



THESE is only one Sabbath commandment in the Scripture—the rest of the seventh day. This is God's day of blessing for the world. Our Sundaykeeping friends may oppose the Bible Sabbath on the grounds that "it is Jewish"—and therefore a burden. But what they forget is that the seventh-day Sabbath, as the Jews of Christ's day observed it, and the seventh-day Sabbath as Christians observe it today, are two different things.

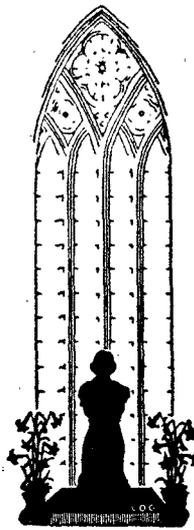
God's Sabbath is not a burden. But the Sabbath relieves us of our burdens. Its blessed hours come to greet us at sunset Friday night. We lay aside the heavy load of labour and care, responding to the invitation of Jesus to come to Him and find rest.

When God rested on the Sabbath day after the six days' labour of creation, He "was refreshed." Ex. 31:17. Isaiah describes the Sabbath rest as "a delight, the holy of the Lord, honourable." Isa. 58:13. Again he declares, "Blessed is the man that . . . keepeth the Sabbath from polluting it." Isa. 56:2. The meaning of this word "blessed" in the Hebrew is "happy." Indeed, the original word implies the thought of elation—"how happy!"

The Sabbath is a day of refreshing and delight, and those who observe it from the heart are happy people. Adam Clarke commenting on the clause in Genesis 2:3, "And God blessed the seventh day," explains that the Hebrew word for "blessed" is sometimes used in Scripture in the sense of "speaking good of or to a person. . . . So God has spoken well of the Sabbath, and good to them who conscientiously observe it."

Is the Sabbath a Burden?

D. A. DELAFIELD



Jesus declared that "the Sabbath was made for man, and not man for the Sabbath." Mark 2:27. These words are similar to Paul's statement, "Neither was the man created for the woman; but the woman for the man." 1 Cor. 11:9. Man was made first, then the woman. Man was made first, then the Sabbath. The woman was made for man because he was not complete without her. The Sabbath was made for man because man

needed the Sabbath for a full, perfect life.

But man was not made for the Sabbath. Man is not constituted in such a way as to be happy obeying endless regulations and maxims. He is not like a robot or a metal punching machine. More important than any formal code of laws is man himself, made in God's image on the sixth day of time—before the Sabbath was made. After man came forth from the Creator's hand the Sabbath was made to fit into man's needs. But man was not made to fit into the legal maxims and stringent requirements of any particular holy day. And, keep in mind, the Sabbath God made in Eden imposed no legal, hair-splitting requirements upon man.

Satan's philosophy is that man was made for the Sabbath. Hence, we see how in ancient times he loaded the Sabbath down with scores of man-made prohibitions that made the Sabbath a day of drudgery to those who professed to keep it. But God did not place this burden upon the Sabbath. Satan put it there through the Jewish leaders, who laboured to earn the favour of God by obeying the most trying Sabbatical regulations. That institution which would have preserved the gracious knowledge of the true God in the minds of men became a cross and a burden to Israel.

Even after the days of Christ and during the first centuries of the Christian Era Satan's efforts to destroy or to bring disrepute upon the Sabbath continued. The first day of the week was celebrated as a festival day in honour of Christ's resurrection. But the Jews and many of the Christians kept the Sabbath in

the spirit of fear and careful anxiety.

"To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom."—*The Great Controversy*, pp. 52, 53. (Italics supplied.)

For centuries Satan had been preparing the way for the abolition of God's day of rest in order that he might substitute the day he had chosen, the mark of allegiance to the carnival spirit of the world and the apostate church. To this day the Sabbath is regarded as a relic of Judaism by those who have failed to grasp the Creator's intent in the institution of the day.

A YOKE OF BONDAGE?

Many of our Sunday-keeping friends regard the Sabbath as a yoke of bondage. The Sabbath belongs to the old law, but Sunday belongs to the dispensation of grace, so they say. And when they refer to "the old law," they do not mean the moral law alone, but all the laws that came through Moses, including the ceremonial law. A nationally known radio speaker declared recently, in the course of a series of five radio addresses, that if the Christian observes the Sabbath on Saturday or Sunday he is duty bound to observe all the precepts of the Jewish law.

"Remember also [if you are to keep the seventh-day Sabbath]," he declares, "that it must be from sundown to sundown and unless the details are observed, then there is no use in observing the day. If the [sanctity of the] day has been carried over from the seventh to the first, then of course all of the requirements and legal restrictions and limitations of the Sabbath day as they appear in the Old Testament would have to apply to our first-day Sabbath. To apply all of the legal restrictions and laws governing the Old Testament Sabbath day would make everyone in the world a Sabbathbreaker, and since the penalty of a broken law was death, it would mean that all of us would be under

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IT WAS my happy privilege to spend the most of October in the beautiful land of Burma, and while I have spent much of my life here in the Southern Asia Division, this was the first opportunity I had had of really seeing Burma and becoming acquainted with our work there. During the first few days at the headquarters in Rangoon I was happily surprised to see the extent of our work and the strong way in which it was being carried forward. The Rangoon church has a good membership and each one is full of missionary zeal. Pastor E. C. Beck is conducting an effort in the church with a very good attendance.

Miss A. L. Giffard has a very fine church school, conducted partially on the mission compound and partially in rented quarters across the street. She and her group of teachers are giving excellent training to the children of our church members.

I had heard much of the medical work in Rangoon and was happy to see the fine newly-completed hospital building which Brother W. L. Murrill, manager of the hospital, has been supervising. Never have I seen a hospital so full as the Rangoon Hospital, and I understand this is the condition which exists continually. There are one hundred beds and every one is full, every ward is full, and many beds are out on the verandahs. The patients receive the best of care under Doctors J. Johannes and R. E. Rothe, assisted by Nurses Mann and Dinsmore and our Burmese and Karen nurses. These workers are doing a fine job in bringing physical and spiritual healing to their many patients in the hospital. This institution has a very high reputation, not only in Rangoon but throughout all of Burma, and the staff can be highly commended for the good service they are rendering. They are looking forward to moving into their new quarters in

ITINERATING IN BURMA

O. O. MATTISON

the near future when they will be able to render more efficient service.

Careful study was given to several suggestive school sites around Rangoon for a training school, but nothing seemed to be the ideal which the Lord would want for such an institution. Burma has some of the finest young people in Southern Asia and we want to plan wisely in training them to enter the Lord's work.

After some committee work Brother P. A. Parker, Brother Pein Gyi and I went north, first visiting Maymyo, where Brother and Sister F. A. Gerling are caring for the work. Through the years we have heard much of the "Brightlands" in Maymyo, and it is still a bright and shining light in that beautiful station. In the evening church members and friends came together and we had a profitable service, then we had the privilege of visiting others in their homes.

We left the next day for Mandalay and from there emplaned for Kalemyo, as we were heading for the Chin Hills where Brother and Sister A. E. Anderson are labouring. I had looked forward to visiting the work there, and when the plane put down, Brother Anderson was waiting with his jeep to take us to Tiddim which is back in the hills. He seemed anxious to get us loaded and started, although he said it was only forty-seven miles and it was then only midday, but I soon learned the reason for his anxiety to get started. Never have I seen such a road; it was really only a trail winding up and up seemingly to the very top of the world. We had to go over a pass nine thousand feet high, and certainly there is no vehicle made that could make this except a jeep; or a Rocky Mountain goat, and we were happy to have the jeep instead of the goat. Soon after starting out it began to rain heavily, and I am sure you know how little protection a jeep affords at such

a time. It was not long before we forgot all about the heat of the plains of Burma and were reaching for some type of covering to keep us from shivering. On and on we ploughed through the mud and rain, but it was dark long before we got to Tiddim and what a joy it was to get out of the rain and into the hospitable home of Brother and Sister Anderson. It was a pleasure to become acquainted with these two real pioneers of the work and their three boys, who are living under primitive circumstances up there among the people they love.

Brother Anderson had planned a five-day series of meetings. The people from the villages round about began to come in on Friday morning, some had walked three and four days bringing their food with them, all eagerly looking forward to the meetings that we would have together. Some were from the Lushai villages and others from the Chin villages, and what a fine time we had together studying the Word of God and uniting our voices in song and prayer. It was necessary to talk through two translators, but the people did not seem to tire, and the joy that this third angel's message brings to hearts that are cleansed of all sin radiated from their faces. On Sabbath we had a very impressive baptismal service. After examining the candidates, seventeen were led by Brother P. A. Parker into the watery grave, and they came up as children of God to walk in newness of life with the other thirteen who had already been baptized from these villages. Now they have a church of thirty members.

The young men who are working with Brother Anderson have a great desire to go into the many villages round about with the third angel's message. After the meetings were over and the people had returned to their villages, I thought of the great commission to take this message into the uttermost parts of the earth. Truly these people are taking with them a new experience and a new message, and we believe that many, through their witnessing, will be won to the Master. There was one dear old brother, seventy-nine years of age, who was baptized, and his face radiated with joy as he bore his testimony the last evening we were together.

Soon we were on our way back down to the plains and Mandalay, from where we went to Meiktila to view the ruins of our old training
(Continued on p. 16.)



BANGALORE MIDDLE SCHOOL

R. S. LOWRY

FOR a number of years our English-speaking constituency, and those of our Indian brethren who by force of circumstances, or otherwise, use English as a means of communication in their homes, have stood in need of educational facilities for their children which is within their economic reach.

We are happy to announce that commencing with this coming year a new provision is being made in Bangalore which will meet just this need. The plan is to provide boarding school facilities for students up to and including those in the sixth standard. Fees are to be kept at an absolute minimum. (Full details in respect to the total cost of attendance can be obtained from Principal R. E. Stahlnecker, S. D. A. Middle School, 14-A Spencer Road, Bangalore.) It is estimated that the cost will be considerably less than that which has pertained at Vincent Hill School, and in line with the charges at Spicer College.

A very good staff has been selected from among competent and experienced teachers. Mr. R. E. Stahlnecker, evangelist from Secunderabad, and former educational worker, is to be principal. He with his wife will also take immediate charge of the boys' dormitory. Miss Lehmann will be joining the school from Vincent Hill School as preceptress of the girls. Other teachers are being recruited from different unions in the Division. We can assure our clientele a first-class scholastic programme.

Plans are being rushed ahead for providing facilities for the increased enrolment at Bangalore and for dormitory arrangements. It is expected that school will begin around the end of January. The Pastors of our English churches should see that all eligible students make early application.

We trust that our constituency will appreciate this arrangement and plan to send their children to this school who are between standards one and six, unless there is a local church school to meet their need. Bangalore has a wonderful climate. We are providing a qualified and

God-fearing staff. Nothing is being spared to make this unit attractive.

We are living in a day and age when the devil is seeking with ever-increasing cunning to capture our young people. God has ordained that our schools be cities of refuge to our youth. Each of us as parents is responsible before God to see that we do the best we can for our children, and what better can we do than to place our children in one of our Christian schools?



A WORD FROM THE PRINCIPAL

R. E. STAHLNECKER

REALIZING the importance of the educational work and the great need in Southern Asia for a school which will have English as a medium of instruction and yet be within the economic reach of those requiring such instruction the S.D.A. MIDDLE SCHOOL at BANGALORE is being established. Mrs. Stahlnecker and myself have followed with interest the planning of this school for we have always been interested in our educational programme and the promotion of better facilities for our young people. We consider it a real privilege to be able to connect

with this school in its opening year and all may be assured that every effort will be put forth to make this venture a real success.

Our children are the greatest heritage God has given us and it is His plan that they receive a genuine Christian education. Plans are being made for a high scholastic programme along with a well balanced training in spiritual and physical lines which will prepare the students for service in this world and for joy in the world to come. We are living in troublous times today and our children need special preparation to meet the future and its problems.

Every effort will be put forth to assist the parents in making arrangements for their children. The school administration is well aware of the

problems involved in sending children such a distance to attend school. The school homes and the boarding facilities are being made as attractive and as comfortable as possible. Your children will receive the best of care by ones who love and understand young people. Bangalore is a beautiful city with a fine climate and a wonderful variety of good food available. It is a healthy place to live and your children should be very happy here.

It is anticipated that we will reach full capacity in the boarding section long before school commences so plan early for your children if they are eligible for entrance. Direct all correspondence to: The Principal, S. D. A. Middle School, 14-A Spencer Road, Bangalore.

SOUTH INDIA UNION MISSION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John (Acting)

Office Address: 9 Cunningham Road, Bangalore

THE NORTH TAMIL MISSION CONSTITUENCY MEETINGS

V. D. EDWARD

THE constituency meetings have always meant much to Advent believers in North Tamilnad and as the years roll by these meetings will take on added significance, for God's people are admonished not to forsake the "assembling of yourselves together, and so much the more as ye see the day approaching." We believe the constituency meetings serve as times of spiritual refreshing and provide opportunity for God's people to plan unitedly for the furtherance of His work.

The fourth constituency meetings of the North Tamil Mission were held in Madras from June 22 to 27. We were blessed with efficient help from the Division—Pastor O. O. Mattison, Pastor W. L. Barclay and Pastor Chad B. Israel did much to make the meetings worth while for those who attended. Their inspirational talks and practical counsel went deep into the heart. From the Union, we were happy to have Pastor and Mrs. E. L. Sorensen, Pastor and Mrs. W. F. Storz, Pastors S. Thomas and C. Moses, Brethren O. S. Matthews, J. A. Soule, S. John. Brother R. I. Matthews, the North Telugu Mission V.O.P. secretary and Brother E. L. Rollins, the Principal of our Tanjore High School, also attended the meetings. All the North Tamil

Mission workers and quite a good number of church delegates were present.

The opening meeting was taken by Pastor Y. G. Thomas, the president of the field, who extended a hearty welcome to the delegates in attendance and presented his introductory speech in a remarkable way. His talk was based on the phrase, "Lift up Your Eyes on High," which was the motto of the meetings.

The next five days were very crowded ones for the delegates and the visitors alike. Each day the devotional meetings were special seasons of refreshing when every one praised God for His many blessings and sought the Lord for the forgiveness of their sins. Bible studies, constituency hours, round table discussions, departmental and committee meetings followed one another in quick succession.

The reports rendered by the president and the secretary-treasurer were encouraging indeed, for in spite of difficulties and hardships the work has gone forward in all its multifarious phases during the biennial period of 1952 and 1953: Tithes and offerings, uplift collections, and new evangelistic efforts all showed improvement according to the interesting reports given. This is as it should be for the work of God knows no set-back or failure if properly cared for.

TITHES INCOME

Total for 1952 and 1953	Rs. 21,859-14
" " 1950 and 1951	19,605- 4
Increase for 1952 and 1953	Rs. 2,254-10

SABBATH SCHOOL

OFFERINGS	1952-1953—Total
Sabbath school offering	Rs. 4,368- 7
Birthday	" 350- 5
Investment	" 181- 4
13th Sabbath	" 853-10
Total	Rs. 5,753-10

UPLIFT RECEIPTS

1952	Rs. 9,329- 0
1953	7,639-15
Total	Rs. 16,968-15

It was good news to hear that the North Tamil Mission had organized five new churches during the biennial period under review. New work has also been started in 1954 in two stations namely Valparai and Erode with the new budgets provided by the Division.

The Union and Local mission departmental secretaries did full justice to their different departments as they gave their reports and all who listened were encouraged to greater endeavour. The report rendered by Dr. W. C. Thomas, with regard to the activities of the Nalwazhi Clinic inspired those who were present and we pray that God will continue to bless this medical unit.

The Bible studies each day were conducted by Pastors W. F. Storz, R. H. Brodersen (the advisor of the field) O. O. Mattison, and S. Thomas. Subjects were presented by these godly men which were a real strength and encouragement to our people who paid rapt attention at every meeting.

The delegates took a lively interest in the round table discussions. The work done among the women and children by Mrs. E. L. Sorensen, Mrs. W. F. Storz, Mrs. A. H. Farthing, and Mrs. H. C. Lamb was greatly appreciated.

During the evening services, timely and special messages were given by Pastors E. L. Sorensen, W. L. Barclay, and R. H. Brodersen. Those meetings were well attended by the regular delegates and visitors, and as a result all seemed to obtain a new grip on spiritual matters.

The Sabbath service brought great blessing to all and the congregation responded whole-heartedly as Pastor Mattison made a call to lay everything on the altar of service. A special offering was taken at the close of this meeting which amounted to Rs. 1,700.

Pastor Y. G. Thomas and his committee have made solid plans for the advancement of the work in this field and if these plans are properly carried out in co-operation with the Holy Spirit, we are sure to see greater results.

The closing sermon was preached by Pastor Sorensen, the the Union president and at the conclusion of it Pastor Y. G. Thomas gave a short closing speech, thanking all those who helped to make the meeting a success.

We request the prayers of our people all over this Division on behalf of this field.

EVANGELISTIC CAMPAIGNS IN THE ANDHRA STATE

I. K. MOSES

IT WAS my privilege to make a trip to the Telugu fields during the month of October. I left Bangalore on October 3 and arrived in Madras in the afternoon, just in time for the opening meeting of the evangelistic campaign which is now in progress in that large city, under the leadership of Brother A. H. Farthing. The meetings are held in the White Memorial Hall. An hour before the time scheduled people began to come in and when the song service was concluded the hall was filled to capacity. Brother Farthing presented a stirring message. A very attentive audience left the hall at the close of the meeting and most of them promised to come again.

It is now nearly a month since these meetings started and I believe they are still well attended every night. Brother Farthing has arranged for two meetings to be held in this hall and one in our own church building thus connecting the effort with the church. The ushers and usherettes and other associates who are engaged in this effort are doing their very best. We are confident that there will be a rich harvest at the conclusion of this campaign.

Nuzvid was the next place visited. Everyone is busy there and patients can be seen in the doctor's room as late as eight o'clock in the evening. The evangelistic phase of the work in the hospital is to be commended. Almost everyone has a part to do. The preaching of the love of Christ to the people is done effectively by consecrated workers.

The influence of the Nursing school is felt not only in the hospital but in the districts surrounding it. Under the supervision of Miss E. York and



EVENING SHADOWS

Jennie Starke Fleischhauer

The shadows of the evening
Steal softly o'er the sky,
And on each petal of the flowers
The dews of heaven lie.
On bended knees, O Lord of hosts,
We thank Thee for this day.
Dear Saviour, now forgive us
And wash our sins away.

The day is slowly dying,
But soon comes golden dawn;
The stars of heaven steal away
And once again it's morn.
Let peace, sweet peace, from Thee above
Upon our souls descend.
When shadows o'er us lengthen,
O Lord, our homes defend.

Lord, let Thy guardian angels
Calm and subdue our woes,
And give us rest from all our toils,
Away from worldly foes.
There is some brightness of the night
E'en as the darkness rolls.
The light that gleams from heaven,
It glows within our souls.



Miss E. M. Stoneburner, it is proving to be one of the best institutions in the Union. The associate lecturers—Misses Janobi Murray, K. Mary, and Brethren Solomon and Peter and others—are real assets to the institution. The students are a very fine group of young people who are doing their best to complete their study and practice.

The needs of the hospital are many especially in the new mid-wifery section which sorely needs financial help. With the departure of Dr. E. J. Hiscox on furlough, the burdens of Dr. G. McWilliams and the director, Dr. J. B. Oliver, are increased.

A larger place of worship is needed and we hope that the efforts of those responsible for getting a new church which will fill all needs, will meet with success.

Pastor Subushanam, Brother Rajah Rao and others were busily engaged in preparing for the evangelistic campaign in Bezwada, the headquarters of our North Telugu mission. A nice place was secured near the station but other needs had still to be worked out before the effort could begin. By the time this article comes from the press the meetings will have started. While in Bezwada I saw Pastor Isaiah busy working on the Telugu Voice of Prophecy lessons. We pray that these will be speeded up and many helped through this very successful method.

My next appointment was for the

organization of the church at Guntur on Sabbath, October 23. The church buildings were completed in Guntur by the efforts of Dr. and Mrs. Samuel and about twenty members have been baptized in this place. The officers and a church board were duly appointed for the church which promises to be one of the finest to be welcomed into the commonwealth of the 124 churches that we already have in this great Union. The organization service was followed by a communion service in which many took part. We pray that God will strengthen the hands of Dr. and Mrs. Samuel and their associates as they endeavour to win souls for His kingdom in Guntur.

Chirala, where Pastor B. S. Moses is holding an evangelistic campaign, was the next stopping place. The tent for the campaign was pitched about half a mile from the mission hospital headquarters' office in a place where there are quite a number of educated people. I was there for the first meeting and the tent was filled to capacity in spite of torrential rain. The people had come with their Bibles, notebooks, and pencils and they listened attentively to the message. I believe that this effort is going to prove a real success.

Pastor J. A. Crews was to start a series of lectures in the Mysore Town Hall on October 31. So Elder Sorensen, Brother S. John, Brother J. A. Soule, and I went along. The hall accommodates more than 2,000 people and at the first meeting the hall was fairly well filled. Most of the people who attended were a listening audience and they stayed for both English and Kanarese lectures, conducted respectively by Pastor Crews and Brother Daniel. Thus the voice of the third angel is being heard in Mysore and as a result we trust many will accept the message of Christ. We ask the readers of the "TIDINGS" to remember these efforts in their prayers.

What Is Security?

(Continued from p. 15.)

safely set about to accumulate knowledge, as Midas did money, since multitudes now trust in this wooden horse of Troy, and find the uneasy sleep of the disillusioned.

Better to be in a home on the edge of a jungle in a mission field, preaching the saving gospel, than to be following the worldly phantom of physical, social, or economic security in a world stock-piled with H-bombs. —*Review and Herald.*

OUR MESSAGE AND WORK TODAY

FREDERICK LEE

OURS is a message of comfort and hope for a world in distress and fear. Are we presenting such a message in our preaching and in our lives? Or are we giving to the world the impression that ours is merely a message of God's judgment and doom? The world will interpret that message by the way in which we preach it, by our attitude toward those who may reject it, and by the lives that we live.

Jesus said that He had come to reveal the Father, and He revealed Him as a God of mercy, comfort, and love. Before He left this world He declared concerning His disciples: "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. Thus it is our work even as it was Christ's to give a proper representation of God and His message to the world. It is well that we review our work and our lives in the light of this fact.

THE EMPHASIS IN OUR MESSAGE

What are we emphasizing in our preaching?

When we preach about the second coming of Christ, do we picture the dark side of that event more than its joyous one?

When we present the Sabbath truth, do we seek to impress upon the minds of those who listen the inescapable duty of all to keep it, rather than the wonderful blessings that await those who enter into the physical and spiritual rest it offers?

When we talk about the law in general, do we press home the fearful results of breaking it, or the happiness that comes to one who through the grace of Christ seeks to keep it?

Do we make it appear that our message is one of horns and hoofs, of fearful sights and sounds, of disaster and crime, of parental and juvenile delinquency, of religious apostasy and moral decline, of the A-bomb, the H-bomb, and the C-bomb and the fearful consequences of their use?

These, of course, must be presented as we unfold prophecies concerning the last days, but should not the love and sovereignty of God, the forgiving

grace of His dear Son, the ministry of His holy angels, the comfort of His special representative, the Holy Spirit, find their places in the forefront of our message?

Then too, as we speak of the coming new world wherein dwelleth righteousness and joy and peace forevermore, should we not think of the joy of ministering to those in need in this present world? All about us are those who are crying in pain, who are suffering from malnutrition, who are living in hopeless poverty, afflicted by disease, tormented by mental conflicts. These too must have some of our time and attention.

While living in this world we cannot escape its responsibilities and its privileges. We are to occupy ourselves in blessed good-Samaritan ministry while we wait the coming of the new world. So may we not make it appear that we are so wholly absorbed in the world to come that we overlook our responsibilities in the life that now is. In fact only as we go about doing good as Christ did, besides preaching the Word, will we ever have a part in that blessed new world that He is to usher in.

As Christ was in this world representing the character of the Father, so must we the Advent believers represent the mercy, the goodness, the patience, the long-suffering, the love of the Holy Father in our lives and in our ministry.

Says He to us: "Comfort ye, comfort ye, My people." That means every creature for whom Christ died and whom He longs to save and not some particular race of men, nor some particular household that claims His special favour. As Jesus started out in His brief years of labour, he read from Isaiah a description of the work He had come to do in these words:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

Here is mingled a physical and

spiritual ministry, so closely intertwined that they cannot be separated. It was so in Christ's work, and it should be so in ours. Our zeal for saving the souls of men should not run ahead of our sympathies for their physical needs. In fact when we demonstrate a sincere love for men and all their needs, we have a better chance to reach the deep recesses of their hearts with a message of help and healing for their souls.

May God make us more truly to be His representatives in this troubled world.—*Review and Herald*.

MINUTE MEDITATIONS

ARMLESS DEITIES

HARRY M. TIPPETT

"The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10.

LITERATURE holds few sadder confessions than that of Heinrich Heine, the German poet, in which he describes his agony of soul when sentenced to death by a fatal illness. He made his last journey to the Louvre to see the art objects he had known so intimately and loved so well. At the end of the long corridor stood the famous marble of the armless Venus de Milo.

"As I entered the hall," he said, "where the most blessed goddess of beauty stands on her pedestal, I well-nigh broke down. I could not forbear falling at her feet and sobbing piteously, so that even a heart of stone must have softened. The goddess gazed at me compassionately, but her look was comfortless, for it seemed as though she were saying, 'Seest thou not that I have no arms and cannot help thee?'"

So it is with all of this world's gods and goddesses. There is no eye to pity and no arm to save. But God is not like that, for "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that He cannot hear." Isa. 59:1. Just before Moses climbed Nebo to his lonely death he blessed Israel with the comforting assurance, "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

Happy are they who find that truth a covert from life's perplexities today.

The armless deities of our modern world are legion. Though not made of wood or costly marble, they are just as real in the minds of millions of people as Dagon to the Philistines or Diana to the Ephesians. They are found in industrial plants and business offices, in the halls of government and in the home. Although not recognized as gods, they nevertheless lead the minds and hearts of men and women captive by the benefits they promise. For they go by the names of success, of security, of wealth and opulence, or of diplomatic protocol. They are as verily worshipped as were the deities of ancient Greece. Men sell their souls to serve them.

These modern gods of mart and palace are hard masters. They drain their worshippers of the very freedoms they seek, for they cannot be

appeased save by sacrifice. They take peace of mind and leave anxiety, and demand contentment in return for their shoddy satisfactions. Then in the hour of trouble their devotees find that their gods have no arms with which to minister to their soul's need. To all such, as to the man in the parable who was putting all his trust in new barns and greater harvests, the Bible makes the irrevocable decree, "Thou fool, this night thy soul shall be required of thee." Luke 12:20.

But the arms of a loving Saviour are still open to a perishing world, and Isaiah's promise, "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom," has been a sustaining assurance to all those who look for the enduring rewards of a life of faith in a mighty Redeemer.—*Review and Herald.*

you ever faced death? Have you ever experienced the uncertainty or the nature of death facing you? If so you may be able to enter into my feelings. Did I say feelings, friends, I had none, my whole being was bent on one thing—that of finding the snake there in the dark. I searched the floor the best I could with my eyes, but discovered nothing. Then to my keyed-up senses came a little sound. I quickly looked up in time to see a big snake pulling itself up and coiling itself on the ridge timber. She had been hanging down from the ridge pole. I quickly pulled back into the corner and fired two shots in rapid succession. All I could see as I fired was one small portion of one coil. My first shot was a trifle high and the bullet made a perfect round hole in the tile. I did not know at the time what happened to the second bullet, but anyway there was a thud as the snake fell to the floor in the middle of the room. There was a tense moment as I watched to see the snake rise to strike. Nothing happened. I called to the boys to open the doors. They said, "Is it dead?" I answered, "I cannot see! Open the door!" Again they asked, "Is it dead?" After three or four such attempts the doors were opened a wee bit and a ray of light streaked across the floor. In that little bit of light I saw a big heap of snake lying there. Once again I asked the boys to open the doors saying I thought the snake was dead. Cautiously the doors were opened and one boy stepped in. Very carefully he got hold of the tail of the snake and dragged it out. What a sight! There was the snake all stretched out—a king cobra ten and a half feet long.

As we looked it over we saw before us a modern miracle. The second bullet had gone through five coils and the head. God in His loving kindness had directed that bullet to the vital spot of the snake so that it was killed instantly. Surely God is our "*present help in trouble.*"

Shall we not daily pray for God's guidance and help so that if we are surprised with no time for prayer, He might be by our side? He has never failed His people. God is good, and had it not been for Him we would have failed. "Our help is in the name of the Lord." Ps. 124:8. "My help cometh from the Lord. . . . He will not suffer thy foot to be moved: He that keepeth thee will not slumber. . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Ps. 121:2, 3, 8.

NO TIME TO PRAY

O. A. SKAU

JOSEPH'S experience with his brothers came as a surprise. They grabbed him and threw him into the well. There was no time to pray till afterwards. His experience in being thrown into the jail also came suddenly. It, too, had an element of surprise in it.

Daniel and his comrades' experiences with the lions' den and the fiery furnace came as surprises. No time to pray—the prayers of these men had preceded the experiences. God was to all of them "a very present help in trouble." Ps. 46:1. The Bible admonition is to pray always—to be instant in season and out of season. Such an attitude will ensure God's help even though we are surprised—caught in the experience unawares. In such cases He steps in and prompts us as to what to do.

Years ago I was caught just that way.

It was at the closing time of the school session. I had made the assignment and was on the point of dismissing the class when I heard a big hubbub over by the school kitchen. We had students from seventeen language areas in the school, therefore I thought some one had gotten into trouble. I rushed out of the class room and raced for the school kitchen. The kitchen end of the porch of the industrial building was filled with boys—some holding

the kitchen doors shut. I didn't ask any questions, but pushed the boys out of my way so as to get to the ones holding the doors. My thought was that they had shut up the cook boy in the kitchen. By the time I got to the three boys holding the doors and was ready to push them aside, they shouted, "There is a snake in there!" That changed the matter. I immediately asked one of the boys, an ex-English soldier, to run to Mrs. Skau and get my .45 Weble and Scott service revolver. As he came running back he loaded as he came and quickly handed me the loaded revolver. I asked the boys to open the door. I intended to stand in the door and shoot. The boys had another idea. They quickly opened the doors, shoved me in and promptly slammed the doors shut.

Surprised, yes, but there was no time to pray or call to the boys. I faced the unknown and possibly death. I had no time to wonder what kind of snake I was shut in with. The one kitchen wooden window shutter was closed tight. The walls of the whole kitchen were coal black from smoke from the open fireplace. It was dark in there and I strained my eyes to locate the snake on the floor. My finger was on the cocked revolver trigger. Every fibre in my body was tense. The seconds that ticked away seemed like hours. Have



THE LIGHT STILL SHINES

W. H. BRANSON

WE CAN learn from history what has taken place in the past; the present is known to us; but the future is dark and obscure. The world knows not what new devices the devil may have invented in an effort to ensnare the feet of men and lead an increasingly greater number to destruction.

But for the Christian the curtain that separates the present from the future has been drawn aside, and a flood of light streaming forth from the throne of God has been shed upon his pathway. "Ye, brethren, are not in darkness. . . . Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

This light that illumines the pathway of the child of God is the "word of prophecy." It has pleased God from the earliest history of His church upon earth to keep open between Himself and His people a channel of communication, so that He might at all times be able to guide them safely through the dangers with which they were surrounded.

When the king of Syria took secret counsel with his men to set a trap for the armies of Israel, warnings were sent the king of Israel by the God of heaven through His prophet Elisha, telling him that he should not pass such and such a place. Thus were the armies of Israel spared, and the plans of their enemies brought to nought.

In interpreting Pharaoh's dream, Joseph gave a divine warning of an approaching famine, and as a result, good supplies were stored up that furnished sustenance not alone to the inhabitants of Egypt, but also to the patriarch Jacob and his entire family during the years when no food was produced. Without this gracious provision they would have died during the famine.

Just so, all through the history of the world, God has raised up men and women upon whom He has bestowed the gift of prophecy and whose messages have brought to the church the instruction, counsel, and guidance that was needed at the time. Much of what these prophets wrote was largely of local import only, and their messages have not been preserved and handed down to succeeding generations. Their writings did not become part of the canon of Scripture, nor were the messages given by them intended to supersede what previously had been written in the inspired Writings. Their work was to give the church guidance through present crises and to show them how to avoid current dangers. This work of providing guidance for the church through the prophets was not to cease with the close of the revelations that were to make up the Bible canon.

THE WORK OF THE HOLY SPIRIT

"In harmony with the Word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God."—*The Great Controversy*, p. 8.

Darker than all the dark periods through which the church has had to pass, will be the immediate future. Just as the darkest hour of night im-

mediately precedes the dawn, so it is with the night of sin. Today, as never before, moral darkness covers the earth and gross darkness the people. This condition is comparable with the conditions that prevailed before the flood and in the days of Sodom and Gomorrah. But even the wickedness of those days, when every imagination of the thoughts of his [man's] heart was only evil continually," will be surpassed by the wickedness of the last days. This generation is to pass through the crises of the ages, and sinners, hitherto restrained to some degree by the Spirit of God, are to finally fill up their cup of iniquity.

During the perils and darkness of earth's closing days, the church will have to endure bitter persecution as well as the scoffing and jeering of a godless world. Every device of Satan will be brought into play in an effort to shake the faith of God's people in His promises of protection, and a final and determined effort will be made to destroy the church of God and rid the earth of His followers. It will be a period of moral darkness comparable only to the physical darkness of Egypt, which, we are told, could be felt. We are to pass through perilous times, and if ever the church of Christ upon earth needed special guidance and counsel from heaven, it needs such guidance now. Surely it would not be reasonable to suppose that God would deal differently with His people in this crisis hour from the way in which He has dealt with them in past ages. There is no reason to expect that the channel of communication between heaven and earth, so long kept open, will be closed during earth's darkest period.

THE WRITINGS OF MRS. E. G. WHITE

From the earliest beginnings of the Advent Movement the light of the gift of prophecy has been manifested among us. Through the writings of Mrs. E. G. White it has pleased God to send to His church just those messages of counsel, warning, and admonition that have been needed to unify, guide, and safeguard its members. Scores of times, while the servant of God still lived, the church was saved from suffering untold harm and from making serious mistakes, by the voice of prophecy in its midst.

Today, the one through whom God chose to manifest this gift to the church rests from her labours. The audible voice of the messenger of the gift of prophecy is no longer heard among us. But this fact does

not in any way deprive the church of the benefits of this gift. In the messages of the ancient prophets recorded in the Bible, and in the volumes written by Sister White, it to be found instruction which, if heeded, will meet every situation and serve as a protection to the church in every crisis.

In this time of darkness and peril our people should take full advantage of this wonderful gift through which God has revealed His special counsel to His church for this special time. The testimonies of the Spirit of prophecy throw light upon almost every portion of the Scriptures, and

help us to understand that which otherwise remains difficult and obscure; they give counsel on every phase of human relationship; they point out the dangers that immediately confront the church and show how they should be met. The light still shines amid the darkness, and thus God's people become children of the day, walking in the light that shines forth from His throne.

Let us diligently study the writings of the Spirit of prophecy, and treasure the counsels there given to guide us through the darkness of these last days.—*Review and Herald*.

Testimony of a Loyal Churchmember

GOD is blessing me abundantly. I wish I could proclaim to the world God's blessings when a faithful tithe is paid. I have never kept account of the tithes I have given to God; but there has been a steady increase in my tithes month by month. This month with gratefulness and happiness I could render in His treasury Rs. 25/8.

literate and only about 10 per cent can speak English. Although most of them profess to be Hindus, we find many Mohammedans, Sikhs, and Buddhists there as well. Christians of several churches are scattered here and there throughout the islands.

How thankful we should be to the Almighty God by whose help the third angel's message is now being preached in these islands. A faithful group of Sabbath-keepers meet every Sabbath for worship in the bungalow of Mrs. Hayden, one of our newly-baptized members. It is very encouraging to see the good interest that is developing in this island field. There is enough evidence to say that the Spirit of God is moving in a very special way in the minds of the people there. At present over half a dozen groups are taking Bible studies from Brother and Sister Daniel. We feel sure that after a few more months many more will be ready for baptism and before long a strong church will be organized. We request the readers of the "TIDINGS" to pray for Brother and Sister Daniel and for our work in that great island field.

NORTHEAST INDIA UNION MISSION

President: W. F. Storz

Secretary-Treasurer: M. S. Prasada Rao

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

FIRST BAPTISM IN THE ANDAMAN ISLANDS

B. NOWRANGI

I AM sure October 9, 1954 will be a memorable day in the history of our work in the Northeast Union, nay, in the whole of the Southern Asia Division; because on that day four precious souls were baptized into the Remnant Church of God at Port Blair in the Andaman Islands. They are the first fruits of the hard and faithful labour of Brother and Sister S. Daniel and the first Sabbath-keepers in that previously unentered territory.

Since the time the Advent message came to the Southern Asia Division, these islands have been a great challenge to the Remnant Church of God. No response was made to this challenge however until October 23, 1952 when Brother and Sister S. Daniel answered the call and landed at Port Blair. They had no friends there so they were alone in a strange island, among strange people, who spoke strange languages. Of course our silent preachers "The Voice of Prophecy lessons" had already entered the island long before the Daniels went there, therefore there were a few V. O. P. students whom they hoped to count as friends. One needs the pioneering spirit to work in a place like this. Fortunately, Brother and Sister Daniel possessed the necessary qualities and in spite of many adverse conditions they were able to work for the Master. As a result the writer had the privilege of baptizing these four precious souls all of whom have been fully

instructed in all the doctrines of the Remnant Church.

The island is rough and hilly and in the whole town of Port Blair there are only about half a dozen taxis which are very costly to hire, so Brother and Sister Daniel do most of their visiting by foot under scorching tropical sun or pouring rain.

The Andamans which are very beautiful comprise some 204 large and small islands and lie in the Bay of Bengal. The chief language spoken in the Andamans is Hindusthani (Hindi-Urdu), because the people there are of mixed nationalities whose ancestors hailed from all parts of undivided India and represented all lines of Indian culture and its languages. Only 25 per cent are



Pastor Nowrangi and Brother and Sister Daniel with the newly baptized members in the Andaman Islands.

EXTRACTS FROM THE SPIRIT OF PROPHECY

Recruits Needed.

"The canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. . . . Let those who *know* the truth *arouse* out of sleep, and *make every effort* to reach the people where they are."—*Review and Herald*, June 16, 2, 1903. (Italics supplied.)

Call for Canvassers.

"The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. . . . I have been instructed that the *canvassing work is to be revived*. . . . The Lord calls for many more to engage in the canvassing work. . . . A *chain of living witnesses* is to carry the invitation to the world. Will you act your part in this great work?"—*Review and Herald* January 20, 7, 1903. (Italics supplied.)

"Many, both men and women, can do an excellent work, by canvassing for books that are full of direct, simple instruction on practical godliness."—*Manuscript 81*, 1900.

Circulation of Literature.

"The *circulation* of our *literature* is one *very important means* of placing before men and women the light that the Lord has committed to His church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ."—*Review and Herald*, June 2, 1903. (Italics supplied.)

"By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short. . . . We must arouse the zeal and earnestness of the canvassing agents, calling on them to take the light into the dark places of the earth. There is no release for any who have talents and capabilities."—*Letter 31*, 1902.

Every Believer to Help.

"We need colporteurs, who will go forth to circulate our publications everywhere. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*Review and Herald*, November 12, 1903.

"In this closing work of the gospel there is a vast field to be occupied; and, more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from vineyard, and from the workshop, and sent forth by the Master to give His message. . . . If they put their hearts into the work, and continue to be learners, *He will fit* them to labour for Him."—*Education*, pp. 269, 270. (Italics supplied.)

God's Blessing Promised

"There never was a time when more workers were needed than at the present."

"If it requires time, give it cheerfully; and the blessing of God will rest upon you."—*Review and Herald*, April 1, 1800.

"Under divine guidance, go forward in the work, and look to the Lord for aid. *The Holy Spirit will attend you. Angels of heaven* will accompany you, preparing the way."—*Review and Herald*, January 7, 1903. (Italics supplied.)

Never before have we had as much literature as we have at present. Never before have we had a better selection. Never before have we had so much literature in so many languages as we have now. And never before has there been a greater need than now. "The time is short." We are rapidly approaching the end and we need to enlarge our force and consolidate our efforts. Will YOU help finish the work?

O. A. SKAU.

IS THE SABBATH A BURDEN?

(Continued from p. 2.)

the sentence of death, and no one could possibly be saved. We must remember that the Israelite under the law was not to leave his house on the Sabbath day. He was to cook no meals, light no fires, use no utilities, do no travelling which entailed the labour of anyone, man or beast. If then we are under this law of the Sabbath, we are bound to observe all these rules and restrictions and we cannot accept the day and at the same time ignore all of the restrictions. They belong together and are absolutely inseparable."—M. R. DEHAAN in *Who Changed the Sabbath?* pp. 8, 9.

It has doubtless never occurred to Dr. DeHaan that such arguments make the divine Law-giver of Israel appear like a stern Pharisee. He forgets that the God of Moses was the author of the Sabbath given to man in Eden and re-affirmed to Israel at Sinai. Dr. DeHaan makes the Sabbath appear as a grievous burden imposed by God upon the Jews. This misrepresents entirely the beneficent designs of the Lord in the Sabbath institution.

If the Sabbath was made "for man," as Jesus said, how could it be "against man?" Jesus declared that He was "Lord . . . of the Sabbath" (see Mark 2:27, 28), and He who instituted the day in the beginning of the world (see John 1:1-3, 14; Gen. 2:1-3) four thousand years prior to His incarnation, came to earth to show man that the original intent of the Sabbath had never been lost. "It is lawful to do well on the Sabbath days." He said (Matt. 12:12). Repeatedly He rebuked the Sabbatharians of His time who viciously judged one another for violating man-made Sabbath regulations. "I will have mercy, and not sacrifice," He said. Matt. 9:13.

In harmony with this ideal Jesus deliberately chose to perform some of His greatest acts of healing on the Sabbath, in order to establish His purpose clearly in the minds of His people. "It will be found that no small share of his teaching through His whole ministry was devoted to a determination of what was lawful on the Sabbath, a singular fact for those to explain who think that He designed its abrogation."—J. N. ANDREWS, *History of the Sabbath and First Day of the Week*, p. 116.

His first miracle on the Sabbath day was performed in the synagogue at Capernaum, where He cast out an

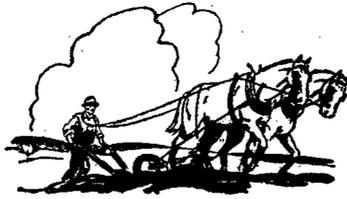
unclean spirit from a man who was possessed (see Luke 4:30-37). The last of His glorious acts of healing on the Sabbath is narrated in Luke 14:1-6. In this merciful act of healing He cured a man with dropsy, which act of kindness He performed in the presence of the lawyers and Pharisees, asking them the question, "Is it lawful to heal on the Sabbath day?" But they held their peace. Jesus then took the poor man and healed him and let him go, and as He did this He said, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

The gracious Lord came from heaven to magnify the law and make it honourable. He taught the Jews how to keep the Sabbath, and He declared that the weightier matters of the law were judgment, mercy, and faith. "His long-continued and powerful effort in behalf of the Sabbath, was to vindicate it as a *merciful* institution, and to rid it of Pharisaic traditions, by which it was perverted from its original purpose."—*Ibid.*, p. 131.

On this question J. N. Andrews affirms that "those who oppose the Sabbath are . . . guilty of unfairness in two particulars: 1. They represent these Pharisaic rigours as actually belonging to the Sabbatic institution. By this means they turn the minds of men against the Sabbath. 2. And having done this, they represent the effort of the Saviour to set aside those traditions as directed to the overthrow of the Sabbath itself."—*Ibid.*, pp. 131, 132.

The enemies of the Sabbath, seconding the great error of the arch-rebel, have declared that the Sabbath was a burden, and that those who observe it are under the curse of the law. But the opposite is true (see Rom. 8:7). Those who are saved by God's grace find the Sabbath to be "a delight, the holy of the Lord, honourable," an institution made for them to bring refreshing every week to mind, body, and soul. It is a constant reminder of the gracious Creator who made heaven and earth in six days and six nights. It is a means of protection against the false doctrines of evolution and modernism. It is a golden chain to unite the heart of man with the heart of God.

The Sabbath is an expression of God's love. But it is not a burden. The Sabbath lifts the burdens of care and weariness from our hearts and brings peace through Christ who is the "Lord . . . of the Sabbath."—*Review and Herald*.



THOSE who would enter the Lord's work with any expectation of success must first realize that they are called of God. This is just as essential in evangelistic canvassing as it is in the ministry.

I will never forget the strong convictions that came to me forty-five years ago to enter the literature ministry, and I am thankful today that I gave heed to that call.

My experience has led me to believe that the colporteur work is the greatest work in all the world today. Why is it so extremely interesting? The colporteur's life is one of courage, perseverance, and faith. There are adventure and thrills for all who are looking for them. Something new happens every day, and one need not worry about not having enough to do. Timidity is soon forgotten. A young person has a better Christian experience after being a colporteur, for he has learned how to walk and talk with God. The many answered prayers teach him that he can trust God, who never fails to fulfil His promises.

With reference to the importance of literature salesmanship, I quote the words of George H. Knox, who acquired fame as a salesman:

"They carry to the doors of the people the best books containing the best thoughts and experiences of our great men, until every fireside becomes a preparatory school. Civilization could no more get along without them than it could without railways. In no other walk of life are to be found men who are more vigorous, more courageous, more generous, more dauntless, or more tireless workers. The world owes them much. The house-to-house canvasser is a radiator of hope and good cheer. He talks the bright side and leaves a burst of sunshine that lasts all day."

If men of the world recognize the art of selling literature as no inferior profession, but rather as a great means of blessing to mankind, I marvel that so many of our good people are so loath to engage in evangelistic canvassing when the plan

THE CALL OF GOD TO SERVICE

J. J. STRAHLE

has been so highly endorsed by Heaven.

"The same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Testimonies*, Vol. 6, p. 316.

"As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser. . . .

"The humble, efficient worker who obediently responds to the call of God may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart."—*Ibid.*, p. 340.

The Lord is wonderfully good, and the work is the Lord's not mine. "Not by might, nor by power, but by My spirit, saith the Lord." Difficult times cannot stop the Lord. His work must be finished. "All things are possible to him that believeth." The future is as bright as the promises of God.

Opportunities of doing personal work, of enlisting men's lives and sympathies in the cause of Christ, are ever open to the colporteur.

Canvassing affords opportunities for working just as Jesus did, by going from home to home, working in the cities and country for the honest in heart.

By constantly encountering difficulties and overcoming them through Christ's help the colporteur learns to be courageous. He smiles in the face of hard times until he succeeds. His past mistakes become steppingstones to success—success in taking more orders and success in winning more souls. By becoming acquainted with Jesus Christ, his Employer, and yielding himself wholly to Him, he falls in love with his work. He likes to sell books because of the people to whom he is bringing the truth.

My experience in the field has given me a vision of the world's great need of Christ, the need of workers, and my own need of a preparation and consecration in order to tell the story of Jesus.—*Review and Herald*.

NEWS FROM

THE WORLD FIELD

SPECIAL EVANGELISTIC
MEETINGS IN TEXAS
CONFERENCE

N. R. DOWER

GREAT success is attending the short, intensive evangelistic campaigns being conducted in the Texas Conference by F. W. Detamore, Raymond Turner, and W. R. Holley. Thus far eight campaigns have been conducted, and the ninth is now in progress. We are pleased beyond words by the wonderful way the Lord has blessed this method of public evangelism. More than 450 persons have made their decision for Christ and this message, nearly 300 of whom have already been baptized and joined the church. The marvelous part of this story is that these new converts are sticking. Less than 3 per cent thus far have grown discouraged. The other 97 per cent love Christ and this message and are doing their part in winning others.

These campaigns are three weeks in length. Meetings are held every night during the week, with special afternoon meetings the second and third Sabbaths. The major points of our faith are presented in a clear, strong way, including a powerful message on the mark of the beast and the other vital testing truths for this time. A baptismal class is organized by the resident pastor, who properly instructs interested ones, and as they are ready, baptizes them. The pastors are taking a true shepherd's interest in these new members, as are our people generally, and it is paying rich dividends.

It is thrilling to see so many fine couples and complete families taking their places with this people. Many non-Adventist husbands are won to the truth. Backsliders are reclaimed, and hundreds of new interests are stirred up. Space will not permit us to tell of some of the mighty evidences that the blessing of God is upon this work. Multiplied accounts could be given of earnest souls who have never before known this truth but who have been genuinely

converted by the twenty-four sermons and the personal work under the blessing of God's Spirit.

STRONG VISITATION PROGRAMME

In connection with these meetings Brother Detamore, with the resident pastors, has personally visited more than one thousand homes. The other workers in the team have visited many hundreds of other homes. Approximately three thousand books have been given to interested people. These gift books, *Bible Readings*, *Daniel and Revelation*, *Drama of the Ages* and *The Great Controversy*, are being used of God to do a work that is permanent and effective.

We consider these meetings to be most successful. The brethren have not picked their spots, but have been sent to some of the hardest places in the conference. Their untiring, selfless service and their spirit of loyalty are a real inspiration to our workers and members alike. Approximately forty ministers from other conferences have come at different times to observe these meetings and to take the special class in evangelism conducted by Brother Detamore. We want our dear people everywhere to rejoice with us in these splendid results. We request an interest in your prayers for the blessing of God to continue to rest upon this programme of aggressive evangelism in the Texas Conference.

THE ADVENT MESSAGE
ON THE MOVE IN
INDONESIA

N. C. WILSON

IN EAST Java wonderful things are happening. In one section five adjoining villages have grouped together and have asked for a series of meetings. There are from four to five hundred people attending the meetings. Many Bibles have been sold to these people who before have never so much as seen a Bible. The brethren are confident of a good harvest from these five villages.

In the small but thickly populated

islands off the coast of Celebes, God is doing wonderful things for us. A young man, Brother Taroba, from the island of Talaud, accepted the Advent message while working in Java. He felt he must return to his own people living on the small home island and share with them his wonderful discovery of the Advent truth. His reception at home was far from satisfactory. His father was a wicked man and a leader in idol worship. He made it very clear that he could not accept or have anything to do with his son's new-found faith.

After some days of discussion the father proclaimed the superiority of his gods by declaring that his idols could not be burned. The son knew that due to the nature of the wood from which the idols were made it would be difficult to burn them. However, after repeated ridicule he accepted the challenge. A time was appointed for the demonstration, and nearly all the village people were in attendance.

When the people were assembled and quiet, our young brother stepped forward and announced his joy in being on the home island with his own people, but he also explained the difficulty of the task before him in attempting to burn the idols made of such indestructible wood. Then he clearly stated his entire dependence upon the God of heaven, whose child he was.

An earnest prayer for help and blessing was offered. Then a small fire was built, and the idols were placed one by one in the fire, and to the surprise of those assembled, all the idols were consumed. Not only were the idols consumed, but the fire spread in dry grass, and soon the large jungle trees which had constituted a grove for idol worship were also burned up. The people were utterly astonished and afraid. They felt that either our young brother would be struck dead by God or otherwise they themselves would meet a terrible fate.

So they waited and waited, but the God of heaven takes care of His children. Nothing happened to the young man. This incident made such a deep impression upon Brother Taroba's family and others that they began to study the truth. Faithfully the young man guided his people and showed them how wonderful it is to belong to God's chosen people. Certainly God works in a wonderful way. As a result of this young man's faithfulness and his ardent prayers, his father, mother, brother, sisters, and a blind uncle have accepted the

truth and are now members of God's remnant church. Brother Taroba is conducting a public effort in this village at the urgent request of the villagers.

God is at work to gather out His children from the eighty million people of Indonesia. This is God's hour for advance in this island field. We are already engaged in the final assault on the enemy's strongholds.

LARGE CAMP MEETINGS IN THE BELGIAN CONGO

H. W. KLASER

A LETTER just received from Elder and Mrs. R. M. Reinhard of the Belgian Congo, gives us an interesting glimpse of the missionary as he travels among the native peoples of Central Africa.

Brother and Sister Reinhard recently took a five-thousand-mile trip through the union, auditing the books of the mission stations, the conference, and the institutions. They attended four camp meetings within an area of fifty miles, having a combined attendance of thirty-three thousand. During these meetings 672 persons gave their hearts to the Lord.

They attended a camp meeting on beautiful Lake Kivu, high up in the mountains. There were ten thousand in attendance, and 214 Africans took their stand for Christ.

Next they wended their way over high mountains, through fertile valleys and deep jungles to the Rwankeri Mission. This mission has a membership of 11,000 with more than thirty thousand in the Sabbath schools.

"Today we are having camp meeting," states Sister Reinhard. "I wish you could have been here to see what we saw. Down the high mountains from every direction, hundreds and hundreds of white-clothed African Christians came, marching in single file to the Sabbath school, singing beautiful Adventist hymns.

"And then from the hilltop where our big church is situated, we could see Sabbath schools in session, all around the valley, literally acres of Sabbath schools. It touched our hearts to look on thirty thousand bright eyes focused upon the speaker. It was estimated that more than fifteen thousand persons were present.

"I was asked to speak to the children. The large church was crowded to capacity, and from every door came more and more children. They filled the aisles, the rostrum, and

every inch of space. We were crowded even while standing behind the pulpit. Never before have I had the thrill of speaking to over three thousand children."

Elder and Mrs. Reinhard are real missionaries. And they, like hundreds of other Adventist workers in the mission fields, are seeing to it that every dollar of our mission offerings is being used to the greatest advantage. Pray for our workers in the great harvest fields of the earth.

**VOICE OF PROPHECY
FRUITAGE OF FOLLOW-UP
WORK**

A. E. RAWSON

THE following report will be of interest to our workers and lay members in Southern Asia, and proves beyond doubt that a conscientious follow-up of Voice of Prophecy interests is bound to result in a harvest of souls:

"At the Canadian camp meetings where radio-tv-Bible correspondence school rallies were held, ministers were invited to relate their experiences in following up Voice of Prophecy and Faith for Today interests. One minister—Elder B. J. Kuhn, Manitoba-Saskatchewan—reported that he has baptized nineteen people in his district as the result of the Voice of Prophecy radio programme and the Bible school. 'That's the way we carry on our work,' he said.

"Every report was a thriller! Nearly all revealed sacrifice too, on the part of the workers. The interested people sometimes live scores of miles from the minister's home, and due to limited budgets the ministers must meet the expense of the trips out of their own pockets.

"At the camp meeting in Oshawa, Brother Gilbert Andersen told of a Mrs. Harrington who had requested the Voice of Prophecy to have a representative visit her. When Brother Andersen, who had resolved to look up every interest without delay, contacted her, she was amazed. 'Why,' she exclaimed, 'just a few minutes ago the mail man came and delivered a letter that said someone from the Voice of Prophecy would call

on me. I thought to myself, Slim chance that anyone from California will come to Ontario to look for me! Man, where did you come from?"

"To shorten the story both Mr. and Mrs. Harrington are now baptized members of the Advent family.

"The ministers who followed up these interests reported that in most cases practically all they had to do was to review the doctrines briefly, answer a few questions and baptize the individuals. Those who come in to the church through personal study in their homes, and who often suffer persecution and ridicule, are good subjects for the kingdom.

"Does it pay to follow up the interests? Indeed it does!"

We trust that the foregoing example will serve to encourage our workers and lay members to follow up our V. O. P. interests faithfully, and to so enthruse our students with a spirit of resoluteness and determination that they will eventually take their stand for the Master.

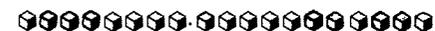


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Item	Reg. Price	Special
Swans Down Cake Mix:*		
White Cake	Rs. 4-0	Rs. 3-8
Chocolate Cake	4-0	3-8
Angel Food Cake	6-4	4-8
Package: 2 white, 1 chocolate	12-0	10-0
* Requires no eggs, only milk. Makes two 9" layers.		
"Sanitarium" Cornflakes-		
16 oz. package		1-12
Jello Pudding Mixes:		
Tapioca Vanilla	1-0	0-15
Vanilla Pudding	1-0	0-15
Chocolate Pudding	1-0	0-15

Junket Ice Cream Mix:
Vanilla flavour 1- 8
Supplied from Division Treasury Department, packing and freight charges extra.



STATISTICAL REPORT OF THE SOUTHERN ASIA DIVISION OF SEVENTH-DAY ADVENTISTS FOR QUARTER ENDING MARCH 31, 1954

NAME OF UNION OR MISSION	Organized churches	Membership Last Reported	Members Added			Members Dropped			Church Membership at Close of Quarter	Ordained Ministers		Licensed Ministers		Credentialed Missionaries		Licensed Missionaries		Colporteurs		Other Workers		Total Workers		Time		Foreign Mission Offerings		Sabbath School Offerings		Contributions for Home Mission Work		Contributions for Local Church Work		No. of Sabbath Schools	Sabbath School Membership	Retail Book and Periodical Sales					
			By Baptism	By Profession of Faith	By Letter	By Death	By Apostasy	Missing		By Letter	For	Non For	For	Non For	For	Non For	For	Non For	For	Non For	For	Non For	For	Non For	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.				As.				
BURMA UNION																																									
Delta Mission	14	927	28	—	—	—	7	948	—	4	—	1	—	1	—	—	—	—	—	—	25	—	31	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	22	963	—					
Tennaserim Mission	7	488	10	—	—	—	498	—	3	—	2	—	—	—	—	—	—	—	—	—	21	—	25	—	—	2,500	—	—	—	—	—	—	—	—	—	—					
Gen. & Up. Burma Mis. Union & Union Institutions	5	433	18	—	7	4	454	—	1	2	1	—	4	4	—	—	—	—	—	3	—	1	6	—	—	1,500	—	—	—	—	—	—	—	—	—	—					
	—	—	—	—	—	—	—	—	3	1	—	5	4	2	8	14	—	—	—	—	40	15	62	—	—	4,781	—	2,831	5	—	—	—	—	—	—	—	—	—			
Totals	26	1,848	56	—	7	4	—	7	1,900	4	10	1	8	4	3	12	18	—	3	—	87	21	129	—	—	10,745	—	—	4,131	—	—	—	—	38	1,858	—					
CEYLON UNION																																									
Totals	11	525	6	—	9	2	1	—	14	523	2	12	—	8	—	—	2	13	—	7	—	20	4	60	—	*	*	*	*	*	*	*	*	38	854	—					
NORTHEAST UNION																																									
Assam Mission	10	670	78	—	—	6	—	742	2	—	1	5	—	—	—	14	—	16	—	30	3	65	—	—	—	1,182	3	—	—	—	—	—	—	—	—	—	—	—			
East India Mission	21	1,035	26	1	8	2	4	20	8	1,036	5	12	—	6	2	3	7	31	—	12	—	2	14	66	—	—	9,076	11	628	10	2,042	7	87	6	50	2	42	1,260			
East Pakistan Mission	18	738	23	—	—	1	2	—	—	758	7	—	—	2	—	—	—	8	—	1	—	15	—	33	—	—	1,791	3	226	13	452	15	14	3	20	10	28	1,326			
Himalayan-Andaman Mis.	1	10	—	—	2	—	—	12	—	12	1	—	—	—	—	—	2	1	—	1	—	—	3	2	—	—	135	—	157	—	—	—	—	—	—	—	—	—			
Totals	50	2,453	127	1	10	9	6	20	8	2,548	8	19	1	13	2	3	9	54	—	30	—	47	20	166	—	—	12,185	—	1,027	—	2,874	—	110	—	70	—	108	3,829	—		
NORTHWESTERN INDIA UNION																																									
North India Mission	5	328	1	—	3	2	6	—	4	320	—	1	—	3	—	—	—	11	—	—	—	3	—	18	—	—	909	9	1,145	8	401	4	54	15	—	—	26	1,242			
Upper Ganges Mission	14	545	14	4	—	—	—	2	—	561	3	3	1	7	—	1	4	16	—	1	—	—	8	28	—	—	5,292	2	15,539	14	2,676	10	97	14	—	—	29	1,296			
Central India Mission	3	137	—	—	—	—	—	3	—	134	1	1	—	2	—	—	1	2	—	1	—	—	2	7	—	—	563	0	623	0	243	5	18	8	80	0	7	211			
Western India Mission	17	994	20	—	24	—	3	—	22	1,013	1	2	—	4	—	1	1	25	—	1	—	1	2	34	—	—	7,201	15	11,203	6	4,687	11	171	2	611	3	28	2,219			
Union Institutions	—	—	—	—	—	—	—	—	—	—	3	4	—	1	1	2	7	40	—	—	—	5	11	52	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Totals	39	2,004	35	4	27	2	9	—	31	2,028	8	11	1	17	1	4	13	94	—	3	—	10	23	139	—	—	13,966	—	28,511	—	8,008	—	342	—	691	—	3	90	4,968	—	
SOUTH INDIA UNION																																									
Kanarese Mission	7	422	25	—	4	—	—	451	1	—	2	—	—	—	1	9	—	1	—	7	2	19	—	—	—	—	2,577	11	6,656	3	1,015	15	109	14	211	2	9	564			
Kerala Mission	35	1,575	18	1	3	6	4	1,583	10	—	13	—	—	—	19	—	—	10	—	22	—	74	—	—	—	2,767	8	3,396	12	755	9	—	—	—	—	64	2,763				
North Tamil Mission	13	587	12	—	—	—	—	599	2	6	1	4	2	3	—	—	—	11	—	6	5	30	—	—	—	2,738	12	4,344	12	884	11	—	—	160	3	14	699				
South Tamil Mission	31	1,364	26	—	31	2	—	1,401	—	4	—	6	—	—	—	6	—	7	—	13	—	36	—	—	—	3,187	12	4,046	9	703	4	178	3	—	—	45	1,585				
North Telugu Mission	35	2,034	36	6	8	—	1	2,075	—	4	—	8	—	1	—	6	—	5	—	3	—	27	—	—	—	5,052	3	3,362	9	1,600	15	—	—	—	—	68	3,062				
South Telugu Mission	7	395	25	—	—	—	—	420	—	4	1	1	—	—	—	7	—	6	—	—	—	2	1	20	—	—	2,025	13	5,465	15	608	6	43	3	385	3	23	806			
Union & Union Institutions	—	—	—	—	—	—	—	—	—	4	6	1	1	8	6	10	24	—	—	—	—	42	23	79	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Totals	128	6,377	142	7	46	8	5	—	30	6,529	7	34	3	35	10	10	11	71	—	40	—	95	31	285	—	—	18,349	—	27,272	—	5,568	—	331	—	4	756	—	8	223	9,479	—
WEST PAKISTAN UNION																																									
Punjab Mission	11	972	16	—	2	—	—	987	—	4	—	1	—	3	—	9	—	—	—	—	—	1	—	18	—	—	4,878	11	—	—	—	—	—	—	—	—	—	—	—	—	
Union	4	127	—	—	3	—	—	125	5	5	—	2	8	4	17	14	—	7	—	—	8	30	40	—	—	—	3,897	7	—	—	2,873	5	—	—	3,501	7	50	2,786			
Totals	15	1,099	16	—	5	—	—	8	1,112	5	9	—	3	8	7	17	23	—	7	—	9	30	58	—	—	8,776	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
RECAPITULATION																																									
Burma Union	26	1,848	56	—	7	4	—	7	1,900	4	10	1	8	4	3	12	18	—	3	—	87	21	129	—	—	10,745	—	—	4,131	—	—	—	—	—	—	—	—	—			
Ceylon Union	11	525	6	—	9	2	1	—	14	523	2	12	—	8	—	—	2	13	—	7	—	20	4	60	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Northeast Union	50	2,453	127	1	10	9	6	20	8	2,548	8	19	1	13	2	3	9	54	—	30	—	47	20	166	—	—	12,185	—	1,027	—	2,874	—	110	—	70	—	108	3,829	—		
Northwestern India Union																																									

WHAT IS SECURITY ?

R. L. HUBBS

THE crusade for security during the last two decades has enlisted the attention of millions of people. The depression of the thirties made this crusade inevitable. Today there are millions of displaced persons in the world who live in the twilight of uncertainty. And multitudes are afraid of tomorrow.

The well of security is deep, as was the well in Samaria, and, as the woman said to the Master, "Thou hast nothing to draw with." Since we of the modern generation are realists, perhaps we should examine the prospects of security in this world. We would not impugn the motives of any who strive for the rewards of labour, those who are moving toward life's sunset. But there are other factors that make for security besides money, homes, clothes, bonds, stocks, lands, and food. The modern security crusade has largely left out faith, hope, courage, opportunity, devotion, love, endurance, and principally—God.

The very nature of sin in our world makes security uncertain. We strive in vain to look beyond. Man is haunted by fear of disease, of sickness, poverty, and death. We cry aloud, and we hear only the echo of our wail. Man's life is bracketed between two eternities. Of all the creatures on the earth man alone knows that he shall die. In such an environment the normal mind does need re-assurance in the face of this insecurity, and thus it is that men of all creeds can say and sing—

"Guide me, O Thou great Jehovah!
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand."

Real security is a state of mind. If money, clothes, power, and possessions could bring security, then the twentieth century would be a peaceful paradise rather than an armed camp.

A feeling of security comes from being loved and giving love, and not from gaining power of might or material things. The opposite of fear is the desire for companionship. Thus the church supplies the modern

personality's greatest need, which is for love. Fellowship with God supplies that necessity. A feeling of security comes from love.

This is truth just as real as the scientific truths applied in making a transmission for a car or a suspension bridge to span the rivers. But the pursuit of human desires, the passion for possession, often works havoc with security.

To have physical security the world would have to be at peace. Man



MEET OUR WORKERS



Pastor W. F. Storz is a graduate of Pacific Union College, California, U. S. A. From 1935-1946 he was engaged in school work in the States but in the latter year he answered a call to India.

For two years Brother Storz was the principal of the Lowry Memorial High School and from 1948-1949 principal of the Kottarakara School. At this time he was also acting president of the North Malayalam mission. Brother Storz then became the president of the North Kerala Mission which task he carried until 1952 when he took over the responsibility of Home Missionary and Sabbath School secretary of the South India Union.

Pastor Storz is now president of the Northeast Union and we wish him every success and much of God's blessing in his new field of labour.



would be required to have complete control of the elements—gravity, winds, temperature, clouds, the sun—and also the distribution of food, raiment, shelter, and everything the human heart desires.

The land and money would have to be equally distributed, so that every person had his own proportionate share of wealth.

THE BEST SECURITY

The believer in God's great Book has something even better than physical safety or security. The sweet singer of Israel said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Ps. 23:4. Paul and Silas sang while in prison, but not to convince the jailor that jail was a pleasant place. They sang because they had an inward security not taken from them by the prison cell.

How futile for us to plan and toil for future security, to lay up treasures here in this world, or to seek the social satisfactions that come from holding high offices. Neither can we
(Continued on p. 5.)

Southern Asia Tidings

Official Organ of the
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of the General Conference
of Seventh-day Adventists

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EDITOR J. INA WHITE
ASSOCIATE EDITOR O. O. MATTISON

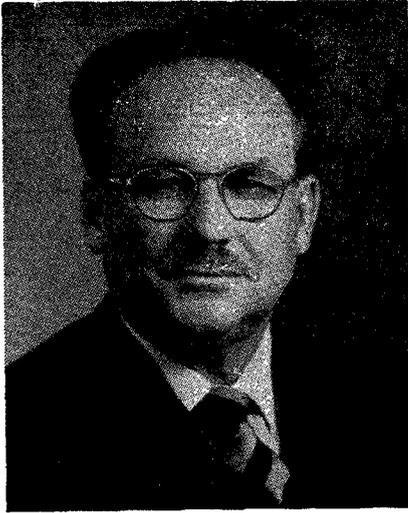
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WELCOME!

WE EXTEND a very hearty welcome to Pastor W. R. Beach, Secretary of the General Conference of Seventh-day Adventists, as he pays his first visit to our Southern Asia Division field. We also take pleasure in introducing him to the workers and believers of the Division through the medium of the SOUTHERN ASIA TIDINGS.

Pastor Beach comes to us, not only from the General Conference office, but from various fields throughout Europe where he has rendered many years of efficient and fruitful service. By the time this issue of the "TIDINGS" reaches you he will have visited Pakistan and other fields in the north before attending the Division Year-End meetings in Poona. His itinerary will take him to South India, Ceylon, Northeast India, and on out through Burma to visit other countries of the East. We are happy to have Pastor Beach with us at this time and hope that many of you will be able to meet him and listen to his stirring messages.

—O. O. MATTISON

Miscellany

● WE ARE happy to welcome Brother J. F. Cummins, Associate Treasurer of the General Conference, to Southern Asia. He is accompanying Brother Beach throughout the Division field and it will be a pleasure to become acquainted with him.

● ON HIS way back from Burma to Poona Pastor O. O. Mattison visited the East Punjab, Mussoorie, and Lasalgaon thus renewing his acquaintance with these fields.

● WE WELCOME into our midst Brother E. O. Agar one of our S.D.A. teachers from Kenya, East Africa. Brother Agar expects to spend five or six years in Bombay studying for a degree. We trust he will be happy here during that time.

● DR. A. J. PATT and family arrived in Bombay on November 15 from the U. S. A. They spent a few days visiting the headquarters at Poona before going on to join the medical staff of the Vellore Medical College. We wish them a happy and useful term here in Southern Asia.

● ANOTHER evangelist comes to us from Australia. Brother L. R. Burns and family landed in Bombay on November 24, from Brisbane, Australia. Brother Burns will associate with Pastor D. K. Down in evangelistic work in the great city of Calcutta. We trust the Lord will bless their combined efforts so that we may see many souls take their stand for the true God.

● DR. JOELLE RENTFRO from Surat Hospital spent a few days in Poona recently. She examined the

students of Spicer Missionary College and performed some minor surgery. The residents of Salisbury Park also had the privilege of her services which were appreciated very much.

—J. I. W.

ITINERATING IN BURMA

(Continued from p. 3.)

I recalled the many articles I had read regarding the work there and thought of how nice it would be if our work could be re-established in this place, but circumstances do not permit this at the present time. From Meiktila we went to Kalaw, which is a very beautiful hill station where we have quarters for missionaries to get respite from the heat of the plains. By the end of the week we found ourselves back in Rangoon and here I met Brother E. R. Streeter, our efficient Division building engineer, who was looking into some of the building problems there.

During the third week we made our way to Myaungmya and visited our school where we have as fine a group of young people in training for the Master as I have seen anywhere. Elder F. C. Wyman and his wife, with their co-labourers, are doing a splendid work in this school. Many of the young people who formerly attended school on the Tenasserim side at Ohn Daw have had to come over to Myaungmya because their school had to be closed, and the school is certainly full to overflowing. We have 150 young people there, and if you ever want to hear some of the finest music in the world, just go to Myaungmya and hear our young people sing. We

were only able to spend a day and a night there before we had to return to Rangoon.

Truly Burma is ripe for a rich harvest of souls, our workers are of good courage, and the Lord is blessing them in their work. The Voice of Prophecy work is going well; the printing press in Rangoon is turning out some fine literature, and the Lord is blessing in every way. Please pray for our work in Burma because there are many there yet to be won to the Master before Jesus comes.

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