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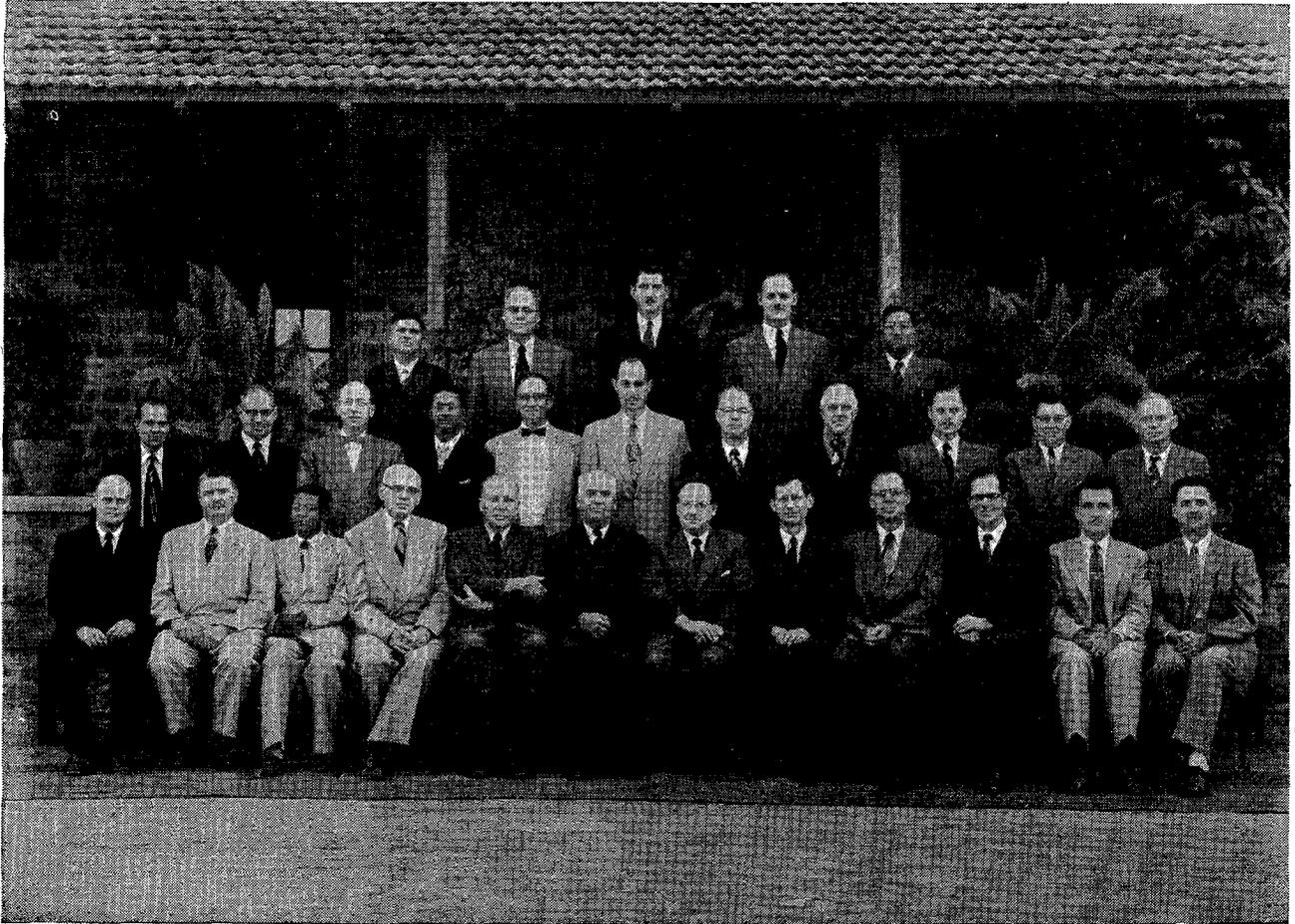
New Year Greetings from the Division Committee

AS WE near the end of 1954 and look forward to the new and untried year of 1955, the Division Committee in session desires to pass on to each member of the "TIDINGS" family their wish for a Happy, Prosperous, and Blessed New Year.

We can all thank God for the temporal blessings of life we have received so abundantly from His hand during 1954 and for the spiritual blessings with which He has enriched our lives. Have we used these blessings for the furtherance of the work in Southern Asia? Many avenues of service are open to us, and the challenge of the hour is one that we can with faith accept if we rely on His strength and wisdom to see us through the New Year.

Let us today re-dedicate our lives and all that we have to the finishing of the work. May God richly bless each of you as you reach out through the various avenues of service to honour His name and bring a knowledge of a soon-coming Saviour to the people of this land.

Sincerely yours,
O. O. Mattison, President

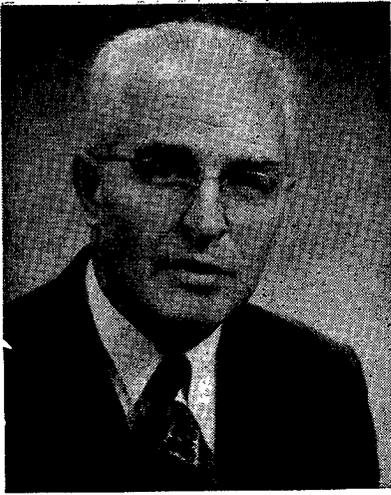


A SEPARATE AND TRANSFORMED PEOPLE

Object of God's Supreme Regard

R. R. FIGUHR

President, General Conference



WE READ words found in the Book that God has given us, "I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." Hosea 2:23.

There was a time when God could not claim these people to whom the prophet refers as His. During that time they did not recognize Jehovah as their God. But a great change came, not in God, but in these people. Then the Lord could say, "Thou art My people," and they looked up into God's face and reverently said, "Thou art my God."

The record of God's dealings with the people of this world reveals very clearly that God has a special people who are to be His representatives in the earth. They occupy this unique place in the world. We also see, as we read the record, that He has a purpose in having a special people.

As we turn the sacred pages, we read of such representatives of God: There was Job, who lived millenniums ago. He recognized that he was God's representative and that a responsibility rested upon him, and he kept himself apart from the world. He tells us in one place that if he looked upon the sun when it was shining, and upon the moon when it walked in its brightness, and his heart deceived him and he kissed his hand, that would be sin, punishable by the Judge, "for I should have denied the God that is above." Job 31:26, 27:

The gesture of kissing the hand when one beheld the sun or the moon was a recognition of the sovereignty of heathen gods. Job did not do that, although the people all around him

did. It was the popular thing to do, and Job refused to do it, because he was God's representative in the earth.

People saw a man by the name of Noah busily engaged in building an ark. They heard the blows of his hammer. He, too, recognized that he was to live apart from the world, though in it, as God's representative here in the earth.

Abraham wandered over the mountains with his herds, recognizing that there must be a difference maintained between him and those who knew not his God.

And there were the children of Israel who came out of Egypt, and caused King Balak great concern. He called for Balaam, you remember, to come and curse this people, but Balak and the people about him learned something they never knew before: that when God blesses a people they cannot be cursed by man, and that no earthly force can deprive them of this blessing as long as they are faithful.

Moses, speaking of them, said:

"For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." Deut. 32:9, 10.

What a wonderful record of divine protection and provision that is!

Among the closing words of that great leader he told this people:

"The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee. . . . Israel then shall dwell in safety alone." Deut. 33: 27, 28.

PEOPLE TO DWELL ALONE

Here God's purpose for His people is revealed. They are to dwell alone. There is to be no crossing of the line of distinction, no mingling of heathen ideas with Jehovah's ideas, no intermingling of the people. This is what the Lord again and again impresses upon His people. This reminds us of

those inspired words written concerning God's church in these very days in which we live:

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*The Acts of the Apostles*, p. 12.

Can you think of anything that is more reassuring, more comforting, than these words? The church down here in this world is the one object of God's supreme regard and affection. Yes, it is enfeebled, it is defective still, yet God is deeply interested in it. "It is the theatre of His grace, in which He delights to reveal His power to transform hearts."—*Ibid.*

And that is the sign of His people, isn't it? A people with transformed hearts.

God's people have a special place in this world. Perhaps it is no more beautifully pictured than in the very first vision that came to the Lord's messenger, Sister White, then a young girl. She said:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were travelling to the city, which was at the farther end of the path."—*Early Writings*, p. 14.

How graphically this portrays the place of God's people in the world. "Look a little higher," the divine voice said. There she saw them on a narrow path, high above the world, walking toward a city which appeared at the end of that path. You see, this people was a different people. The faith that they had accepted made them distinct from the people of the world. A line was drawn between them and others. And, my friends, that line must remain clearly drawn in these days of compromise, when men would obliterate the difference between the

church and the world. That difference must be maintained.

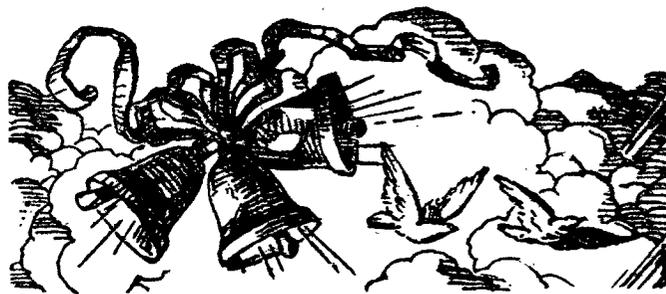
That distinction has been faithfully preserved by God's people through the ages. Men and women have dared to dissent from kings and from multitudes that they might remain different. Read that wonderful chapter of Hebrews 11. All through it there is emphasized the fact that God's people are a separate people. The three Hebrews maintained the difference even though it meant being thrown into the fiery furnace. Because of their unflinching loyalty to the principles of God they were often called stubborn and disloyal back there as they are today.

LIFE OF EARLY CHRISTIANS

Among the most inspiring pages of history are the accounts of men and women who were faithful to God. We read of the early Christians that it meant ridicule and persecution to profess the name Christian. Often because of the very fact that he was a Christian one was condemned as a lawbreaker. There comes to us, as one says, a writing that lifts the veil that hangs over the inner life of the early Christians. Aristides, in a letter of defence for the Christians, addressed presumably to Emperor Hadrian, wrote as follows:

"Now the Christians, O king, by going about and seeking, have found the truth. They know and believe in God the Maker of Heaven and earth, . . . from whom they have received those commandments which they have engraved on their minds, which they keep in the hope and expectation of the world to come; so that on this account they do not commit adultery or fornication, they do not bear false witness . . . nor covet what is not theirs, they honour father and mother, they do good to those who are their neighbours . . . those who grieve them they comfort, and make them their friends, and they do good to them, and they do good to their enemies. Their wives, O king, are pure as virgins, and their daughters modest, and their men abstain from all unlawful wedlock and from all impurity, in the hope of the recompense that is to come in another world. . . . I have no doubt that the world stands by reason of the intercession of Christians."—Quoted in H. M. Spence, *Early Christianity and Paganism*, pp. 127-129.

If you had wanted to look for the Christians back in those early years, you would have had to look higher;



Greetings

The Editors of the Southern Asia Tidings send every reader the Season's Greetings.

May you have Peace in your Heart and Joy in your Service for the Lord during 1955

you would have had to raise your eyes out of the dark world to the path that God has marked out for His people, on which they travel to the city of God. It was true in the beginning, it was true in the days of the early Christians, it is as true today as it ever has been. God's people are to occupy a special place in the world that keeps them different, separate and apart from the world.

God has a definite purpose in maintaining His representatives here in the world. He Himself told us that it was that they might be a light to the world. I read from inspiration these lines: "Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart into which the light of life has never shone."—*Thoughts from the Mount of Blessing*, pp. 71, 72. Notice the words, "habitually revealed." It is the habitual attitude that is a light that shines.

NOT MANAGERS BUT MESSENGERS

Some one has said this: "The nature and the character of an organization are due in a large degree to the character of the leaders." Men who lead out, my friends, give a general tone to the organization they head up, and there must be in us that same spirit of dedication, of completely giving ourselves to the

work of God, and an apartness from the world that God designs to see in His church.

I would like to ask some questions of us here this morning. Are we messengers, or are we just managers in the work of God? A messenger is somebody with something for others. He has something to deliver to others that was committed to him. Are we messengers in the work of God, or are we just managers? The priest on his way from Jerusalem to Jericho was probably a good manager with a very restricted vision of the little world in which he carried on. The Samaritan probably was not quite so good a manager of material things, but he was a splendid messenger for God, a good representative of the King of kings.

Then I ask, Are we reliable and steady leaders in the work of God? The prophet Jeremiah tells us to ask for the old paths and to walk in them. Do we want new light? Yes, for it will make the old paths plainer. We read in the Old Testament that one day some of the priests were looking through the Temple and cleaning out what should have been kept clean all through the years, and they found something that had been lost sight of—the Book of the Law. They came and read it, and the nation was moved by what they read. The Book of the Law, my friends, must be our guide today. It must not be neglected. It must not be rele-

(Continued on p. 5.)

CALENDAR CHANGE AGAIN PROPOSED

J. F. ASHLOCK, *Secretary*

Religious Liberty Association

IN HARMONY with our promise to keep "TIDINGS" readers informed regarding any further Calendar change proposals we now call attention to the recent developments.

Having failed in their attempt to have the so-called *World Calendar* come into use on January 1, 1956, the World Calendar Association, Inc. are now more determined than ever to accomplish their purpose at a later date. We understand that they have a highly developed organization with an efficient personnel and that they are supported by many wealthy and well-known individuals. Therefore those who recognize the dangers to personal liberty involved in the adoption of the *World Calendar* should be alert and active at this time.

The Economic and Social Council at its meeting in Geneva, Switzerland, did not recommend the adoption of the proposed *World Calendar*, but it did unanimously vote to request the Secretary-General of the United Nations to write to the government officials throughout the world to ascertain the attitude of all nations toward the proposed calendar change. The Secretary-General expects the leaders of the nations to reply to his inquiry not later than March 1, 1955. The question of calendar revision has been placed on the agenda of the Economic and Social Council which is scheduled to convene in New York in the month of May and the attitude of the governments of the world, as expressed in their replies to the Secretary-General, will greatly influence the decision which will be taken. This means that all who value religious liberty for themselves and all mankind must contact the leaders of their respective governments as soon as possible. Experienced workers should contact officials and selected workers and members should visit neighbours, friends, and business men to secure signatures on petitions against the proposed *World Calendar*. The Southern Asia Division Committee urges that this be done in India, Pakistan, Burma, and Ceylon during Religious Liberty Week, January 15-22.

Seventh-day Adventists do not op-

pose calendar revision as such but they definitely oppose the adoption of the proposed *World Calendar* as it disrupts the historical weekly cycle and destroys the significance of religious days which are regarded as sacred. If adopted this *World Calendar* would seriously affect the Friday of Moslems, Saturday of Sabatarians, and Sunday of the majority of Christians. The blank day feature of the *World Calendar* would cause a Friday, a Saturday, a Sunday and in fact all days of the present week to wander through the proposed *World Calendar* week. To illustrate—Sunday of the present week would soon fall on Saturday of the *World Calendar* week. After the next "blank day" the present Sunday would fall on Friday of the *World Calendar* week, then on Thursday and on Wednesday and on Tuesday and on Monday and so on. This *World Calendar* week, which destroys God's original creation week, would strike a heavy

blow at any memorial day of any people or any nation. It would bring in confusion, hardship and embarrassment. It would be very difficult for business men as well as for employees. It would create almost unsolvable problems for every conscientious observer of a holy day.

The United Nations came into being to protect the liberties of nations and peoples. It endeavours to defend minorities as well as majorities, small nations as well as large. The United Nations charter guarantees religious rights, therefore does not approve any civil enactment which interferes with the right to worship. The United Nations places spiritual values above the material, therefore expects free peoples everywhere to appeal to their governments and to the United Nations organization on behalf of religious privilege.

Let all "TIDINGS" readers pray for the leaders of the nations that they may be given wisdom from Heaven to order aright the affairs of State. Pray also for those who are to visit these officials that proper, respectful, and favourable representation may be made in respect to the dangers of the proposed *World Calendar*. Pray too that all contacts may bring honour and glory to God and to the Memorial of His creative power.

THIS WE BELIEVE

(Seventh-day Adventist Religious Liberty Association)

IN ALL the free countries of the world Seventh-day Adventists are appreciated and admired because of their belief in and loyalty to the fundamental principles of religious liberty. Therefore we take pleasure in setting forth in the following paragraphs the high ideals which express the firm convictions of our membership throughout the world.

"We believe in God, in the Bible as the Word of God, and in the separation of church and state as taught by Jesus Christ; namely, that the church and the state have been placed side by side, each to work in its respective sphere. (Matt. 22:21; John 18:36.)

"We believe that the Ten Commandments are the law of God, and that they comprehend man's whole duty to God and man.

"We believe that the religion of Jesus Christ is comprehended in the principle of love to God and love to

our fellowmen, and thus this religion needs no human power to support or enforce it. Love cannot be forced.

"We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things, and that in this realm it is entitled to the respectful and willing obedience of all.

"We believe it is the right and should be the privilege of every individual to worship or not to worship, or to change or not to change his religion, according to the dictates of his own conscience, but that in the exercise of this right he should respect the equal rights of others.

"We believe that all legislation which unites church and state is subversive to human rights, potentially persecuting in character, and opposed to the best interests of the church and of the state; and therefore, that it is not within the province of human government to enact such legislation.

"We believe it to be our duty to use every lawful and honourable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty.

"We believe in the individual's natural and inalienable right of freedom of conscience, and the right to profess, to practise, and to promulgate his religious beliefs; holding that these are the essence of religious liberty.

"We believe that these liberties are embraced in the golden rule, which says, 'Whatsoever ye would that men should do to you, do ye even so to them.'"

The above well-defined clearly expressed declaration of principles is sent forth at this time for the prayerful consideration of lovers of freedom and liberty throughout India, Burma, Pakistan, and Ceylon. During Religious Liberty Week, January 15-22, church members are invited to share with their neighbours and friends the knowledge of the benefits and the blessings of religious liberty to the citizen, the community, and the nation.

THE NATIONS AND RELIGIOUS LIBERTY

IT IS recognized by all who understand what is involved that the so-called *World Calendar*, which introduces the blank day principle, if adopted, will cause any day and every day of special religious significance to be lost. This proposed calendar would disrupt the continuity of the historical weekly cycle which was instituted during creation week by God Himself. There have been calendar revisions but there is no record of any change having ever been made in the days of the week as we now have them in the Gregorian calendar which is quite generally used around the world. Therefore to introduce the so-called *World Calendar* will certainly introduce world confusion. It will force any sincere religionist who observes Friday or Saturday or Sunday to observe some other day rather than the day which he considers holy. Otherwise on the day he looks upon as sacred he would be forced to be absent from his office or shop or other place of business. Both employer and employee would have a difficult time and without doubt the employee would soon lose his work. Great hardship would come to

RELIGIOUS LIBERTY WEEK

JANUARY 15—22

him and to his family and to all others who conscientiously observe a day as holy. He would be made to suffer because of his religion.

In the light of the above facts it is evident that multitudes would no longer enjoy the religious freedom guaranteed to them by the constitutions of their respective countries. This then is indeed a most serious matter.

The founders of these great countries and the noble statesmen who framed their constitutions recognized that the future prosperity of a nation cannot be assured unless the fundamental principles of religious liberty and freedom are properly safeguarded.

The constitutions of India, Pakistan, Burma, and Ceylon all contain guarantees of religious freedom to their peoples. "TIDINGS" readers should obtain copies of the constitution of their respective governments in order to refer to these in an intelligent manner when discussing the calendar question.

In this connection it is well to note that the United Nations Organization charter in its declaration of human rights, article 18, says,

"Everyone has a right to freedom of thought, conscience, and religion, this includes the freedom to change his religion or belief and the freedom either alone or in community with others in public or private to manifest his religion or belief in teaching, practice, worship, and observance."

Selected workers throughout the Division should respectfully point out to representative government officials that to approve the adoption of the proposed *World Calendar* is to approve that which will destroy the fundamental rights now guaranteed in the constitutions of free nations. To support the *World Calendar* would be to take a step backward. It would be contrary to the noble purposes and high ideals of the founders of the constitutions. Let us pray that those in high positions will be endowed with keen discernment so that when asked to express the attitudes of their respective governments toward the *World Calendar* they will oppose it. We believe also that these leaders will appreciate the facts so that they may be able to defend the articles of their respective constitutions which guarantee liberty and freedom to all citizens. Surely God will reward the statesmen who protect the religious liberty of their citizens.

—J. F. ASHLOCK

A SEPARATE AND TRANSFORMED PEOPLE

(Continued from p. 3.)

gated to the dark corners of our organization, or anywhere else. The Book of the Law, my friends, must guide us.

What do our institutions declare of Seventh-day Adventists? Do those who come to our sanitariums, our schools, our other institutions, simply find a wonderful organization, skilful workers, the latest equipment? There should be more than that.

One of the finest things I think I have ever heard said about one of our institutions was out in the Philippines some years ago. We were struggling along there to get the medical work started, and people soon found it was a good place to come. God had sent us a consecrated physician who believed that the institution where he laboured should represent God and His cause, as Joseph did back in his day in Egypt, and he strove to do that. And after a particular missionary became quite well acquainted with our doctor, he said, "Doctor, I would like to ask you a question. How is it that you people are so modern in medical practice yet so old-fashioned in your religion?" I wish this could be said about all of our institutions, about all of our business, that we are modern in our techniques, but loyal and true as God's people have always been with respect to His principles and truth.

(Continued on p. 13.)

NORTHWESTERN INDIA UNION MISSION

President: A. F. Jessen

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EVANGELISM IN DELHI

S. P. VITRANO

HOW goes the work in Delhi? At the present time we are in the closing days of another encouraging series of evangelistic meetings. This programme is being conducted in a large refugee sector, known as Karolbagh. We have now covered three large areas of the nation's capital with God's special message and appeal for these "latter days."

Brother Faqir Chand has been leading out in a strong vernacular programme. It has certainly been the answer to our prayers in this large community where so many of the people do not understand English. Brother Isaac, Miss Khan, and Brother Dal Chand have given us excellent help.

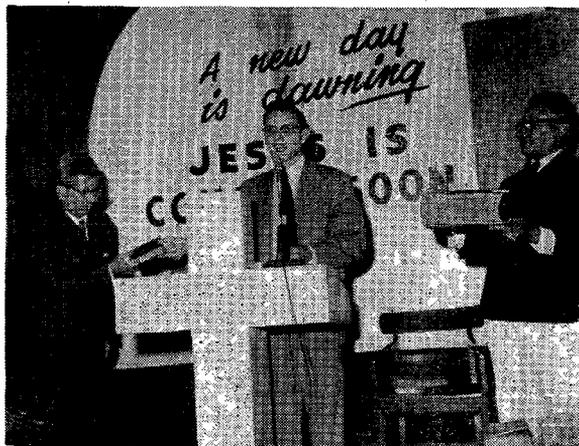
We have opened a branch Sabbath school in Karolbagh which is being well attended by the interests of that area. As usual, there has been a strong under-current of opposition to our work but God has blessed us in many ways. At first we were a bit uneasy about the attendance because of the type of audience we were getting, but from the second Sunday night onward we have had a full house each Sunday evening of the finest type of people. The Christian community at first responded a bit slowly but it wasn't long before they were coming from all parts of the city as well as from the large Christian colony in Karolbagh.

There were several things tried during this campaign which succeeded even beyond our expectations. One was the "Oldest Bible" Contest. You may have read the articles that were published in the Delhi newspapers. It took a little work on our part to contact the newsman and supply them with the right material but the Bureau of Press Relations from the General Conference office gave us some very good help and advice. It brought the Bible before the people and created a fine atmosphere for our meetings which we are sure aroused many of the Christians. It so happened that Brother Ihsanullah, one of our own members, had the oldest Bible and won the prize.

(Continued on p. 9.)

In one issue of the *Sunday Statesman* another article has appeared which I submitted after several letters to the editor had been published from interested folk in different parts of India. This article revealed a fact that had not heretofore been published, namely, that this project was sponsored by the Seventh-day Adventist Mission.

Another factor that has helped in our programme is the advertising



Winner of the Oldest Bible Contest receiving prize. Left to right, Mr. Ihsanullah, winner, Elder S. P. Vitrano, Pastor Faqir Chand, Indian Evangelist, holding prize winning Bible printed in 1691.

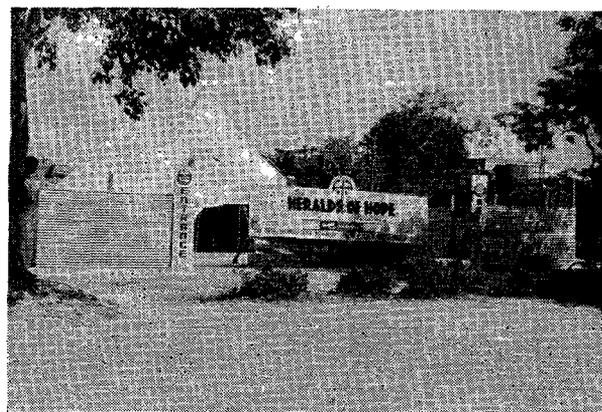
approach used for our English meetings. This being the third effort within a comparatively short period of time it has probably worked better than it might in a place where only one effort is planned. It has won the confidence of many who thought or had been told that we preach law and not Christ. Practically all of the subjects have been preceded by the words "What Jesus said about. . .". Every sermon began with passages from the Gospel quoting Christ

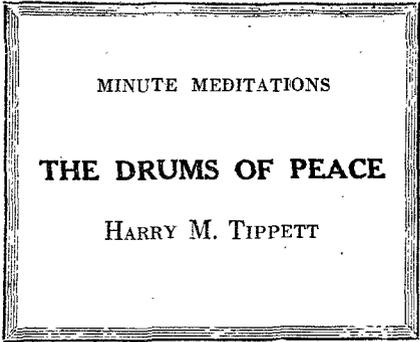
some property that we can call our own. We hope we can have that soon.

A baptism has been planned for December 25, 1954. While none of our new contacts will be ready by then we have some who have been studying for some time and will bring to fruition some of our labours of the previous efforts. We are conducting our evangelistic work in Delhi on a year-round basis. Each meeting

(Continued on p. 9.)

The HERALDS OF HOPE Auditorium.





MINUTE MEDITATIONS

THE DRUMS OF PEACE

HARRY M. TIPPETT

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil." Jer. 29:11.

The drum has been used from time immemorial to arouse men and nations to arms. It has a definite part to play among many heathen tribes in their degrading forms of worship. Rarely is it thought of as a symbol of peace. Even the optimistic Longfellow likened the human heart to a muffled drum "beating funeral marches to the grave."

But Mark Guy Pearse tells an interesting legend of old Japan in which a drum used by birds as a nesting place became a symbol of tranquillity and peace. The story goes that there once lived a good and benign king who was so anxiously concerned over the welfare of his people that he set up a drum at his palace gate with the invitation to his subjects that if any of them had a grievance or were in trouble of any sort, they were to beat the drum, no matter at what hour of the day or night, and he would give them a personal audience and an adjustment of their grievances.

But throughout the kingdom there reigned such prosperity under this wise ruler that all his subjects were full of contentment, so that they knew of nothing for which they might appeal to the king. The drum at the palace gate was undisturbed, and the birds built their nests in it and filled the air with their sweetest songs. Thus it came to pass that the people of the kingdom used the figure of a drum filled with nesting birds as a design on their gifts to their friends, to show their good wishes and thoughts of kindness toward them.

One of the popular folk songs of the Southland looks forward to the time of everlasting peace when we'll "study war no more." How the human heart looks forward with longing to God's promised kingdom of peace. But we may enter into that land of silent drums in a spiritual sense if we realize that God's thoughts toward us

are indeed "thoughts of peace, and not of evil." No earthly king could possibly be more gracious to his subjects or have their welfare more at heart than Christ, the King of kings. How wonderful it would be if our trust in His providence were such that no want were felt, no sense of lack experienced, and petition gave way to praise:

"Content with having Thee in all,
And having all in Thee."

When heathen tribes in Africa become Christian, the drums they formerly used to call their people to councils of war are used to call them to worship. For secular matters the call is beaten on a slack drumhead, but for Sabbath worship it is

tightened until it gives its most positive tone. Thus the instrument which before was used as a call to conflict becomes an instrument of peace. Would that the symbols that remind us of our hates and petty rivalries could daily be transformed into provocation of praise for our King of peace.

Well might we pray the prayer of a humble Christian, "Lord, make me an instrument of your peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy . . . for it is in giving that we receive."—*Review and Herald*.



EXTRACTS FROM THE SPIRIT OF PROPHECY

As I walk through our stock room my heart aches for I see thousands, yes, actually millions of pages of spiritual material that would be a great help to the spiritually starving millions of this land. We have books and papers—good books and papers that have been on our shelves for five, ten, fifteen, yes, even seventeen years.

"Books containing the precious light of present truth are lying on the shelves of our publishing houses. These should be circulated. *Canvassers are needed* who will enter our large cities with these books."—*Manuscript 113*, 1901.

"THE end is near. Already much time has been lost, when these books should have been in circulation. *Sell them far and near*. Scatter them like leaves of autumn. This work is to continue without forbiddings of any one. *Souls are perishing* out of Christ. Let them be warned of His soon appearing in the clouds of heaven."—*Review and Herald*, August 13, 1908.

"THE lost sheep of God's fold are scattered in every place, and *the work* that should be done for them is *being neglected*. From the light given me I know where there is *one canvasser* in the field, there *should be one hundred*."—*Testimonies*, Vol. 6, p. 315.

"OUR publishing houses should show marked prosperity. Our people *can sustain them* if they will show a decided interest to work our publications into the market. . . . If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as though the people were to come to them or send to our offices to obtain publications, when thousands do not know that they exist.

"God calls upon His people to act like living men and not to be indolent, sluggish, and indifferent. We must carry the publications *to the people* and *urge* them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly."—*Testimonies*, Vol. 4, p. 392.

1955 is before us. Let us make sure that it will be our best year. Keep in mind *every day* that the end is near. Let us keep a mental picture before us of shelves from floor to roof that are filled with literature waiting for us to take it to the waiting millions in our Division. It is our business to take it to them and urge it upon them.

May God bless and keep our colporteur evangelists and church members as they engage in this important work.

O. A. SKAU.



NORTHEAST UNION MISSION

President: W. F. Storz

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SOUL-WINNING IN EAST PAKISTAN

R. S. FERNANDO

PASTOR S. K. Haldar and S. C. Deuri continued to foster the interests in the villages surrounding our school at Jalirpar. Despite much persecution fifteen more were added to the church by baptism bringing the total baptisms so far this year to thirty-four. One of the candidates was a Voice of Prophecy student who took his stand with his wife and little baby, though disinherited by the Baptist father.

Brother D. L. Mungle's continuous witnessing in the Askor area has helped to garner in four more souls according to Pastor G. C. Baroya. At Betkachia where Pastor Baroya lives three were baptized. A lame brother, C. R. Sarkar of Buruabari, while at the Lay Preachers' Institute hesitatingly pledged to win one soul. He is now beaming with confident smiles for he has reached the goal and six more are in his branch Sabbath school preparing for baptism.

Pastor T. C. Bairagee, the Gopalganj hospital chaplain, reports one baptism as a result of branch Sabbath school work in a village two miles from the hospital.

N. N. Biswas, a lay member at Sitpur, presented two souls for baptism from the famous Sarengkati village where the brethren separated coconut trees for tithe and received a signal blessing from God. Pastor U. N. Haldar conducted the service.

From Mymensingh comes the happy news of the baptism of three at Rajabari where Brother Ramesh Chambugong is working. Pastor J. N. Sircar conducted a baptismal service at Monsapara and baptized the four candidates prepared by Brother Ibrahim Rema. Brother Pranesh Rema of the Lengurah Middle English school presented two M. V. society members for baptism. One more was added as a result of Upendra Rema's work in the surrounding villages.

The Dharabasail village effort closed with a baptism of six souls and one was added by profession of faith. Seven more are getting ready for baptism. A church school is

opened to care for Adventist children driven out by the local schools.

The laymen from Sunderbans brought two souls to the Constituency meeting for baptism and Pastor U. N. Haldar performed the ceremony at Gopalganj.

Two more precious souls are reported from Pastor Baroya's district and we ask for your continued prayers on behalf of the 110 new believers added to the churches in East Pakistan during recent months.

Seventy-four Sabbath school leaders and workers spent five days at Gopalganj attending the Sabbath school workshop conducted by Elder E. B. Hare, Sabbath school secretary of the General Conference, assisted by Elder and Mrs. W. L. Barclay of the Division and Sister Storz, the Sabbath school Departmental secretary of the Union. At the opening meeting, we rejoiced to see the great world-wide Sabbath school family in Kodachrome slides. From eight o'clock in the morning to eight at night with a break of two hours for lunch and one hour for supper, the delegates met regularly to receive instruction and make with their own hands various simple devices to make our Sabbath schools interesting, soul-winning agencies for our children. We believe that with the inspiration and instruction received at this workshop we will be able to reach the goal of 2,500 Sabbath school members set for this mission by the delegates present at the Constituency meeting which was held immediately following the Sabbath school workshop.

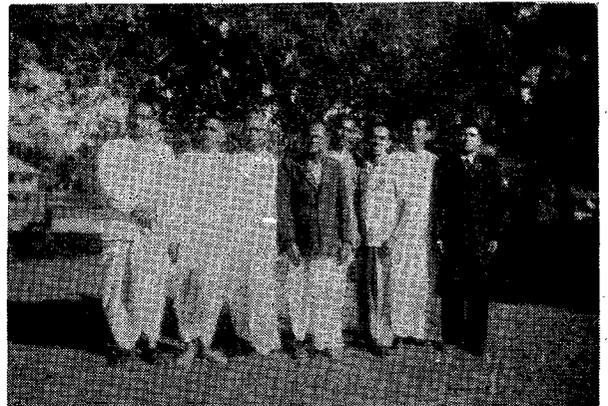
Flood waters have abated and life has returned to normal in the villages of East Pakistan. Rebuilding of damaged properties is in progress. Relief measures are being sys-

tematically carried out by District committees. The gift of clothing from America arrived just in time to bring warmth and comfort to many. Radio and six newspapers gave publicity to our relief programme and letters of appreciation addressed to "Adventist Relief Mission" have begun to pour in. As the flood waters were subsiding the visit of Doctor N. A. Buxton to Hili, Chuadanga, Jalirpar and Gopalganj was timely and his counsel on a number of urgent medical problems were appreciated by all. We gratefully thank our people for their financial help and prayers in this time of our distress.

THE FIRST SABBATH-KEEPER IN THE GARO HILLS

O. A. SKAU

WE NEVER know just how the Spirit of God works, but He does even today speak to men. Long before our worker entered the Garo Hills, God had His messenger there. A number of years ago an illiterate, but very religious and God-fearing villager had a great burden to see God. This man had been a Baptist. About ten years ago the urge to have a personal acquaintance with God became so strong that he decided to fast and pray. He went up into the mountains and stayed there fifteen days fasting and praying. At the end of the fifteen days he heard a voice from heaven telling him that his prayers had been heard and that God was pleased with him. However, God told him that he no longer should observe the first day of the week—Sunday, but rather the seventh-day—Saturday—as the Sabbath of the Lord. At hearing this he left the



This group of ordained ministers in East Pakistan baptized 352 souls during the two years ending October 1954. They count 210 years of service. Reading from left to right they are Pastors J. N. Sircar, G. C. Baroya, U. N. Haldar, T. C. Bairagee, I. B. Bairagee, R. S. Fernando, S. K. Haldar. (B. Nowrangi, visitor from India). P. C. Gayen retired in 1953—not in picture.

mountain and began to preach this new message. He had no arguments. He did not know the Scriptures. He could not read the Bible. All he could say was that God had told him that he should keep the seventh-day as Sabbath. Because of this work he was excommunicated from his church. This was a blow to him, but he kept on preaching his God-given message. When the opposition and the people's mockery became too much for him, he retired to the mountain where he spent his time in fasting and praying. Each time he came back among the people he had a new message—an Adventist message. Long before there was a Voice of Prophecy student in that country, this man kept and preached our message. He gave up unclean habits and unclean foods. He maintains that these messages he also received from God.

About three years ago he began telling the people that some day the "True Church of God" would be established in that village. When Brother Gayen first went to Rajasimla, this man took a most active part helping to establish the work there. No doubt this man's efforts had a great deal to do with the remarkable work accomplished. God uses His own means and methods to accomplish the work.

It is interesting to note that the Assam mission has twice doubled its church membership during the past four years—1950-1953. As we are rapidly approaching the end, God will greatly multiply such experiences. He will impress people everywhere and the finishing work will go like wildfire in dry grass. Let us all re-dedicate ourselves to the unfinished task.

OUR CHANGING WORLD

R. L. HUBBS

THE most certain thing in the world is change. This has always been so, but in the last few years the rate of change has been tremendously accelerated. Governments that had existed for centuries have in recent years been through one crisis after another. Actually, within the last two or three decades so many political changes have taken place all over the world that the United States is now the oldest republic in existence.

In the fields of science and chemistry a text-book that is eight or ten years old is obsolete. So it is in every field of study. This increased rate of change has had its effect on man. It has changed his attitudes, his outlooks, his conceptions of right and wrong, and most of all it has made him uncertain regarding the eventual outcome of human events.

Young people of the church in past ages have had to face changes induced by world-wide stirrings—the Renaissance, the Reformation, political revolutions, industrial changes, and social upheavals. In any or all of these periods the discerning Christian has profited by a realistic appraisal of the trends of the times as they affect the preaching of the gospel.

Now let us examine the situations that exist in our rapidly changing

world. What are the trends today? Note first of all that the present mental attitudes of the people and their rulers may be identified by (1) hardness of heart, (2) mass mindedness, (3) fear, and (4) despair.

First, *hardness of heart*. Our situation is one that produces this condition. There is a world-wide belief that force is all that counts; that nothing is the equal of physical power. Thus "power politics" appears to be the most potent factor in the world. Let no one think that this hardness is not real. The worldly mind has yet to learn the spiritual truth that was said of old—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Second, *mass-mindedness*. This grows out of the feeling that the individual is helpless before totalitarian methods and techniques; that sheer numerical supremacies are better and safer in the long run than individual action or opinion; that the individual is not able to cope with a hostile environment induced by the scientist and technician; and that left on his own power and responsibility he would be devoured without long delay by the Frankenstein monster he individually helped to create.

Third, *fear*. It is the paralyzing

kind that has destroyed the rugged individualism of the past. The notion is that it would be better for the individual to be absorbed in the crowd or group even though he did lose his personality as such, and even though he did lose his identity and the distinctive colour of individual courage. To illustrate, here is a tropical fish swimming in a bowl. This creature, if one taps on the glass bowl, will change its coat of gorgeous colours and delightful hues into a dull drabness that blends into the pale gray of its sandy background. Fear causes it to seek absorption into the full background of its environment. The present tendency toward statism all over the world is, no doubt, a manifestation of this very type of fear, in direct fulfilment of Luke 21:26.

Fourth, *despair*. This is a sad feeling that the tides and time have swept us from our moorings; that there is utter futility in trying to do anything worth while; in such an uncertain world, that nothing is worth attempting or achieving; that no permanent plans are being worked out, and that we are as mice caught in a trap.

Is it any wonder, then, that Jesus inquired: "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

In the total world pattern, where men are hard, mass-minded, filled with fear and despair, we need to examine ourselves carefully to see whether we have inadvertently or subconsciously been tarnished in any way by the current corroding atmosphere of distrust, and whether we really believe in the ancient principle of "love thy neighbour as thyself." What a privilege for dedicated Adventist young people to bring a message of hope to the people of the world in such a day as this.—*Review and Herald*.

EVANGELISM IN DELHI

(Continued from p. 6.)

has been a part of an all-over plan to evangelize the city. God has blessed us in many wonderful ways. We shall be reaping the harvest for days to come. Our work is still not finished. We are working and praying to the end that some day soon this great Advent Movement might be properly represented in this one of the most prominent cities of the world today. We appreciate your interest and your prayers.

SOUTH INDIA UNION MISSION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John (Acting)**Office Address: 9 Cunningham Road, Bangalore***KAKAMUKAL EFFORT**

K. C. CHACKO

KAKAMUKAL is situated in Nedumangad, a taluk in Travancore State. About a year ago a Macedonian call came to us to open up work among the people there.

So, plans were made and Pastor J. V. Jacob, a supremely practical man in the evangelistic sphere of the Kerala field, started an effort there. Pastor J. V. Jacob is the circle leader in Nedumangad district but in spite of his many activities in connection with the evangelistic effort he took time to do much visiting. It was our privilege to have Brethren Justus and Abraham to assist us at this time and they proved to be a great help.

Although many obstacles were put in the way of the people who came to our meetings they realized we were teaching the truth and continued to come. After the first few lectures we organized a Sabbath school and the results have been most gratifying. On December 19 a baptismal service was held. No tank was available and so we set to work and constructed one ourselves. Thirty-five souls took the final step and demonstrated their faith by being baptized and Pastor J. V. Jacob officiated. We expect a baptism of twenty-five more at the end of 1954. Thus our evangelistic campaign turned out to be a wonderful success.

There are many opportunities here to do a great work for the Lord in spreading the last message but we feel we need three things very much. A worker to supply the spiritual needs of the people; a church school; and a plot of land to build a church. Please pray for us.

EVANGELISTIC CAMPAIGN AT CHIRALA

JOSEPH K. PRASAD

IN SPITE of unfavourable weather we pitched our evangelistic tent on October 20 in the town of Chirala.

Pastor B. S. Moses, the president

of the South Telugu Mission, is leading out in this effort and the following are his helpers: Brother K. P. Jeevarathnam, secretary-treasurer of the South Telugu Mission; Brother Joseph Rajarathnam from Guntur; Brother John Benny, a lay preacher from Vittamarajupally; Brother N. Devadanam, a student from the Narsapur school; the writer from Allur, and all the church members of this place.

From the beginning we have had opposition but we are happy to say that from the opening day to the present our tent has been filled with an attentive audience. Though we have only 250 chair capacity and a few mats, the attendance is over 500 for each meeting. We thank the Lord for guiding and directing these individuals to our meetings where they can hear His word and learn of His love. Once, while the lecture was going on an enemy set fire to a small hut which is one yard away from our fence intending to destroy our tent. But the Lord directed the flames in a different direction and our tent was saved. After the fire was quenched the people came back to their seats and the lecture was continued and we praised the Lord for protecting us.

Many are coming to hear the message night after night and the spirit of God is working upon the hearts of these people. The Sabbath question was presented at the beginning of the 7th week, and nearly thirty-five precious souls decided to keep the Sabbath. At the end of this lecture several individuals came up to the rostrum to attack Pastor Moses but they soon calmed down and decided to have a personal interview with him later. That night we prayed earnestly to the Lord to enlighten the hearts and minds of these souls so that they may accept Him and one day be strong pillars in His church.

Therefore we urge the readers of the "TIDINGS" to remember these meetings and the thirty-five souls who have decided to keep the Sabbath, so that the seed which has now been sown may not be snatched away by the evil one.

VOICE OF PROPHECY RALLIES IN KERALA

P. C. MATHEW, V. O. P. Secretary

ELDER A. E. Rawson, Director of the Voice of Prophecy Bible Correspondence School for Southern Asia, arrived at Cochin Harbour on Sunday, November 7, 1954. Arrangements had been made for him to conduct three rallies—one at Trichur, one at Calicut and one at Ernakulam. For this purpose, the best hall in each town was booked.

The rallies at Trichur were held on November 8 and 9. The relevant handbills were distributed throughout the city, well in advance of these dates, and a large crowd assembled at the Town Hall one hour before the meeting was due to start. As the meeting progressed, more people came into the hall, and soon they were crowding the doorways and standing in the windows. Hundreds were turned away due to lack of accommodation. A number of people visited Elder Rawson at his residence before the meeting.

The meeting started on time and Brother A. Joseph, the local worker, extended a hearty welcome to all Voice of Prophecy students, radio listeners and other friends present. He introduced E'der Rawson, Pastor V. D. Koilpillai, and the writer. The crowd of over 1,200 remained to the end of the meeting. Elder Rawson delivered his subject "The Birth of a New World" very effectively after which a special and inspiring film on the same subject was shown to the audience.

Between the lecture and the showing of the film, over 500 new students were enrolled in the various Bible courses.

The attendance was greater at the second meeting held the following night and special mention must be made here of the wonderful spirit of co-operation shown by Brother Joseph and his group of workers, and the church members of Trichur.

Calicut was the next town where the rallies were scheduled to be held. Advertisements had been inserted in the leading newspapers announcing that these rallies would be held on November 11 and 12. Brother V. T. Thomas and his group of Malayalee workers, together with the Calicut church members, rendered good service. Though the Town Hall was not large, over 500 people gathered there and filled the hall. People were

crowding the doorways. Over 250 new students were enrolled in the Malayalam and English schools. Several of the Calicut church members are Voice of Prophecy converts. Interested students were moved by the personal interviews they had with Elder Rawson.

Arrangements for the rallies at Ernakulam were made by Pastor S. Nathaniel and his group of workers. A Hindu hall was booked for these meetings and over 1,100 people attended each meeting. As it was at the previous two places, so it was with Ernakulam in that a large number of people stood outside the hall and hundreds were turned away due to lack of accommodation. The audience was composed of doctors, lawyers, college lecturers, students and government officials.

Special arrangements were made to

facilitate personal interviews between a large number of Voice of Prophecy students and Elder Rawson. During the meetings it was announced that all who desired to meet with Elder Rawson could do so between 9 a.m. and 1 p.m., and most of Elder Rawson's time was spent interviewing these students. Over 400 new students were enrolled in the Bible school.

It is interesting to note that in all the towns visited, the people were very definitely V. O. P.-minded. They spoke in glowing terms of the radio work and the Bible school.

These rallies have undoubtedly been a great help to the evangelistic programme conducted in Cochin State, and it is our fervent hope that it may be possible to hold more rallies so that thousands who are still groping in the dark may benefit by hearing these golden words of truth.

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11), and, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20?

We could not fully understand what William Blake is trying to say when he begins a poem, "Love seeketh not itself to please . . ." if we did not have some prior knowledge of the Bible's words, "Love . . . seeketh not its own." I Cor. 13:5, A. R. V.

Lacking an acquaintance with the Biblical account of creation, we would miss the richness of Carlyle's simile: "But it is with man's Soul as it was with Nature: the beginning of Creation is—Light."

How quickly we discover that the ennobling thoughts of men are but faint echoes of the mind of God! You will be giving yourself a real advantage for the future years if you will build up in your own mind a great framework of divine thoughts by which you can evaluate and appreciate human thought.

But this familiarity with the Scriptures as a point of reference in intellectual pursuits could be of only slightly greater value than familiarity with the writings of ancient Greece, for example, unless you partake of the inspiration that is in the Scriptures.

It will help us to remember that it is not the physical book that is important—the binding, the paper, the ink, or even the words and ideas—but rather the motivating power that flows into us as we perceive the meaning of the Bible and heed its voice of power.

It was this power that drove the

(Continued on p. 16.)



A VOICE IN THE BOOK

HOWARD B. WEEKS

WHERE is the Bible on your reading list? At the top? in the middle? or far down toward the end where you may pick it up and scan a few verses if nothing else is within reach, or if the new magazines haven't come yet?

Perhaps you feel that current literature must be read first before it becomes too old. As for the Bible, it is already as old as it can get, so why rush?

It may be that the Bible isn't getting much older, relatively speaking, but a more important fact is that *you are*. If you are fifteen now, in only five years you will be twenty, and in another ten swiftly rolling years you will be thirty, far past the time when your general structure of character, living habits, and attitudes will have become well set.

If you are going to build into your life the values great men and women have added to their lives from the Bible, you really ought to be doing it now.

The Bible wasn't meant just for women's sewing circles or children's Bible classes; it was meant for you, for everyone; it was meant to be a powerful force inspiring men for the great work of the world and preparing them personally for the great tasks of eternity.

In spite of all the wickedness in the

world we ought to be grateful for the extent to which the influence of the Bible has restrained the wickedness of men.

We cannot fully understand the meaning of literature, the foundations of law, the essence of social science, the significance of history without knowing how all have been influenced by the Bible.

How can we appreciate Tennyson's thought "that men may rise on stepping-stones of their dead selves to higher things" except we know the origin of that thought in Paul's words,



A Happy New Year

To leave the old with a burst of song,
To recall the right and forgive the wrong,
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth-while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.

—Robert Brewster Beattie.

NEWS FROM

THE WORLD FIELD

GERMANY'S SINGING
COLPORTEURS

W. A. HIGGINS

*Assoc. Sec., Pub. Dept., Gen.
Conference*

THE singing of the 250 German colporteurs attending the annual institute at our college near Darmstadt, Germany, sounded like a great choir. It was thrilling to hear them singing the great songs of the Reformation. Especially did I enjoy hearing Martin Luther's song, "A Mighty Fortress Is Our God." Some nights the last thing we heard was the singing of these colporteurs, and some mornings we were awakened before six o'clock with the same beautiful singing.

These colporteurs are known in Germany as book evangelists, and they are evangelists in the highest sense of the word. During the last four years 350 people have been baptized as a result of their work. Not only are they selling large quantities of books, but they are enrolling many in the Bible correspondence courses. They are conducting Bible studies themselves and are turning over the names of many other interested persons to the pastors.

One young book evangelist by the name of George Gabel was canvassing a family on a Wednesday morning. After he had sold them two books he checked the time and discovered it was fifteen minutes before the Voice of Hope programme was to come over the air from Luxembourg. He asked the people if they would be so kind as to turn on their radio and listen to the programme. They seemed to enjoy it. As he was leaving he said, "May I come back next Wednesday morning if I am near here?" They invited him, and he brought three other neighbours with him. The next week the woman invited some of her neighbours. This made seven who were at this home listening to the Voice of Hope programme. These seven people are now receiving regular Bible studies.

A. Wicklein, the publishing secretary for the Central European Division, has set as a goal to have

five hundred book evangelists in Germany within two years' time. These faithful workers have gone through much hardship during the past few years, but they are courageously facing the future, determined to do more than ever to reach the honest souls in the great cities and countryside of Germany.

We solicit your prayers for these earnest workers. You can be sure that each week these singing colporteurs will be faithful to their task.—*Review and Herald*.

PRIEST BEFRIENDS
COLPORTEUR

D. A. McADAMS

THE literature evangelist has occasion to meet and become acquainted with many people who would never enter a Seventh-day Adventist church or attend one of our evangelistic meetings. This is one of the main reasons why the denomination fosters a strong publishing work. Many would never learn of the message were it not for the efforts of the colporteur evangelist.

The following experience written by W. Bergey, publishing secretary of the Manitoba-Saskatchewan Conference in Canada, demonstrates how a colporteur named Aussner won the friendship of a man who otherwise might never have learned of this message.

"About three years ago a young German couple, Brother and Sister Rudolf Aussner, decided to come to Canada. Brother Aussner at the time was engaged in the book work in Germany, and he promised the Lord that if He would help him and his wife get to Canada, he would continue his work here. After spending about five months learning the language, Brother Aussner obtained possession of a car, and on March 17, 1952, the writer started him out. God has blessed his work in Saskatchewan. In nine months he delivered over eleven thousand dollars' worth of books.

"During the little more than two years that he has worked here, he has made many friends, one of them

a Roman Catholic priest. One day as he was canvassing in a little town he called upon the local priest and began to canvass him, not realizing that he was the priest. He was very friendly when he found that Brother Aussner was an immigrant, and invited him to stay with him, which he did for a few days. This priest continued to be friendly even though he knew Brother Aussner was selling religious books.

"One day a woman brought in a copy of *The Great Controversy* and asked the priest if it was all right for her to read it. Upon learning that she had purchased it from our colporteur, he told her that it was all right for her to read anything she got from him.

"One day when Brother Aussner was getting some work done on his car, the priest insisted that he take his car and use it. And so our colporteur drove from home to home in this good man's car and sold books to his parishioners. You can understand that he had no trouble getting into the homes that day, since the pastor's car was a little Anglia, and was well known.

"Recently on coming into Moose Jaw, this priest looked up the Aussners and came over for a visit. During this time Brother Aussner presented him with a copy of *Steps to Christ* and *The Great Controversy*, which he gladly accepted. Let us pray that he will read and accept the message contained in this literature.

"The Lord's servant tells us, 'To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.'—*Testimonies*, Vol. 7, p. 30. Are you satisfied with your present vocation? Have you offered yourself to the Lord for service, withholding nothing? Perhaps you are wondering what to do. 'The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals.'—*Ibid.*, Vol. 9, p. 61. In order for this to be fulfilled, our books need legs to go to the people. Will you be the legs?"—*Review and Herald*.

A STAR IN MANY CROWNS

RAYMOND S. MOORE

"IT USUALLY takes many men—and the Holy Spirit—to win a soul." This was my thought one Friday recently as Pfc Jose Barreiro, of New York City's Ephesus S.D.A. church, was sitting across our living

room from us here in Japan. A great smile was lighting his face and a story was unfolding from his heart. He was on leave from Korea, and we were sharing experiences in God. The locale of his story was eight thousand miles away.

"It started in a book publishing house in New York City," he was saying. "I worked near a fellow who ran a collator section, fitting books together. His name was Izmael Zayas. He was a Catholic. His wife, it turned out, was a Seventh-day Adventist. But Zayas was not a very happy fellow. He seemed troubled.

"Then one day he asked me, 'José, how come you are always so happy?'"

One look at Jose's face is to understand why Zayas should ask such a question. Jose went on:

"I told him that I loved the Lord, that He was everything to me in all I did, and I told him why. Then a few weeks passed, and one day the usually poker-faced Zayas came in singing, 'Give Me the Bible,' and sang all four stanzas of it by heart.

"I learned next that he had bought a book from a colporteur. And was I surprised! And then a few weeks later he started calling me 'Brother'! Soon I found what had happened."

Jose's smile was wide and his voice buoyant as he finished his story—a story of how a patient, faithful wife, a happy co-workman, a timely colporteur, an energetic pastor, and who knows how many other agencies, had worked under the influence of God to win a soul. Zayas had called Jose "Brother" because he had been baptized by Pastor Prince the Sabbath before in the Manhattan Spanish church.

Zayas had watched the happy disposition of his wife, had witnessed the joy of Jose, had bought the riches of heaven from a faithful colporteur. Then to her utter amazement, he announced to his wife one day that he would go to church with her.

When he arrived at Sabbath school it seemed to Zayas as if everyone "swarmed" upon him in welcome, complimented Mrs. Zayas on her fine husband, and asked why she had not brought him before. Soon the MV leader was asking him to read a poem for the afternoon meeting.

"But I can't learn a poem," Zayas protested.

"You don't have to. Just read it."

"But you don't understand. I'm a Catholic."

"That doesn't make any difference," was the kind rejoinder.

Zayas read the poem.

God had read his heart. A hundred people had read his face, welcomed him, influenced him. But there was one great Agent co-ordinating all: the patience, the smile, the book, the welcome. No one person on earth had won Brother Zayas. But one Agent, the Holy Spirit of the living God, had won him through the influence of many.

Brother Zayas will be a star in many crowns.—*Review and Herald*.

A SEPARATE AND TRANSFORMED PEOPLE

(Continued from p. 5.)

In one of our South American countries an elderly woman, very ill, was brought to our sanitarium by mistake and admitted to our little institution just as it was opening. No serious cases were being taken there, but somehow through error this elderly woman was admitted, and, once she was in, the doctors and nurses were too kind-hearted to tell her she had to leave. So they cared for her. One night she slipped away—died quietly in her sleep. The daughter came and took the body of the mother away. She wrote a letter to her brother over in a distant land in diplomatic service for his country, and the brother wrote to that little institution to express his gratitude. He sent part of the letter that his sister had written. She had said, "How good it was that our dear mother should spend her last days in such haven of rest, attended by such angels of mercy."

What a wonderful testimony that is, but it is no more than God expects to see in all our medical institutions, in all our schools, in all our publishing houses, and in everything else that Seventh-day Adventists launch and operate. The same spirit is to pervade all.

We are Seventh-day Adventists, and that name has been divinely approved as setting forth the leading points of our faith, some of them at least, the outstanding one, the hope of the Lord's coming, loyalty to God's commandments, and to His truth. We are to be loyal to these truths; and, my friends, being loyal to them will make us different from others, even as Israel was different back there in the days when Balaam declared of them, "From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

We began preaching the three angels' messages over a hundred years ago. Today we marvel at the faith that moved our few pioneers to undertake a great world task and begin sending missionaries to the uttermost parts of the earth. They sent them out for just one purpose—to make Seventh-day Adventists of men and women in their lands, and nothing else. Today our purpose is just the same. We still send our missionaries out to teach people to be Seventh-day Adventists, to revere the law of God, to prepare for the coming of the Lord, to let the light shine from their sanctified and holy lives.

Adventism, my friends, is to produce a very high type of living. I was impressed by that fact in Brazil some years ago. A government office was looking for someone to fill a vacancy. Several men were asked if they knew anyone suitable for the place. Several names were suggested, among them the name of one of our Seventh-day Adventist members. A leading doctor spoke up and said, "Hire him; he is all right." Someone said, "Are you acquainted with him?" "No," he said; "I have never seen him. But if he is a Seventh-day Adventist, he is all right." Someone around that doctor had let his light shine.

And Paul asks the question, What is the advantage of being a Jew, of being one of God's people, in other words? He hastens to answer by saying, "Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:2. God has committed His oracles, His truth, to His people; they are to be the custodians of it. And where are the oracles to be preserved for the glory of God? In buildings that decay and fall down; in musty volumes that mould as the ages pass? No. In the living witness for God, in his heart and in his soul.

A BOOK OF HEROES

The other day a letter came to me, and I refer to just a few lines from it. One of our missionaries came in contact with a newspaper correspondent and author who has interviewed possibly hundreds of those who have been subjected to intense questioning, called brain washing. Many have broken under this terrible experience. This correspondent said: "A man has to know and understand what he believes to remain unbroken. What he knows cannot be something simply he has learned by rote—his religion

(Continued on p. 16.)

STATISTICAL REPORT OF THE SOUTHERN ASIA DIVISION OF SEVENTH-DAY ADVENTISTS FOR QUARTER ENDING JUNE 30, 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		Tithe		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		
			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.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.						
BURMA UNION																																						
Delta Mission	14	948	29	11	3	15	21	1	55	899	1	4	—	2	—	1	1	6	—	—	24	2	37	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	22	972			
Tennasevim Mission	7	498	7	—	—	—	—	—	505	—	3	—	2	—	—	—	—	—	—	29	—	34	—	—	—	—	1,490	—	59	14	—	—	3	—	—			
Gen. & Up. Burma Mis.	5	454	—	—	6	—	4	9	448	2	3	1	3	1	3	6	15	—	3	—	4	10	31	—	—	68	4	148	7	—	—	—	15	696				
Union & Union Institutions	—	—	—	—	—	—	—	—	—	1	1	—	—	2	—	4	4	—	—	—	—	7	5	—	—	10,924	12	12,334	8	2,905	0	41	11	971	12	4	431	
Totals	26	1,900	37	11	9	15	25	10	55	1,852	4	11	1	7	3	4	11	25	—	3	—	57	19	107	—	—	16,027	14	12,402	12	4,543	8	101	9	1,249	15	41	2,099
CEYLON UNION																																						
Totals	11	529	2	—	—	3	—	—	528	1	6	—	4	—	—	1	9	—	7	—	15	2	41	—	—	*	*	*	*	*	*	*	*	38	865			
NORTHEAST UNION																																						
Assam Mission	15	742	106	1	—	—	—	—	849	2	—	1	5	—	—	—	14	—	16	—	30	3	65	—	—	3,373	9	122	5	1,204	12	—	—	36	1,288			
East India Mission	21	1,036	90	16	8	5	2	1	2	1,140	3	11	8	2	3	5	30	—	12	—	18	10	64	—	—	9,158	2	4,381	0	2,612	13	12	6	988	3	42	1,333	
East Pakistan Mission	18	758	36	1	—	—	2	8	—	785	—	7	—	2	—	—	8	—	1	—	18	—	36	—	—	2,106	0	205	1	591	3	9	9	48	1	28	1,206	
Himalayan-Andaman Mis.	1	12	—	—	—	—	—	—	12	1	—	—	—	—	—	2	1	—	1	—	—	3	2	—	—	138	0	134	0	44	11	—	—	2	21			
Totals	55	2,548	232	18	8	5	4	9	2	2,786	6	18	1	15	2	3	7	53	—	30	—	48	16	167	—	—	14,775	11	4,842	6	4,453	7	21	15	1,036	4	108	3,869
NORTHWESTERN INDIA UNION																																						
North India Mission	5	320	24	2	—	2	—	—	344	—	1	—	3	—	—	—	11	—	—	—	3	—	18	—	—	1,130	15	1,960	4	481	2	4	10	4	8	26	1,242	
Upper Ganges Mission	14	561	11	—	—	2	—	—	570	3	3	1	7	—	1	4	16	—	1	—	—	8	28	—	—	4,855	3	958	3	2,448	3	73	14	—	29	1,296		
Central India Mission	3	134	8	—	—	—	—	—	142	1	1	—	2	—	—	1	2	—	1	—	1	2	7	—	—	850	14	91	0	23	15	4	0	126	2	7	211	
Western India Mission	17	1,013	50	3	19	2	2	5	1	1,075	1	2	—	4	—	1	25	—	1	—	—	1	2	34	—	—	13,812	2	4,518	8	6,010	15	449	7	789	8	28	2,219
Union Institutions	—	—	—	—	—	—	—	—	—	3	4	—	1	1	2	7	40	—	—	—	5	11	52	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Totals	39	2,028	93	5	19	6	2	5	1	2,131	8	11	1	17	1	4	13	94	—	3	—	10	23	139	—	—	20,649	2	7,535	15	9,174	3	531	15	920	2	90	4,968
SOUTH INDIA UNION																																						
Kanarese Mission	8	451	4	—	17	1	—	17	—	454	2	1	—	2	—	—	2	9	—	1	—	7	4	20	—	—	3,817	15	3,020	6	822	0	6	13	112	7	9	564
Kerala Mission	37	1,583	10	—	81	5	16	81	—	1,572	2	10	—	13	—	19	—	—	—	—	22	2	64	—	—	1,023	8	2,046	9	256	8	—	—	64	2,763			
North Tamil Mission	13	599	22	—	4	—	—	—	617	1	6	2	3	—	—	3	2	—	9	—	8	6	28	—	—	2,941	15	2,873	2	870	14	117	0	—	14	699		
South Tamil Mission	32	1,401	18	1	4	1	5	—	1,418	—	4	—	7	—	—	—	8	—	7	—	11	—	37	—	—	3,194	10	1,118	1	599	3	—	—	44	0	45	1,585	
North Telugu Mission	35	2,070	18	2	10	2	6	9	51	2,032	—	6	—	9	—	7	—	—	—	—	4	—	26	—	—	4,735	2	3,864	8	1,687	8	45	0	—	68	3,062		
South Telugu Mission	7	420	10	—	6	—	—	4	—	432	—	4	1	1	—	—	7	—	—	—	2	1	20	—	—	2,108	11	231	0	575	9	28	15	145	3	23	806	
Union & Union Institutions	—	—	—	—	—	—	—	—	—	4	6	1	1	8	6	10	24	—	6	—	42	23	79	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Totals	132	6,524	82	3	118	13	27	111	51	6,525	9	37	4	36	8	32	22	43	—	23	—	96	36	274	—	—	17,821	13	13,153	10	4,811	10	197	12	301	10	232	9,479
WEST PAKISTAN UNION																																						
Punjab Mission	11	988	8	—	—	—	—	—	996	—	4	—	3	—	—	—	8	—	—	—	11	—	26	—	—	5,166	11	3,797	6	2,369	12	—	—	—	50	2,786		
Union	4	127	1	—	13	2	—	—	139	5	5	—	2	8	4	17	14	—	7	—	8	30	40	—	—	3,474	11	2,968	1	2,808	7	—	—	2,260	4	3	200	
Totals	15	1,115	9	—	13	2	—	—	1,135	5	9	—	5	8	4	17	22	—	7	—	19	30	66	—	—	8,641	6	6,765	7	5,178	3	—	—	2,260	4	53	2,986	
RECAPITULATION																																						
Burma Union	26	1,900	37	11	9	15	25	10	55	1,852	4	11	1	7	3	4	11	25	—	3	—	57	19	107	—	—	16,027	14	12,402	12	4,543	8	101	9	1,249	15	41	2,099
Ceylon Union	11	529	2	—	—	3	—	—	528	1	6	—	4	—	—	1	9	—	7	—	15	2	41	—	—	*	*	*	*	*	*	*	*	38	865			
Northeast Union	55	2,548	232	18	8	5	4	9	2	2,786	6	18	1	15	2	3	7	53	—	30	—	48	16	167	—	—	14,775	11	4,842	6	4,453	7	21	15	1,036	4	108	3,869
Northwestern India Union	39	2,028	93	5	19	6	2	5	1	2,131	8	11	1	17	1	4	13	94	—	3	—	10	23	139	—	—	20,649	2	7,535	15	9,174	3	531	15	920	2	90	4,968
South India Union	132	6,524	82	3	118	13	27	111	51	6,525	9	37	4	36	8	32	22	43	—	23	—	96	36	274	—	—	17,821	13	13,153	10	4,811	10	197	12	301	10	232	9,479
West Pakistan Union	15	1,115	9	—	13	2	—	—	1,135	5	9	—	5	8	4	17	22	—	7	—	19	30	66	—	—	8,641	6	6,765	7	5,178	3	—	—	2,260	4	53	2,986	
Division and Division Institutions, Workers on Furlough and under Appointment	—	—	—	—	—	—	—	—	—	27	4	1	2	20	9	56	13	—	—	—	111	104	139	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Division Totals	278	14,644	455	37	167	44	58	135	109	14,957	60	96	8	86	42	56	127	259	—	73	—	356	230	933	—	—	77,915	14	44,700	2	28,160	15	853	3	5,768	3	562	24,266

* No Report

ARE YOU WATCHING YOUR INFLUENCE ?

FREDERICK LEE

CHRIST clearly taught His disciples that they should watch their influence. They were to be "the light of the world," He declared, and they should let their light shine so that men would see their good works and glorify their Father in heaven.

Never should they permit some worldly obstacle to obscure the light. It was to shine constant and steady in this dark world. It was never to be hid or put "under a bushel." Not for a moment should that light cease shining.

On a dark and stormy night the caretakers of the lighthouses along a rocky coast must be especially careful to keep their lights shining steadily. If even one light should be obscured for a moment, some struggling vessel with many precious souls aboard might be wrecked.

Jesus rebuked the spiritual leaders of His day because of their evil influence. They were stumbling blocks for the innocent and the weak, He firmly declared.

"Whoso shall offend one of these little ones which believe in Me," He said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Matt. 18:6, 7.

Paul stressed this thought when he wrote: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14: 13.

To the Corinthian brother who felt to use his Christian freedom the way he pleased, Paul wrote: "But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak." 1 Cor. 8: 9.

It might be that some are unwilling to be as careful of their influence as Paul was. On another occasion he wrote urging that the Christian should avoid even the appearance of evil. (1 Thess. 5:22.)

An act might not be evil in itself, but through being misunderstood it

could have the same effect upon another as the doing of evil, that is, lead a weak soul to stumble and fall.

It is a well-known truth that "none of us liveth to himself." Rom. 14:7. More than anyone the Christian must realize this. He is not a law unto himself. He cannot do as he pleases. He must consider every act in the light of his influence upon others. Too many times the believers may think, "Why cannot I do this and that? It will do no harm to me or to my Christian experience." That may be true, but what will another do if he walks in your footsteps? He may take the one step more that puts him on the wrong side when you walk too close to the line that marks the division between the high standards of the church and the low standards of the world.

We need to consider our influence in what we may call border-line questions. In regard to such matters even Christians should stay away so far from the border-line that there would be no chance of their stepping over it.

WHAT OTHERS HAVE SAID

The power of influence has been well stated by many thinking men.

Says one: "No act falls fruitless; none can tell how vast its powers may be; nor what results, enfolded dwell within it silently."—Bulwer.

Pascal wrote: "The least movement is of importance to all nature. The entire ocean is affected by a pebble."

Channing stated it thus: "Others are affected by what I am and say and do. And these others have also these spheres of influence. So that a single act of mine may spread in widening circles through a nation of humanity."

The messenger of the Lord has given us the same instruction. To a certain church Mrs. E. G. White once wrote:

"Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others. If by our example we aid others in the development of good principles,

we give them power to do good. . . If we by acts strengthen or force into activity the evil powers possessed by those around us, we share their sin, and will have to render an account for the good we might have done them and did not do, because we made not God our Strength, our Guide, our Counsellor."—*Testimonies*, Vol. 2, p. 133.

To another she wrote:

"How little you know the bearing of your daily acts upon the history of others. You may think that what you do or say is of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so small and unimportant are links in the long chain of human events. . . . Oh, how much need, then, of communion with God! What need of divine grace to direct every step and show us how to perfect Christian character!"—*Ibid.*, Vol. 3, p. 542.

A good man doubles the length of his existence. To have lived so as to look back with pleasure on our past life, is to live twice.

Southern Asia Tidings

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Miscellany

● PASTOR C. B. Guild, president of the Burma Union, flew into Bombay from the U.S.A. on December 9. He had curtailed his furlough time in order to be present at the Division year-end meetings. Mrs. Guild will arrive in Burma later.

● Now that the Division meetings are over Salisbury Park seems very quiet. All the Division officers are scattered far and wide attending Constituency and Budget meetings.

● PASTORS O. O. Mattison, J. F. Ashlock, and Elder W. R. Beach, from the General Conference, are itinerating in South India and Ceylon, and attending the Constituency or Budget meetings in these places. Pastor M. E. Kemmerer was able to attend the meetings in South India and Northwestern India before taking off again for the U.S.A. on December 21 to continue his interrupted furlough.

● THE Northwestern India Budget meetings were attended by Pastors L. C. Shepard and R. S. Lowry and the Western India officers.

● ON DECEMBER 21 Pastors L. C. Shepard and A. E. Rawson left for the Northeast and Burma and Pastor Lowry goes later to Pakistan.

● MRS. W. H. Mattison and daughter from Jullunder are visiting the O. O. Mattisons in Poona. Brother Mattison is itinerating in the Northwestern Union.

● WE HOPE to publish some items of interest from the Division meetings in our next issue of "TIDINGS"—J. I. W.

A SEPARATE AND TRANSFORMED PEOPLE

(Continued from p. 13.)

cannot consist largely in simply reciting prayers or in counting beads. . . . Religious convictions are absolutely essential, and faith is essential."

My friends, this is essential today if we are going through to the kingdom of God. God's people are going to be subjected to the greatest test men have ever had in an endeavour to break their will. This man goes on to say, "Prayer has been outlined to me by most people while under this strain as their first element of strength. But it cannot be a wheel-type prayer." The writer then speaks of the thousands who are faithful to

God of whom nothing has been said. He states that a book awaits writing that tells about the courageous and loyal ones. My friends, our hearts would be thrilled if we could hear of the loyalty of thousands who loved not their lives unto death that they might be faithful to the truth of God. If that book can never be written in this life, we shall read about it on the golden pages in the city of God.

God has His loyal witnesses; quietly and faithfully they profess and live the truth for God. They are willing to pay the price, whatever it might be, in order to guard within their souls the oracles of God and, as opportunity permits, to let the light shine. Yes, God has a people in this world. They are walking on that higher path. They are pressing on to the city of God. The light shining from that city upon their pathway gives them courage to press on in spite of obstacles and difficulties. He wants to say to us, "You are My people." And He wants us to acknowledge Him as our God. May He keep us loyal to the truth He has revealed to us as with His people we walk that narrow path that leads to heaven.—*Review and Herald*.



*To be a nurse is to walk with God
Along the path our Master trod,
To ease the load of fear and pain,
To faithfully serve for little gain.
Oh, devoted youth, with hearts so true,
Our Great Physician works through you.*

For further information write to the—Director, School of Nursing, Giffard Mission Hospital, Nuzvid, Kistna District.

MEET OUR WORKERS



PASTOR N. G. MOOKERJEE'S parents became Adventists in Calcutta at the time of the pioneers Dr. and Mrs. Ingersoll, Pastor D. Robinson, W. A. Spicer, and others. He entered mission work as an evangelist in Calcutta in 1928. From there he moved to Karmatar (our first mission station) and was in charge of the middle school. Later he cared for the Kellogg-Mookerjee High School at Jalirpar, East Pakistan. The S. D. A. Training School at Ranchi (Bihar) was Pastor Mookerjee's next field of service. He was principal there more than one session, then he accepted the pastorship of the Calcutta English church where he served for some time. In 1948 Pastor Mookerjee came to Poona and was business manager of the Voice of Prophecy for five years during which time he was instrumental in helping to establish the Poona City church labouring untiringly outside office hours. He is now giving good service in Bangalore as Pastor of the English church.

A VOICE IN THE BOOK

(Continued from p. 11.)

Pilgrims across the Atlantic, that opened up the Middle East during the time of the Crusades, that turned back the Mohammedan hordes from Southern Europe, in fact, that has shaped the course of much of human history.

More significant than the effect of the Bible upon historical trends has been its impress upon single individuals.

Bound up between the covers of your Bible is the greatest source of human inspiration; it can inspire you to greatness if you will let it.—*Review and Herald*.