visit, the food we eat, the company we keep—all these and other things are signs for those who watch and follow us. Do you find yourself in every prayer meeting, every Sabbath school and church service? Do you go to the Missionary Volunteer meetings and take part in their activities? If you do, then you are a sign by which the Lord is directing other youth to the Saviour, Jesus Christ.—*Review and Herald*, January 7, 1954.

“SEEK YE FIRST THE KINGDOM OF GOD”

M. V. Campbell



“SEEK ye first the kingdom of God” Matt. 6:33. This admonition was given by our Saviour in His Sermon on the Mount. The key thought of His charge is found in the word “first.” Nearly all people have a desire to be saved. Many in a half-hearted way seek the kingdom, but the message of Jesus is, “Seek ye first the kingdom.” When Jesus called men to discipleship the severe test with which He confronted them was whether they were willing to give Him first place in their lives.

Unconsciously we assume that the Saviour called only twelve men to be His disciples. However, the Gospels record the calls He made to many men. Keeping in mind the requirement of Christ, “Seek ye first the kingdom of God,” we shall examine a few instances in which Jesus called men to discipleship, and of still other occasions when men volunteered to follow Him. In the latter category was Judas, of whom we read in Luke 9:27: “And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.”

The words of Judas might persuade us to believe that they were uttered by a man of sincere devotion. They have been used on numerous occasions since that time by men as they consecrated their lives to the Saviour. Judas, however, was not seeking first the kingdom of God. He, in company with nearly all Jews of his day, believed that the Messiah would reign in Jerusalem as an earthly king and have world-wide dominion. It would not require great self-sacrifice for a man to offer to follow another whose path led to a throne.

When Judas became finally and fully convinced that Jesus was not setting up an earthly kingdom, he was filled with self-pity for the many months he had wasted, and tried to recoup his fortunes by stealing from the funds of the disciples, and at last even sold his Master for thirty

pieces of silver. No, in spite of his high pretensions and fine words, Judas was not seeking first the kingdom of God.

In the ninth chapter of Luke two other men are brought to view who might have been disciples. We meet one in verse 59: “And He said unto another, Follow me.” Here Jesus used the same words that caused Matthew to leave a lucrative position with the government and immediately follow Him. These words had caused Peter, James, John, and Andrew to leave their ships and fishing equipment and straightway follow Him. The other disciples had also given up all upon hearing these two words, “Follow me.” We find, however, that this man who was so addressed said,

“Suffer me first to go and bury my father.” He did not refuse to become a disciple; he merely asked for delay.

Thousands of people who desire salvation and who fully expect to give their full devotion to God at some future time will be among the large group symbolized by this man who was almost saved but totally lost. There are those who believe that the man’s father was probably still alive, but dependent upon his son for support, and who feel that what the young man really meant was, “Wait until my father dies, then I will be free to follow you.” This man was not seeking first the kingdom of God, but was putting family considerations foremost. We do not know his name, for he never became a disciple.

Still another would-be disciple is brought to view in verse 61. This man, like Judas, was a volunteer. “And another also said, Lord, I will follow thee.” Unfortunately the man did not stop at this point, but kept on talking. The latter part of the sentence shows that following Jesus was not his first consideration; in fact, the next word is “but.” This man said, “But let me first go bid them farewell, which are at home at my house.” To us this seems like a reasonable request, but the man made his discipleship conditional on this farewell visit.

It is unfortunate that he did not close the sentence with the words, “Lord, I will follow thee.” Then after his discipleship had been fully established there is no question but that the Lord would have been willing and even glad to give him a brief leave to say good-bye to his loved ones. In making his request a condition of following the Saviour he received a severe rebuke: “No man, having put his hand to the plough, and looking back, is fit for the king-

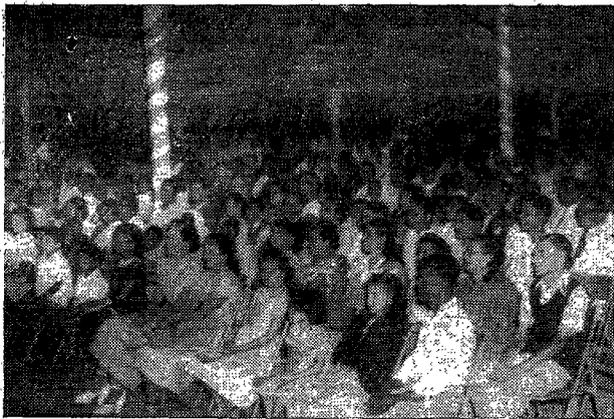
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THE LAW AND THE SABBATH

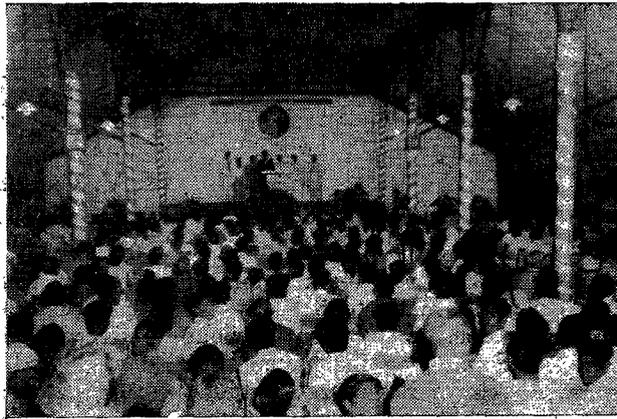
A most helpful book by Elder Allen Walker

Do you meet with problems in your work pertaining to the law and legalism? If you do here is the answer. In this book you’ll find chapters on: “Is Obedience Legalism?” “The Sabbath and the First Day of the Week.” “What Was Abolished at the Cross?” The eleventh chapter deals with “Concluding Facts.” This chapter very nicely sums up the whole book, while in the twelfth chapter you’ll have “Bible Answers” giving Biblical replies to the seven questions asked most often about the Sabbath.

The two pictures below came too late to be included in Brother I. Subushanam's article which we printed in a recent issue of the SOUTHERN ASIA TIDINGS. But as they are interesting pictures we felt the readers of the "TIDINGS" would like to see them.



This is a side view of a portion of the capacity crowd who listened on December 27 to the Sabbath truth being presented in the Prophecy Speaks Auditorium at Visakhapatnam



The back view of the capacity crowd who heard the "Mystery Lecture." The evangelistic company with evangelists Harris and Subushanam are on the platform.

(Continued from, p. 7.)

dom of God." This man, too, *almost* became a disciple, but was rejected.

There are some who teach from the rebuke administered by our Saviour on this occasion that there is no hope for backsliders. We know, however, that this is not the case, Jesus made it clear in His parable of the lost sheep, the lost coin, and the prodigal son that "joy shall be in heaven over one sinner that repenteth," and that God, like the prodigal's father, goes out to meet and welcome the returning backslider. Jesus did teach, however, that there can be no halfway discipleship.

THE CASE OF THE RICH MAN

Jesus did not choose His disciples from only the lower or middle classes. He called rich and poor alike to be His intimate followers. The case of a very rich man is brought to our attention in Matthew 19:16: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied, "If thou wilt enter into life, keep the commandments." Verse 17. After Jesus had quoted some of the commandments the young man realized that He was referring to the Decalogue, and replied, "All these things have I kept from my youth up: what lack I yet?" Verse 20.

The question "What lack I yet?" was a very fitting one for a man who really desired eternal life. It is an ideal question to ask of God in our private prayers. It is a question God never leaves unanswered. The Lord puts in our mind our failures and

the victories that must be gained to inherit eternal life. So with this young man, Jesus gave him an immediate reply: "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Verse 21.

There were two requirements the young man had to meet. One was to prove by parting from his riches that the kingdom was his first objective, and the other was to become a disciple and follow Jesus. The young man's reaction to the invitation "Follow me" is given in the next verse: "But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Jesus said, "Follow me," but the young man went away. He was not seeking first the kingdom of God; his wealth came first. This man's name might have been as familiar to us as the name of Thomas, James, John, or Peter. His name, in fact, might have been inscribed upon one of the foundations of the New Jerusalem. In the new earth he might have had one of the twelve thrones surrounding the throne of Jesus, but he went away. He clung to this world's riches and lost eternal life. Imagine the pathos of the day when he comes up in the second resurrection. His riches have vanished. He is merely one of the great throng of the unsaved. Through the transparent walls of the city he sees the streets of gold and the redeemed enjoying the pleasures and riches of heaven. He sees the rainbow-hued foundations, where his name might

have been engraved, but all is lost! His only portion is the lake of fire. Oh, the deceitfulness of riches!

After this man of wealth had left the company, Jesus said to His disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Verse 23. Jesus did not say that no rich man will be saved, but He did say that it is hard for a rich man to be saved. Undoubtedly it is easier for the poor than the rich to follow Jesus.

This man was given one of the severest tests recorded in the Bible. There are some who suggest that the disciples were not asked to pass this requirement. They, we are reminded, were mostly poor fisher folk who had never known wealth. It is probably easier for a poor man to give up his poverty for Jesus than for a rich man to give up his wealth. Before deciding too quickly that the disciples were not tested as was this man, it might be well for us to examine the matter more closely. In the first place, what is wealth? How much money does it require to make a man rich? There are probably many small boys who would feel rich if given a half-dollar. A very poor man might consider himself wealthy if he inherited ten thousand dollars. Another man might feel that it would require fifty thousand dollars, and others a still larger figure.

Wealth is not the number of dollars a man has in his bank account. It is to some extent a state of mind. After the stock market crash in 1929, many men who considered themselves to be very rich found that

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UPHOLDING THE SABBATH SCHOOL IN THE HOME

MIRIAM HARDINGE

A WELL-KNOWN home magazine once featured a series of articles by mothers in varying circumstances of life entitled "My Finest Hour." In this series the authors related the incidents of the routine life in the home that brought them the greatest satisfaction, the keenest sense of accomplishment.

One wrote that her finest hour in the day was when, with a hot dinner ready for serving, the children contentedly at play, she awaited the return of her husband and the reunion of the family. Another described her finest hour as the one when all the family went out together on an excursion to the sea or country. A third wrote that nothing gave her so great a sense of accomplishment as putting away the freshly laundered and ironed linen and clothing on the weekly wash-day. A fourth wrote that the finest hour of her day was when she tiptoed from one bed to another and looked on the peaceful, happy, and healthy faces of her sleeping children.

All these are fine moments in the life of a homemaker, but I think every Christian home has a finer hour—the one when all gather together to study the Word of God and its message for them, the hour when the divine instruction given through Moses is carried out in the home.

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

There is nothing that holds a family together more than the hour of worship. "The hours of morning and evening worship should be the sweetest and most helpful of the day."—*Education*, p. 186.

And although family worship binds the individual home together, it brings together the greater family—that of God's Remnant church in all the world, especially if we make the

study of the Sabbath school lesson part of the exercises. What an inspiration to know that today thousands of families are gathered together on every continent of the earth to study the very same biography or topic in the Bible as our own family. What a bond to draw us together!

It is very largely in the worship hour that the importance of the Sabbath school is upheld.

A DISTINGUISHING FEATURE OF THE CHURCH

Our belief in the Sabbath school is one of the distinguishing features of our movement. Perhaps no other denomination lays such stress on daily lesson study and universal attendance at the Sabbath school. How much we parents have to thank the Sabbath school for! It is to a very great extent the Sabbath school service that makes the Sabbath day a special, blessed day to our children and provides us with ideas and

materials for our worship hour in the home.

It is the Sabbath school that is the child's first voice of authority outside of the home. It is the Sabbath school that teaches to our children the first lessons in Christian stewardship. It is in the Sabbath school that the child learns the sweet songs that brighten the home and fill his mind with high ideals and direct his thoughts Godward. It is often in the Sabbath school that the child makes his first social contacts outside the home and learns how to give place to others. Thank God for the influence in our homes that comes from the Sabbath school!

If it does so much for us and our homes, what can we do in our homes to uphold the Sabbath school? First, we can be faithful in seeing that our children meet the requirements in daily lesson study and memory work. In this way we make the Sabbath school teaching period more profitable and interesting for our children. Familiarity with the lesson story has awakened his interest and whetted his appetite for the teacher's presentation, and the visual and other aids she has prepared have more appeal for him.

We can talk of the Sabbath school in advance, anticipating it as one of the major events of the child's week. We can talk of it in retrospect. On the walk or drive home or at the dinner table we can show our interest by

(Continued on p. 15)

JUST OFF THE PRESS

The ABC's in the Bible is a wonderful book for children. There are 26 full-page pictures opposite to 26 pages headed by a letter in the alphabet with an appropriate Bible text and comment. **Price Rs. 9-8-0.**

The Enchanted Pillowcase is a book filled with delightful true stories from Africa. Mrs. Josephine Cunningham Edwards is a first-class story teller. Order now from the Book Depot. **Price Rs. 11-14-0.**

The Flickering Desire by Marjorie Lewis Lloyd will prove an inspiration to all. There are 14 short chapters in this little book. Why not order this book now for your 1954 reading programme? **Price Rs. 7-2-0.**

The King's Highway by Charles Bellah is a book of sermons. Elder Bellah knows the way to the heart—hard or tender, stubborn or responsive. His sermons move men and women to action and to response to the pleadings of the Holy Spirit. Here is **your** opportunity to have and to enjoy this collection of sermons by a master of the pulpit. **Price cloth \$3.00.**

NORTHEAST INDIA UNION MISSION

President: D. W. Hunter

Secretary-Treasurer: M. S. Prasada Rao

Office Address: Karmatar P. O., Santal Parganas, E. I. Ry.

ASSAM MISSION CONSTITUENCY MEETING

P. K. GAYEN

ON THE evening of January 13 the first session of the Assam Mission Constituency meeting began. Pastor W. C. Rick, the president of the Mission, opened the meeting by welcoming the members and delegates who were present. Pastor D. W. Hunter, the president of the Northeast Union, in his opening address to the Constituency made an appeal for greater efficiency and a deeper consecration.

At the first business session of the meeting the next day the president rendered his report and at the conclusion he expressed the one objective of the Assam workers, and that is to finish the work of God in this territory as soon as possible.

Brother P. K. Peterson, the secretary-treasurer of the Mission rendered the statistical and financial report of the Mission. He pointed out the gigantic task the mission has to accomplish and threw out a challenge to the fine group of workers who have laboured unselfishly and courageously for God in the Hills of Assam.

Brother Peterson, who is also the Sabbath school secretary of the Mission rendered a good report of the Sabbath school activities and the progress of that department in the Assam Mission. There are thirty-eight Sabbath schools and 1,250 members in the whole mission and these faithful members contributed towards the Sabbath school offering Rs. 5,770/- over the period of the past two years.

After these reports were rendered, Mr. B. J. Williams, the principal of the Assam Training School, gave a report of the school activities and the training given to our students. He made an appeal to the members of the Constituency to send in more of their children to our Adventist school. The staff and the students of Assam Training School are going forward in a strong measure towards evangelizing the

country. They are mailing from 500 to 700 *Signs of the Times* to interested persons all over the country and a group of teachers and students has been able to prepare sixteen souls for baptism as a result of their Branch Sabbath school activities in a village several miles from the school. Congratulations to the staff and the students for this accomplishment!

Various district leaders presented their reports and it was quite inspiring to note the progress being made and the possibilities of the work in those districts. One full day was given for the promotion of the departments when Mrs. Lange presented the Sabbath School and Educational, Pastor Nowrangi the Voice of Prophecy and Mr. T. M. Ashlock, the newly appointed Acting Sabbath School and Home Missionary Secretary for the Union, the Home Missionary programmes.

Besides all the business activities of the session a devotional hour was set aside each morning when Brethren P. K. Gayen, T. M. Ashlock and B. J. Williams served the congregation with spiritual food for the day and the days to come. Every morning at eleven o'clock, Pastor Hunter gave a wonderful Bible study on the subject of the Holy Spirit. This study was appreciated by each and every one and every member felt the need of an indwelling Spirit in his or her life. At the close of the day's business a devotional hour was cared for by Pastors B. Nowrangi, W. G. Lowry and D. W. Hunter.

Sabbath, January 16, being the closing day of the session, was a very busy day. In the morning at 9:30 the Sabbath school was conducted by Brother P. K. Peterson. The little chapel of the Assam Training School was filled to capacity with seventy-seven ladies and seventy-two men, making a total attendance of 149 members. Lessons were taught in Khasi and in English. After the Sabbath school session, Pastor Hunter took the preaching service at which time he spoke on the subject of the Indwelling Holy Spirit.

The whole afternoon was devoted to an evangelistic symposium when Brother Nowrangi gave a glowing

report of the Voice of Prophecy interests in the Garo Hills; Pastor W. G. Lowry and Brother C. Saikuma reported the progress of the work in the Lushai Hills; Brother T. M. Ashlock of the work in the Naga Hills, and Brethren R. E. Rajee and Janmiet D'Khar of the work in the Khasi Hills. These reports were thrilling and inspiring to listen to and the chairman had a difficult task to confine these good brethren to the time allotted to their reports.

Right after the symposium a Baptistal service was conducted by Pastor W. C. Rick, at which time two persons were buried in the watery grave in the rite of baptism. One is from Shillong, the fruit of Brother Janmiet's labour, and the other, Brother Grohonsing A. Marak, is the first convert from the Garo Hills as a direct result of the Voice of Prophecy work. It may be worth mentioning at this point that Brother Marak has been appointed by the Assam Mission to act temporarily as the Garo translator and to assist Brother P. K. Gayen, the newly appointed worker to the Garo Hills. By the time this report is printed Brother Marak will have finished translating the *Baptismal Manual*, the first Garo literature, and plans are afoot to translate a series of tracts in the immediate future.

The closing meeting of this session was the most gratifying one. Pastor Hunter continued on the subject of the Holy Spirit and made an appeal to all to renew their consecration and dedicate their lives to the Lord as never before so that each one can have the indwelling Spirit in his life and be able to accomplish more for the Lord during 1954. This appeal was responded to by every one present standing before the Lord in consecration.

Calendar Reform

(Continued from p. 2)

lievers, orthodox religionists, the public, and even on the Council considering this matter at Calcutta.

May God bless you as you launch out in this vital campaign to offset the proposed calendar change.

Word has just reached us from Pastor E. E. Roenfelt that it has been arranged for Dr. J. Nussbaum to visit us in India in connection with the proposed Calendar change. I am confident that his able presence will greatly inspire us all.

NORTHWESTERN INDIA UNION MISSION*President: A. F. Jessen**Secretary-Treasurer: R. L. Juriansz**Office Address: 16 Club Road, Byculla, Bombay***SPICER MISSIONARY COLLEGE CELEBRATES "REPUBLIC DAY"**

N. V. REDDY

THE dawn of Tuesday, January 26, 1954, found the entire area in front of the administration building and around the flag-mast at Spicer Missionary College colourfully decorated with bunting and streamers of saffron, white and green. They swayed in the gentle breeze to herald in the 4th anniversary of the Dominion of India emerging as a Sovereign Republic.

Republic Day was celebrated by the staff and students alike when they raised the "Tricolour" at a colourful ceremony in the morning and by holding an athletic "meet" in the afternoon. The area for the "paraders" and the enclosure for the staff and spectators was cordoned off by streamers. A company of boys and a company of girls marched into their positions, with the gait and smartness of a well-seasoned army. From the time the "colour party" marched in till the end of the National Anthem the "paraders" and the spectators stood to attention. As the strains of "Jana Gana Mana" faded out, the parade commander reported to the president of Spicer College, who marched up to the saluting base. President Higgins, addressing the parade, impressed the listeners that the onus of proving themselves good and loyal citizens of the country rested on them. Continuing he said that if all present were to follow the old adage and rule, "Do unto others as you would have them do to you," then it would not be long for the many problems, confronting them, to disappear. Representatives from the boys and girls marched past the saluting base giving the "eyes left" salute. The "paraders" got a tremendous ovation as they marched off the field.

The "sports meet" that followed the parade, was in the capable hands of Mr. J. Parobek and Miss S. Iyngayam, who had the entire programme well planned. In the track events the outstanding competitors were Mr. Herschelle Hendley for the

College, and Mr. Derrick Cunningham for the High School. The field events were dominated by a number of competitors. Amongst the girls the most successful contestants were Miss Nora McMohan and Miss Janet Fernando in the College division and Miss Patricia Sherwin and Miss C. K. Alice in the High School section. The 1st, 2nd, and 3rd place winners were decorated with blue, red, and white ribbons respectively.

The administration building was tastefully "lit" up in the evening and the Republic Day was celebrated as it ought to have been.

PROGRESS IN THE POONA CITY CHURCH

N. G. MOOKERJEE

THE Poona City Church was organized on June 1953 with twenty-two members who pledged themselves in harmony with the doctrines and tenets of the Seventh-day Adventist Church to be true followers of God. Some of this group were Marathis, others were Anglo-Indians, and still others hailed from South India. This made quite a cosmopolitan membership.

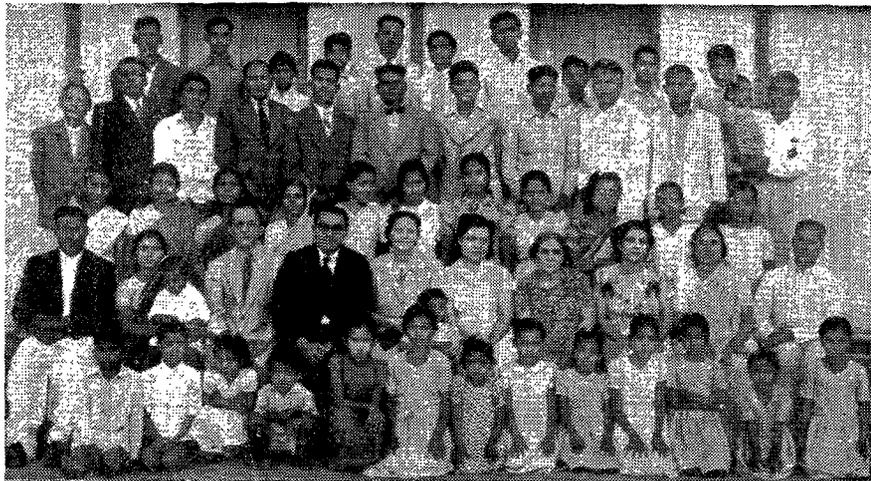
The Sabbath school has an adult membership of thirty-two and there are thirty-five children attending regularly in the children's division. The Sabbath school financial goals

have been reached from quarter to quarter and it is indeed cheering to note the regularity in attendance at Sabbath school and also at the preaching services. Our Sabbath school and other services are in English and Marathi.

One feature worthy of mention is the desire on the part of this group to return to the Lord His share in tithes and offerings. Up to the month of November 1953 this little band, composed of seventeen members, because some have been transferred to other churches, paid in to the Lord's treasury Rs. 1,572-13-0 in tithes alone. This is a very encouraging feature and strengthens our hope in the fact that God has His chosen people in India who are willing to spread this wonderful truth and also help finance it.

A series of meetings was held over a period of eight weeks recently and the attendance was from fifty-five to sixty. As a result of these meetings, eight more souls were added to the church by baptism on December 20, 1953, and two others on January 25. This brought great encouragement to the hearts of all those who helped because they were all full-time office workers, and they had gladly sacrificed their off time to the service of the Lord.

The Spirit of the Lord is indeed working here in Poona and is gathering in the contrite in heart ere it is too late. Remember this little company of believers who still meet in a school assembly hall belonging to the Hindu Depressed Community, because they do not have a church of their own. Present their needs before the throne of grace that the Lord may continue to pour out His blessings upon them.



Poona City church members and interested ones.

VINCENT HILL SCHOOL INVITES YOU

M. O. MANLEY

"PARENTS, teachers, students, remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world."—*Special Testimonies on Education*, pp. 76, 77.

To our youth in Southern Asia, Vincent Hill School offers a Heaven-approved plan of education. Here, in a rural environment, enriched by the guidance of God-fearing men and women, who are especially qualified to give instruction in the subjects they teach, our youth may have their feet directed toward paths of fruitful Christian service. Nor is the training of the hand neglected for the training of the mind. A well-directed work programme in the bakery, in the laundry, in the press, on the estate, in the kitchen, in the dormitories, assisting with the poultry and in the garden helps to teach the youth the dignity of labour. These industries offer energetic students an opportunity to earn a considerable part of their fees.

Along with the training of mind and hand, definite emphasis is also given to proper and essential spiritual direction by carefully planned Sabbath services, daily worships, chapel appointments, and interesting Bible classes.

At no time in recent years have the hearts of men, and especially of youth, reached out, with such vital earnestness, for a hope and a faith that would not pass. Vincent Hill School offers its students a training based upon that "blessed hope," and permeated with the "faith of Jesus."

Young man, young woman, if you are at the cross-roads of educational decision, mark well your choice and choose a Christian school. It may not seem the easiest, but it is the best. Your future life depends upon the decision you make at those cross-roads. "Christian education is not a mere luxury, but a vital necessity to the salvation and proper training of

the children and youth of the Advent movement. Truly, Christian education is the backbone of God's great plan as given to the servant of the Lord for the finishing of the work."

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."—*Great Controversy*, pp. 593, 594.

Vincent Hill School and its staff are dedicated to the purpose of training our youth in accordance with sacred principles so that in that decisive hour their choice will be the correct one.

With only two or three exceptions the Vincent Hill School staff remains the same for the coming year as for 1953. Brother and Sister R. W. Shorter have accepted an invitation to join the Voice of Prophecy in Poona. Pastor E. F. Buck has been invited to become Preceptor. Miss Lehmann is to do full time teaching. Miss Marie Guinn will join the staff as Preceptress and French teacher.

We, here at the School, face the future with courage and with a firm trust in God, that He will preciously bless those youth who enrol this year, and who purpose that their lives shall chime in sympathetic vibration with the harmony of Christianity. We invite all prospective students to face the future with a clear-eyed determination that he or she will be with us at the opening of this school term on March 18. We earnestly urge you to avail yourselves of the opportunity that may be yours. You are invited to communicate with the Principal regarding any information which you may desire. We stand ready to co-operate with our youth in every way possible.

Vincent Hill School faces ahead with the determination to help train our youth to carry the gospel to the millions in Southern Asia in this generation.

School opens March 18. "Come thou with us, and we will do thee good."

MAPAU

AND THE
MOCKERS

ARTHUR MOUNTAIN

President, North Borneo

MAPAU is a faithful lay brother of Borneo. It is not easy to live for Christ in his jungle village. Nevertheless the Sabbath school, of which he is the leader, is prospering, and God is converting those who have opposed him. In this story Mapau tells how the chief mocker of the village was led to acknowledge his sins and confess his belief in God.

"I am the leader of a company of thirty Sabbath school members at Monolog. We have been subjected to much ridicule by the heathen people of our village. When we had our Sabbath school they would start a rival meeting nearby. When we sang they would keep quiet; but when we prayed or taught they would shout and laugh, so that we could hardly hear our voices. Mockingly they said, 'If you get blessings, we will have a share of them too!'"

"It is the custom of these people that if any person is sick, all must keep quiet. Someone fell sick in the village, so we went elsewhere for our meetings. The sick man died. Another fell sick while working in his rice field, so they sacrificed pigs to appease the spirits; but more people became sick. The spirit said that it was because they did not sacrifice enough pigs. However, the more pigs they killed, the more people got sick.

"Finally the leader of the mock meetings took sick and could not recover. He sent a man to call us from Sabbath school. After the meeting we went to see him. He tried to rise up, but couldn't; so he extended his hand and thanked us for coming, and asked us if there was any hope. We said that there was hope in God. He then requested prayer, and said, 'I know I am sick because of my sins against God. Now I confess. When Majuman was baptized I refused to go to the ceremony, but now he is happy. Before, he always sacrificed pigs when planting rice, because his field was a place of Satan.

Now he does not sacrifice, yet his field is bearing better than before. This is God's blessing, and I know that your teaching is true.' We prayed for God's mercy on him, shook his hand, and went home. Next Sabbath we found him much better, and able to wash himself.

"This man had a brother who was also one of the mockers. He threatened to beat his son for attending our meetings. But when he saw his brother sick, and heard his confession, his heart was touched and he came to the meetings himself. Now many more are coming to Sabbath school as the result of those 'mock' meetings and sicknesses, especially as they see how God blesses those who follow His Word. Truly it is as the Bible says, 'We can do nothing against the truth, but for the truth.'"—*Review and Herald*, January 7, 1954.

LITTLE KITEVITERI OF SOUTH AMERICA

L. H. OLSON

LITTLE Kiteviteri of South America was living happily with his parents when the savage Indians came from the Gran Pajonal. They killed his father and then took the mother, the older brother and his wife, and little Kiteviteri for barter purposes, to trade them for a gun, a machete, or some other desired article.

After leaving this home the captors recalled that there had been certain articles in the house that they had failed to take as part of their loot. Kiteviteri and his older brother volunteered to go back and bring them. Knowing the dangers of the jungle, their captors decided that it would be impossible for them to escape, and so they were permitted to return to their home to get the useful articles.

Instead of returning home the boys fled through the jungle toward the mission. As they were fleeing they met another Indian who said to them, "I will guide you to the mission." Finally, after a long journey through the dense jungles, they came to our

(Continued on p. 14)



THE LORD has blessed us richly. Notwithstanding the constant rise of prices on necessity articles, the Brazilian people keep on buying books. During the quadrennial period 1948-1951, 414,368 subscription books were sold in this union.

During 1952 we worked with about the same number of both regular and student colporteurs and succeeded in selling literature equaling almost the same total value as that sold from 1940 to 1946. Since World War II our sales have multiplied.

In 1952, three colporteurs canvassed in the city of Sao Paulo. They succeeded in delivering about \$67,000 worth of our literature. Our colporteurs have achieved substantial sales in factories, military stations, public offices, et cetera. There are places that they canvass up to three times a year, with sales always increasing. Surely, the Lord has blessed us to a marvellous extent!

The student colporteurs work enthusiastically. During the last college vacation—1952-53—we had in our territory approximately two hundred student colporteurs canvassing. A number of them have earned their scholarship, as well as acquired excellent experience.

At the Ginasio Adventista Campineiro, the youngest training school in our territory, the students anticipated the colporteurs' institute, as though they were waiting for a great feast. Even classes had been suspended in part, since more than 50 per cent of the students attended the institute. Almost all of them went to canvass in the field.

In 1952 more than seventy persons were baptized as a result of the faithful efforts of our evangelistic colporteurs. All worked with great enthusiasm, confident that within a short time all inhabitants of our territory would be advised concerning Jesus' soon return.

LITERATURE SALES RECORD IN THE SOUTH BRAZIL UNION

PEDRO S. CAMACHO

*Secretary, Publishing Department
South Brazil Union*



INSTITUTE AT BRAZIL COLLEGE

From July 10 to 18 a colporteurs' institute for the whole union was held at the College Adventista Brasileiro, with B. E. Wagner, associate secretary of the Publishing Department of the General Conference and our dear counsellor and instructor, W. A. Bergherm, of the South American Division, present as visitors. Also we had the privilege of having with us all presidents, secretary-treasurers, and publishing department secretaries of the conferences, besides eighty-six colporteurs who attended the institute.

Our motto was "Jesus Will Return Soon." Under this headline was preached the inaugural sermon by the president of the South Brazil Union, Moyses S. Nigri. During the week the best spiritual food possible was served. The president of the division, W. E. Murray, aided us greatly in presenting spiritual questions, and so did the remaining brethren present on that occasion.

Elder Wagner, inspired by the Lord, presented the publishing work to us from its spiritual viewpoint, quoting profusely the counsels of the Lord's messenger, as well as the earnest warnings she gives in connection with the publishing work and its termination. They were days full of rich blessings.

On the last day of the meetings the colporteurs presented the fruits of their labours. Among the speakers was an aged colporteur who has brought many souls to the truth, among whom was the publishing secretary of the South Brazil Union. Confirming this colporteur's report, this brother said that the initial visit the colporteur paid him has resulted in a harvest of fifteen souls among his relatives and neighbours.

A colporteur of the Mato Grosso Mission also told us his experience.

The state of Mato Grosso is one of the most difficult places to canvass, but on the other hand this is where the largest number of books is being sold in proportion to the number of inhabitants. The northern part of this mission, known as a diamond region, is a specially difficult area for our colporteurs to work in, owing to the great lack of commodities and proper food for Adventists. Nevertheless, our faithful colporteurs do not omit these territories.

One colporteur, offering a book to a merchant, was asked by the latter: "Does your book teach us to keep the Sabbath day holy?" "Yes," answered the colporteur promptly. Immediately this man and his family began to study the truth, and before much time elapsed they discovered references to Jesus' second coming. Greatly interested in God's message, they pleaded for an explanation. Unfortunately, at that time the colporteur had to change territory. The merchant continued studying the great Bible prophecies and finally accepted the truth. Realizing that he should not carry on the sale of alcoholic beverages and tobacco in his business, he resigned and moved to another place, where he could serve God better.

The pastor of this territory was later requested by the colporteur to visit an interested person requiring baptism. Since there was no other vehicle available, the pastor took advantage of a private plane, landing in a small village where, not far away, according to information received, the above-mentioned merchant was residing. Having afterward acquired a horse, he went to see that man and his family. Great was his joy upon finding all of them faithful to the truth. The living room they used for their meetings was spacious. The fact that the children knew so well how to sing our hymns caused great joy. After a little further instruction the pastor had the privilege of baptizing the head of the family and his two daughters. His wife and his mother-in-law are now preparing for the baptismal rite. Through the influence of this man the principal of the nearby village school has begun to keep the Sabbath holy, no longer working on the holy day of the Lord, joining our brother in order to render adoration to the great Creator.

Finally, after the celebration of the Lord's Supper, all colporteurs, full of enthusiasm, returned to their fields, ready to fulfil their part in our

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

| Time | Metres | Kcs. | Mcs. | Services |
|---------------|--------|-------|------|-----------------------|
| * † 9.00 a.m. | 25 | 15120 | 15.1 | India/Pakistan/Burma |
| | 41 | 7190 | 7.1 | India/Pakistan/Burma |
| | 49 | 6006 | 6.0 | Ceylon/South India |
| | 469 | 640 | | Ceylon only |
| 11.15 a.m. | 16.8 | | | African Continent |
| † 5.15 p.m. | 16.8 | | | Burma/South East Asia |
| * † 9.30 p.m. | 31 | 9520 | 9.5 | India/Pakistan/Burma |
| | 49 | 6006 | 6.0 | India/Pakistan/Burma |
| | 61 | 4870 | 4.8 | Ceylon/South India |
| | 469 | 640 | | Ceylon only |

All time given is Indian Standard Time.

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

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

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

Lord's command to take the gospel to all the world.—*Review and Herald*, January 7, 1954.

Little Kiteviteri

(Continued from p. 13)

outstation of San Pablo, which is one of the sub-stations of the Nevati Mission. Upon arrival at this station the guide said to one of our Indians, "I have two boys to sell. If no one buys them I will take them back into the jungle and kill them." One of the members gave him an aluminum kettle, for which he turned over young Kiteviteri. Our brother sent him to the Nevati Mission, where he is now studying in our school. It is not known what happened to the older boy or to his wife and the mother. But little Kiteviteri is safe and now preparing for a place in God's service!—*Review and Herald*, January 7, 1954.

A Visit up the Araguaia

(Continued from p. 2)

next month and with an earnest parting prayer we left him in God's care.

Brother Macedo, one of our brethren, came for him the next month. He was a little better but still very weak. Carefully Brother Macedo took the little family on the long voyage to Goianna but the trip was too hard and the body too weak. A few days after their arrival our faithful missionary died. Antonio Gomez gave his life for the people along the banks of the great Araguaia River.

Next 13th Sabbath you will have an opportunity to give an offering which will help to place a medical launch on that great river so that the people for whom Antonio Gomez laboured will not have to die with tuberculosis, malaria, and other tropical diseases. And worst of all without a Saviour. What happened to Antonio's widow? and the small children? Oh, they are back at the mission post alone, working and praying for the people of the Araguaia.

PRAY FOR POWER AT THE NOONDAY HOUR



Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things.—“Steps to Christ,” p. 96.

“SEEK YE FIRST THE KINGDOM OF GOD”

(Continued from p. 8)

they were almost destitute. One man who had known nothing but wealth throughout his life had invested all of his riches on margin in the stock market. In the 1929 crash he lost everything he possessed except one hundred thousand dollars. As a result he committed suicide. To him one hundred thousand dollars meant penury. Life was not worth living with so small a fortune. To most of us one hundred thousand dollars would mean wealth. We would not regard its acquirement as cause for suicide!

Peter and Andrew, his brother, were partners with James and John, the sons of Zebedee, in the fishing business. They owned ships and nets, but otherwise were probably very poor. Their wealth was counted in fish. If they were successful at night, the next day their families had food; and if they secured more fish than was needed for food, they were able to buy other necessities of life.

One morning they were deeply discouraged because they had toiled all night and had caught nothing; but that morning they met Jesus, who asked them to launch out into the deep and cast down their nets. They followed His direction, and brought in the great draught of fishes with the weight of which their ships began to sink. For the first time in their lives these four men were wealthy.

To their minds they were millionaires! With those two great cargoes of fish they could pay off all their debts and buy for their families luxuries of which they had sometimes dreamed. But it was at just that

point that Jesus said, “Follow me,” and the record is, “And when they had brought their ships to land, they forsook all, and followed him.” Luke 5:11.

They left their nets and ships and their new fortune in fish, and followed Jesus. Never did they ask for delay. They did not suggest that they first go home to say good-bye, but they forsook all and followed Jesus. By giving up their riches they passed the test the rich young man later failed to endure.

Today Jesus is seeking disciples just as surely as He did in Galilee nearly two thousand years ago. He desires the same type of men and women, those who are truly seeking first the kingdom of God and who are willing to give up the world for the kingdom that is to come.—*Review and Herald*, January 7, 1954.

UPHOLDING THE SABBATH SCHOOL IN THE HOME

(Continued from p. 9)

asking about the programme, the story, the visual aids employed, and the progress of the investment projects.

We can uphold the Sabbath school by being punctual. We should never allow the Sabbath school to be connected in the children's minds with sharp words and a hustle and a bustle to get there. Let us rise in time to make the morning activities go along at a leisurely pace. Nothing takes the edge off one's appetite for Sabbath school more than the kind of thing so often heard in a home where all are dashing from room to room, asking questions and shouting answers in a general state of excitement.

Clothes can be looked over, offerings made ready, the necessities for Sabbath school and church assembled beforehand. Then Sabbath can start smoothly, and before we leave for the house of worship, there is time for all to gather together in the living room and kneel unhurriedly and reverently to ask God's blessing on the day, on the activities of the Sabbath school, the teachers, the officers, and the pastor.

We can uphold the Sabbath school by our example. The Sabbath school is geared to every member of the family, from the babe in arms to the great-grandmother and great-grandfather. Let us show by our example in attending regularly and punctually that we believe in the Sabbath school. Let us not allow the week's activities to rob us of the needed energy to be up in time to go to Sabbath school.

Lastly, we can co-operate with the Sabbath school by giving our help if and when needed. As far as we are able we should respond to calls to teach, lead, accompany, tell stories, or engage in any activity that will help the smooth running of the school.—*Review and Herald*, January 7, 1954.

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THE

SIGNAL

OF ADVANCE

MRS. E. G. WHITE

IT is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve Him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in His solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, He worked and is working for sinners. But many of those who ought to co-operate with Him are self-sufficient and indifferent.

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart longing for those outside the fold? And unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? Heb. 13:17.

God is waiting for men and women to awake to their responsi-

bilities. He is waiting for them to link themselves with Him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror,

the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armour of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need. —*Testimonies*, Vol. 7, pp. 13, 14.—*Review and Herald*, January 7, 1954.

WHEN I HAVE TIME

*When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care.
I'll help to lift them from their low despair,
When I have time.*

*When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead his feet in pleasant paths always,
And cheer his heart with words of sweetest praise,
When I have time.*

*Now is the time! Ah, friend, no longer wait
To scatter loving deeds and words of cheer
To those around whose lives are now so drear.
They may not meet you in the coming year—
NOW is the time!*

—Anon.

WANTED

If any of our Missionaries going on furlough wish to dispose of their BATTLE CREEK THERMOPHORE (Electric Hot Applications) please contact:

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