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The Pastor-Layman Evangelistic Team

M. K. ECKENROTH

IT IS clear that in a church where laymen and the pastor co-operate, success attends every project. The pastor is commissioned by God to carry on his heart a burden for the flock and for the field. And how heavy are the cares borne by the consecrated pastor! How few ever know the tears and long night watches spent by the busy pastor. Many times he has the care of more than one church. Thus the need for truly co-operative, consecrated laymen is multiplied in proportion to the largeness of the task.

The pastor must jealously guard the flock against the ravenous wolves of deceit, false doctrine, cunning, and treachery. How stealthily do these "beasts" creep up on the unwary flock of God. The pastor must study and pray to know how to explain the questionings of his people when they are wearied, perplexed, and led to doubt. He must be the faithful guardian of the financial resources of the cause of God. He is charged by Heaven to carry the message of blessing to the people—"God loveth a cheerful giver." The pastor must watch over the physical property of the congregation, and see that God's house does not lie waste. He must

comfort the bereaved, and enter into the anguish of that lonesome hour of death.

Yes, how often the pastor's heart bleeds. He prays for the sick, suffers with the suffering, weeps in the hour of pain. He rejoices with the young, marries the hopeful, blesses the babies, and directs the social cares of the youth! But this isn't all! The city where he labours lies prostrate in sin! Oh, how he needs the laymen to help him reach the hearts of the people.

BURDENS OF THE LAYMAN

On the other hand, the layman also carries a heavy load. Day after day he toils at his occupation to provide for the necessities of life. And this is not an easy task today! He becomes increasingly aware of the dangers surrounding his children. He turns to the church inquiringly for aid in the struggle to hold or redeem his own.

In the home the wife wrestles with the complex problems arising out of the social and economic labyrinth of our modern age. She has the larger responsibility of explaining to youth the dangers of intemperance, and the wordly way of life. She looks

after daily needs so often lost sight of by everyone except the wife or mother.

Yes, the layman needs the church! He deserves the sympathetic love and counsel of a godly pastor! And what a magnificent team he and the pastor make as they come close together in sympathy and labour for the salvation of the lost.

A PROGRAMME OF EDUCATION

The pastor should enlist his faithful workers in a well-planned, highly organized team for service. It takes time and effort, but will pay the richest dividends. We are told:

"The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers."—Mrs. E. G. White in *The Review and Herald*, Sept. 28, 1897.

Here is pictured the well-organized evangelistic team. The freeing of the minister from many details by layman participation is the greatest

service the layman can render, and the pastor can thus go about doing the work of training, and winning souls to Christ.

"It is not preaching alone that must be done. Far less preaching is needed. More time should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little. But it is very difficult to impress the minds of our ministering brethren with the idea that sermons alone cannot do the work that is needed for our churches. Personal efforts are wanted; they are essential for the prosperity of individuals and churches."—*Evangelism*, p. 338.

Let the pastor distribute the responsibilities among his people. There are tremendous latent talents unused in every congregation. If people are awkward, slow, hesitating, and fearful at first, be not dismayed. Time will soon bring the pastor's faith to fruition, and new workers will blossom forth.

THE WORK OF THE LAYMAN

Not only can the layman give invaluable aid to a pastor by prayer, regular attendance at services, and financial gifts to evangelism, but in the larger sense he too should find an active place in field participation. He can give out literature and call upon and pray with troubled souls.

We have been told that "wherever such an interest is awakened as that which is now shown in, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavouring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work. Much depends upon the work done by the members of the church in connection with and following the tent-meetings . . . held in our cities."—Mrs. E. G. White in *The Review and Herald*, March 2, 1905.

VOICE OF PROPHECY WORKSHOP AND COUNCIL

Held in Poona, March 15-18

A. E. RAWSON

THE words "WELCOME—Voice of Prophecy Workshop and Council Meeting" were printed on the cover of the Agenda for the Council Meeting which convened on Tuesday, March 15, 1955.

Thirty-five enthusiastic and enterprising Voice of Prophecy union and local secretaries, and special representatives gave their undivided attention to the proceedings from 8.30 in the morning till 9.30 at night during the four days this meeting was in session.

Each worker took a keen interest in all that transpired, and the intelligent questions asked and lively discussions that took place proved to our Division brethren that the Voice of Prophecy secretaries and representatives had come from the four corners of this Division to learn more of the work God had chosen for them.

The following were the high points which stimulated the lively exchange of suggestions:

- The Work of the Voice of Prophecy.
- Bible School Procedure and Its Relationship to the Field.
- Responsibilities of Voice of Prophecy Secretaries.
- The Importance of a Definite and Adequate Follow-Up Plan.
- Reporting Contacts.
- How to Promote the Voice of Prophecy.
- How to Co-ordinate the Work of

the Voice of Prophecy with that of Our Evangelists. Union and Local Files (Workshop). Our Radio Programme.

The five two-hour round table periods sandwiched between the main discussions were exceptionally interesting.

This Council group was divided into two standing committees, and recommendations of far-reaching importance were voted unanimously by the full body. These recommendations will be published in a later issue of the *Southern Asia Tidings*.

Every delegate expressed his appreciation of the Council and a desire that similar meetings be held every two years. Truly, God was with us, and we thank Him for the wonderful spirit that prevailed throughout.

We feel sure that our enthusiastic Voice of Prophecy workers now have a clearer vision and better understanding of their responsibilities, and we know that greater efforts will be put forth to capitalize on Voice of Prophecy interests in the future.

In closing I must not forget our loyal Union Voice of Prophecy secretaries and Bible School directors for rallying unreservedly behind the programme, and much of the credit is due to them for making the Council a real success.

May God bless our workers in our sincere prayer.

REPORT ON THE V. O. P. COUNCIL

P. C. MATHEW

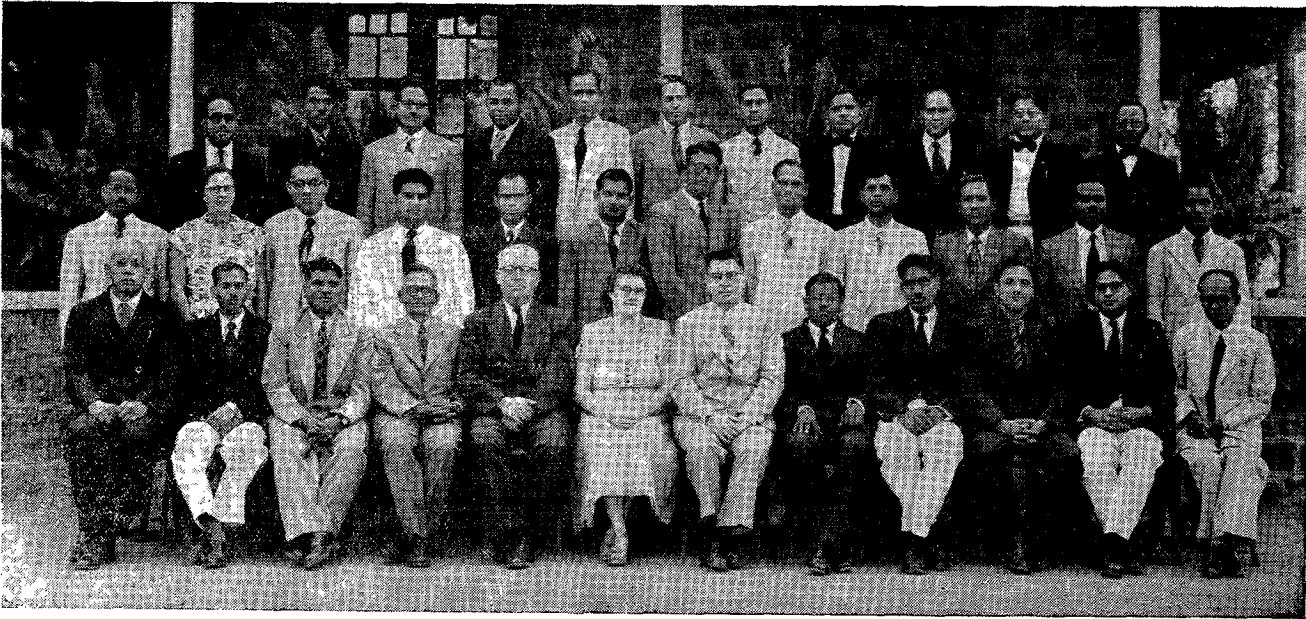
*Voice of Prophecy Secretary
Kerala Mission*

THE Voice of Prophecy Council meeting was the second of its kind to be held in Southern Asia.

In his opening address Pastor

A. E. Rawson welcomed the visitors and said he hoped that all present would help to make the Council a success. He then gave a brief review of the work done in the Radio department.

Thirteen broadcasts are released



Voice of Prophecy union and local secretaries, and special representatives who attended the Voice of Prophecy Workshop and Council held in Poona from March 15-18, 1955.

each week over Radio Ceylon and one over Radio Burma. These broadcasts are well received by listeners residing in practically every country of the world, and they write in to the Voice of Prophecy expressing their appreciation of these programmes. Radio Burma has requested permission to release another Voice of Prophecy broadcast over their station and we have granted this permission. Up until the present time the Radio Doctor was the only English programme we were broadcasting over Radio Burma.

Regarding enrolments in the Bible School, Pastor Rawson gave the latest figures: Up to the end of February 420,000 students had applied for the lessons out of which 215,000 had become active students, and about 67,000 of this number had graduated and received their certificates.

Contributions to the Bible School to date amounted to Rs. 2,40,000/-, or almost two-and-a-half lakhs.

We have eight Branch schools functioning at present, and in the next two months there will be two more Branch schools conducted in Telugu and Marathi; and by the end of the year it is hoped that two more (Kanarese and Bengali) will come into operation, making a total of twelve Branch Bible schools by the end of 1955.

It was encouraging to note that as a result of the efforts of our workers

to organize Voice of Prophecy Extension Branch Sabbath Schools, 130 organized Sabbath schools had come into existence and from this number 94 companies had been formed, and 34 churches established.

All credit is due to the workers who have been faithful in following up the work and capitalizing on the various interests.

Pastor O. O. Mattison, president of the Southern Asia Division, then gave a short talk about the progress of the Voice of Prophecy after which the meeting got under way and the various points for discussion were taken up in order.

The more serious discussions were interspaced by thrilling experiences related by our Union presidents and Voice of Prophecy secretaries, which were not only interesting but served as an impetus to the "drive" we were determined to put forward in connection with our work.

Such helpful subjects as BIBLE SCHOOL PROCEDURE, RESPONSIBILITIES of V. O. P. SECRETARIES and PROMOTION of the VOICE of PROPHECY were discussed at length, and all present contributed—according to their experience—to the wealth of material already accumulated in respect of each subject.

A very good suggestion was made with regard to promoting the Voice of Prophecy when it was decided

that rallies and spearhead meetings be held at least once a month to stimulate students' interest and to assure speedy progress in spreading the message to the people of this land.

The instruction we received at these meetings, the round table discussions, the experiences narrated by our workers—all served to stimulate our enthusiasm for the work, broaden our vision and create in us a determination to press forward with renewed vigour to the successful and speedy completion of God's appointed task for his people, and our only regret was that such meetings could not be convened more often.

Special mention should be made of the entertainment provided for the visitors by the thoughtfulness of Pastor and Mrs. Rawson.

On Wednesday, March 16, we were treated to an enjoyable programme of vernacular music which preceded a film show which all present thoroughly enjoyed. Refreshments were served and all felt they had spent a very pleasant evening.

We congratulate Pastor and Mrs. Rawson on the success of this Voice of Prophecy programme which was made possible by their untiring efforts in their desire to see the work of God come to a successful close, and we fervently pray that their labours will continue to bear fruit in this great Southern Asia Division.

WEST PAKISTAN UNION*President: C. H. Hamel**Secretary-Treasurer: N. R. Fouts**Office Address: 32 Mozang Road, Lahore***WEST PAKISTAN YOUTH RALLY**

SAMUEL RAI

THURSDAY, February 17, 1955, was a high day in the history of our work in the Punjab when, under the able leadership of Elder M. G. Champion, a long-looked for Youth Rally was held at Chuharkana. Tents were pitched and the school chapel was tastefully decorated with M. V. Motto and Aim charts, plus many other colourful charts. It presented a scene most inviting to the delegates representing the Punjab section, Sindh, N. W. F. Province and our Union headquarters in Lahore.

The first meeting commenced at 8:30 P.M., preceded by a song service conducted by Pastor E. F. Buck of Mussoorie. The theme song, "Missionary Volunteers" rang out as the delegates and the school family raised their voices.

The Union president, the Punjab Section president, together with H. C. Alexander, the principal of the Chuharkana School, and Pastor F. M. Sajid, V. O. P. secretary, ascended the platform with Pastor M. G. Champion, who presided over the meeting.

The chairman extended a warm and hearty welcome to all, while Pastor Alexander welcomed all the delegates to the estate. Pastor C. H. Hamel offered the opening prayer, thanking God for His protection over His work, and for making it possible for us to assemble for the rally.

Pastor Champion spoke on "Armour for the Task" and brought out many sublime thoughts as he used a cut-out five feet high to represent Mr. Christian and the putting on of the armour. It presented a mighty challenge to the youth assembled in the first meeting.

Early in the morning the Morning Watch texts were studied and different ones led out in this exercise.

At 8:45 on Friday morning Pastor W. H. McGhee spoke on the "Privileges of Membership" and

presented, in a unique way, the duties of church members. His was a presentation which will not be easily forgotten. He emphasized service with sincerity and acts of nobility.

Pastor F. M. Sajid, assisted by his associates, occupied the time between ten and eleven o'clock. He discussed many possibilities of spreading the third angel's message through the medium of the V. O. P.

A demonstration of a real colourful Sabbath school was made by Mrs. D. C. Hunter when she and the children of her Sabbath school class entertained the delegates by singing choruses and songs in both Urdu and English. In a practical and constructive way she proved to the delegates that a little effort on the part of a teacher could make a world of difference between a humdrum and stereotyped way of conducting children's classes and a really interesting way.

Pastor Buck spoke on "Sharing Our Faith and Sabbath Keeping." He presented many helpful thoughts on the general observance of Sabbath, and all felt it was a very well-spent hour.

As the holy hours of the Sabbath were fast approaching all were preparing to welcome them. Our hearts and minds were stirred once again as Pastor Sajid brought out wonderful thoughts from the experiences of the climbers of Mount Everest. Our attention was invited to a parallel of a similar experience as recorded in Ps. 24:3.

Pastor K. S. Brown was in charge of the evening hour and delivered a stirring message on "My Task—Sharing My Faith."

Sabbath School was conducted by the Chuharkana Sabbath school officers, with the writer leading out at 9 A.M.

The preaching service hour was conducted by Pastor Hamel whose subject was "The M. V. Legion of Honour." He emphasized the points in the M. V. Covenant and appealed to the young people of Pakistan to heed Christ, our Master Guide, who

is calling for volunteers to bear His cross and raise the flag of Christianity. The greatest need of the world these days is the want of young men who will resist the attraction of the tinsel and sham; young men who can with the help of the Lord cleanse themselves of all iniquities and keep their characters immaculately clean.

On Sabbath afternoon some of the Branch Sabbath schools were visited by some of the delegates while Chuharkana school children went on a nature walk with the M. V. leader.

The vesper service was conducted by Pastor K. S. Brown and as the sun was setting in the west the delegates said farewell to the Sabbath.

The evening programme, entitled, "Faith—Works—Light," giving a summary of sixty years in retrospect, was presented by the school students. It was indeed a story of faith and started in 1895 when Miss Georgia Burrus of America bade her friends goodbye and sailed alone to Calcutta. Our hearts were solemn as we bowed our heads reverently before God and individually pledged ourselves to the completion of the unfinished task lying before us.

Sunday, February 20, was the last day of this spiritual feast. After the Morning Watch and a song service



the devotional service was taken by Pastor Hamel who based his remarks on 2 Peter 3:10. He placed emphasis on godliness, holy conversation and character and appealed to young and old to represent Christ aright.

Ten to twelve were the hours set aside for the departmental workshop. The speakers on Tithes and Offerings, Home Missionary Activities, and Educational Work, demonstrated

(Continued on p. 13.)

If You Like Adventure, Then

EXPLORE THE LIFE OF FAITH

T. H. BLINCOE

“WHAT is faith?” Have you ever been faced with this question in a Bible class? Do you remember what happened? Usually two or three students will quote Hebrews 11:1 in unison: “Now faith is the substance of things hoped for, the evidence of things not seen.” To which the teacher replies, “Excellent! Now please explain the text.”

A dead silence settles down over the classroom. After what seems to be an eternity some brave student ventures an answer made up of a few halting words with several long pauses. He acts as if he were feeling his way over thin ice with the haunting fear that at any moment the bottom will drop out from under him and he will be plunged into the icy waters. So all just sit and wait for the teacher's voice to break the painful silence. Everyone is hoping for an answer that he can write down in his notes, memorize, and “come up with” in the examination.

This classroom procedure might get a student by in a course of study, but it will spell eternal failure in the school of life. Faith must mean more to us than a memorized definition even though that definition may be correct.

Paul tells us “the just shall live by faith.” Heb. 10:38. Faith, then, is a way of life. It is something to live by. And what is that something? Romans 10:17 gives us a clue: “So then faith cometh by hearing, and hearing by the Word of God.” Here faith is linked with the Word of God. The Word of God is said to be the source of faith. The words of Jesus give us the information we need to complete our answer: “It is written, Man shall not live by bread alone, but by every word that proceedeth

out of the mouth of God.” Matt. 4:4. Faith, then, is a way of life in which the individual lives by the complete Word of God.

Living by faith is not a complicated thing. It is different, to be sure. Most of us live by the material things of life and sandwich in the Word of God where we can without disrupting things too much. Ask yourself the question, “Which has the greatest influence in my life, the way of life suggested in the Word of God or such things as money, clothes, cars, sports equipment, food?”

“Well, someone replies, “after all, let's be practical! We live in a material world, don't we?” Yes, that's true, and the life of faith does not ignore the material things of life; but it does put them in their rightful place.

At present my family and I are missionaries living in a foreign country. Our comprehension of the language is so limited that we cannot understand the national radio broadcasts; however, we are fortunate to be near one station that broadcasts in the English language. During the course of a year we have had the opportunity to sample their programmes. They actually devote five minutes a day, if one counts the organ prelude, announcements, and organ postlude, to what they call Morning Meditations. They slip it in between the morning news and a clever little “Rise and Shine” programme. The minister hardly has time to make a good beginning before it is time for him to stop. This brief contact with the Word of God is soon lost in the whirl that follows. The seed is snatched away before it can germinate and bring forth fruit.

I wonder how closely our daily

programme parallels the usual daily programme of this radio station? We spend a few minutes with God in the morning and then lose Him in the mad rush of the day. In the evening, when the dust has settled a bit, we suddenly realize our loss; so we seek Him out for another few minutes before we go to sleep. We all know what this programme produces—weak, ineffective Christians. All too often we fall into sin. Down deep in our souls we are not satisfied. What shall we do? Why not try a change of programme?

Commune with God the first thing in the morning. Thank Him for His blessings. Tell Him of your love for Him. Talk over your plans. Surrender all that you have and are to Him for the entire day. Ask for His continual presence. Pray to be filled with the Holy Spirit. Then open your Bible with a prayer for guidance and listen while God speaks to you.

Follow some systematic plan suited to your own needs. Nothing could be better than a careful study of the life and teachings of Jesus. Don't be hasty. Stop frequently for review, meditation, and reflection. Receive the Word into your life. Ask God to
(Continued on p. 16.)



CHRIST IS ALL

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!
To dead men, life is He; to sick men, health;
To blind men, sight; and to the needy, wealth;
A pleasure without loss; a treasure without stealth.

—Giles Fletcher.

HOME MISSIONARY SECRETARIES' COUNCIL

S. JAMES

IT WAS 1.30 P.M. on the hot afternoon of Friday, March 18, as the delegates to the Home Missionary Council held at Salisbury Park, Poona, stood up with bowed heads while Pastor Barclay offered the prayer which brought the council to a solemn close.

The Salisbury Memorial church, which has been the birth-place of many a plan and policy to advance the cause of God in this Division, had once again opened its friendly doors to house this three-day Home Missionary Council, which was conducted under the inspiring leadership of Pastor W. L. Barclay, Division Home Missionary secretary.

As the delegates entered the church on the morning of March 16 the object that arrested their attention and gripped their hearts was David's confident assertion "Power Belongeth Unto God" (Ps. 62:11) boldly displayed on the maroon pulpit backdrop. And there also stood a beautiful picture of Jesus looking on the harvest fields, with these words "Christ of the Harvest

Field." These two visual aids inspired the delegates to lay broad and strong plans for the finishing of God's work in Southern Asia.

The Council's objective was "Southern Asia for Christ." It was to pray for "The Vision to See," "The Faith to Believe," "The Courage to Act," "The Love to Accomplish Something Great for God," and also to plan for "A Finished Work in Our Hearts, Homes, Churches, and the World." Undergirding these objectives and aims and inspiring them was the assertion of David "Power Belongeth Unto God."

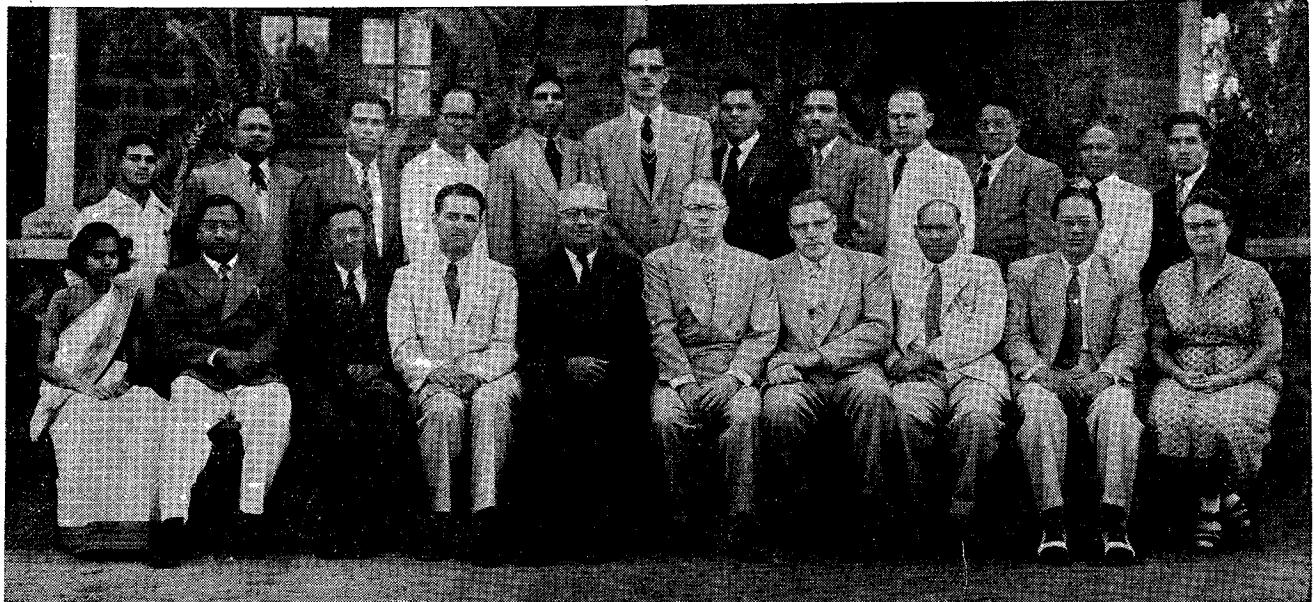
The morning devotional hours, conducted by Pastors O. O. Mattison, W. L. Barclay, and B. S. Moses, prepared the delegates for the council work of the day.

The council agenda covered practically every phase of church work under the headings: An Inspired Church, Lay Preaching, Missionary Reporting System, Church Activities, Literature, Uplift, Reaching the Wealthy with the Message, Dorcas Welfare, Translation of Material for

Church Missionary Services and Home Visitation Days. Very lively, frank, free, and earnest discussion followed the introduction of each of these subjects. Let me give you a summary of discussion on a few topics.

The opening topic "An Inspired Church" introduced by Pastor T. R. Torkelson resulted in the recommendation that "In order to enlighten our church members on the work that can be done by them and to encourage them to engage in greater soul-saving work, every church in the Division should conduct at least one Laymen's Evangelistic Training Institute each year and hold a week-end Home Missionary Convention at least once a year."

One phase of the work discussed was "Reclaiming Former Seventh-day Adventists." It was pointed out that while 6,310 were brought into the church during 1951 to 1954, 1,348 were taken off the church records for one reason or another. THINK! 21 names were taken off the record for every 100 names entered. This fact stirred and solemnized the hearts of the delegates and resulted in the recommendation "That each church keep in touch with the blackslidden by showing brotherly love, tolerance, and sincere interest in their salvation and endeavour to win them back to the



Left to right:

Delegates attending the Home Missionary Council.

Back row: P. S. Johnson; S. Jesudass; S. James; R. N. Dass; S. M. Mall; A. R. Appel; V. P. Muthiah; D. David; Weldon Mattison; B. S. Moses; M. S. Prasada Rao; K. G. Tariang.

Front row: Miss Crussiah; M. D. Moses; Y. G. Thomas; T. R. Torkelson; O. O. Mattison; W. L. Barclay; R. H. Brodersen; I. Subushanam; F. Ba Tin; Mrs. O. O. Mattison.

fold by writing letters to them, inviting them to the meetings, supplying them with Sabbath school quarterlies and other helpful literature, and by personal visits."

"Lay Preaching," introduced by Pastor Barclay, enjoyed a very lively discussion. Secretaries brought instance after instance from all parts of the Division field which inspired confidence in the fact that where our laymen are trained, inspired, and led into the preaching of the message they do win souls. Deep gratitude was expressed for those laymen who stand side by side with workers in the proclamation of the gospel.

Under "Church Activities" the great importance of holding in all our churches the weekly ten-minute church missionary service and the monthly church missionary service was re-emphasized. It was pointed out that over 226 of our churches and companies do not hold the weekly ten-minute church missionary service and 265 churches and companies do not hold the monthly home missionary service. These facts reveal a situation which may prove disastrous to the spiritual lives of our people and to the work programme of the church.

Of course the Uplift work received its due share of attention and honour. The steady growth in Uplift receipts since 1949 was most gratifying. Here are three main reasons why the church should go strong with the Uplift programme: 1. It builds us up spiritually; 2. It keeps before the people what we are doing to help our fellowmen; 3. It releases mission funds for gospel work. I heard a fellow-delegate sigh: "Knock the 'pain' out of the 'campaign.'" The answer came in Pastor Barclay's rousing call to encourage every church member and worker to do his part, and all do it together and get over the goal in a month's time.

Sister O. O. Mattison, Division Dorcas Welfare leader, in winding up her introductory speech on Dorcas Welfare Work appealed for the organization of an active Dorcas Society in every church in the Division. In Southern Asia, where human needs are so great and where society in general is so indifferent to meeting the needs, a Christian church without Dorcas ministry cannot fulfil its true mission to the community.



JUST OUT

"Why don't you let us know what you have?" is a question often asked. The answer is that we have tried to keep you informed regarding our supplies. Please note we have a stock of all kinds of books amounting to about Rs. 300,000/-. We also have free literature on our shelves of over Rs. 60,000/-. What about using some of this material?

Here are some of the latest arrivals:

1. "Successful Leadership," 320 pages.
2. "Adventuring with Gospel Literature," 248 pages.

Both of these books should be in the hands of every literature evangelist. They are in the pocket size edition.

1. "Point of Return," by Merlin L. Neff. Paper cover, 78 pages. There are eight chapters in this booklet. You'll like it.
2. "Rolling Westward," by Fern Raw Casebeer. This is a book you will find it hard to lay down once you begin to read. Think of this—"Kidnapped by an Indian," "The Escape." Yes, and many other very interesting chapters.
3. "Strictly Confidential," by Irene Wakeham. 213 pages of excellent reading. There are 16 chapters in the book. Have you heard of a "One-trip Wife?" Chapter three has that title. Another interesting chapter is "Not Guilty, Your Honour." I am sure you'll want this book. Order now through your Book Depot.

—O. A. Skau

The question of Isaiah was burned into the minds of the delegates: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"The Golden Morning is Fast Approaching, Jesus Soon Will Come" was the oft-sung hymn of the council, and this song truly voiced the spirit with which the delegates carried out the work of the council. They realized anew the warning of the Spirit of prophecy that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work,

and unite their efforts with those of ministers and church officers." Each delegate left the council with a determination to help make 1. Every church member a victorious Christian; 2. Every church member a witness for Christ and His truth; 3. Every church a training school for Christian workers; and 4. Every church organized for service with a definite programme of evangelism.

But TOMORROW must tell!

Dear Reader, stir your heart to do your part faithfully in this last, last hour of earth's history—God's best hour. Let us rise up as one man to finish the task inspired and sustained by the truth "Power Belongeth Unto God"—our God.

YOU—Kapemba Kitendamimba—do you believe in missions?

Your birthplace was the village of Lukanywe in the Belgian Congo, Africa. Your birth date was sometime near the turn of the century (Africans rarely know their birth day or year), so you are about fifty years old. You were born to heathen parents who lived about forty miles from the present Songa Mission Hospital. But when you were born there wasn't any Songa Mission Hospital—there weren't any missions in your part of the Belgian Congo.

Even before you were born, the sinister influence of the witch doctor affected you. Your father was a handsome man, and consequently he was hated by many in the village. He died shortly before you were born, after someone had paid the witch doctor to cast a spell on him. Your name, Kitendamimba, means "last baby."

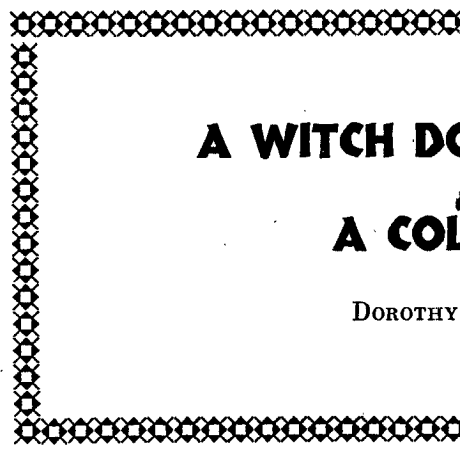
What do you remember of your childhood? Your most vivid recollections concern the customs of the witch doctors—you were intrigued by their rituals and power. Especially were you fascinated by the custom, promulgated by witch doctors and zealously followed by the fathers, for preventing death in children. If an enemy wished to kill a child, the father would place some of the hair and pieces of the fingernails of the

child in a hollowed out piece of wood (prepared by the witch doctor for a fee) and would throw it into the river or some other inaccessible place. Then the enemy's efforts would be foiled; so the witch doctor said, and of course you believed the witch doctor!

As your childhood interest in the magic of the witch doctor grew into a flaming desire in your heart and you hoped that someday you might be a witch doctor, something else was also beginning in the heart of Africa—Songa Mission.

Hunting was your main interest at the age of twenty, but even this drew you deeper into Africa's "black magic." Before every hunt you had to go to the witch doctor to seek protection from the animals. And since a big hunter is considered second only to the chief in the village, and merits much glory, you also had to ask the witch doctor's protection from the villagers who thought you too young to be looked up to as a hunter. All this added fuel to the fire burning in your heart—you were deciding to be a witch doctor.

What did you do to become a witch doctor? Three things. First, you went to one of the chief witch doctors, who told you how to make medicines of the toe-nails of animals, and of bones and skulls of both human beings and animals, and how



A WITCH DOCTOR

A COLLECTOR

DOROTHY

to use these medicines. Second, you had to hunt an animal as a present for the witch doctor. Third, he demanded many ornaments and precious stones. With these three steps accomplished, you became a witch doctor!

Then you dreamed one night that you were fighting with a leopard. You were now eligible to join the higher class of the leopard witch doctors, who are said to have the power to heal, and to prevent diseases and death. Also, if someone wishes harm or death on a leopard witch doctor, the curse immediately turns on the ill-wisher. Another "doctor" of the leopard rank gave you instruction for your new medicines.

When you were about thirty or thirty-five years of age the *muzungu* (white man) asked you to work as a policeman, which you did, but you still practised "black magic" on the side—did not a policeman need protection from the ill wishes of others? You worked for white men, but you didn't dream that one day you would worship the true and living God.

Your gods were a man and woman carved of wood, a leopard bone, an antelope horn, a human tooth. You would rather not think or talk now of the sins you committed as a witch doctor.

In 1942, after ten years of working as a policeman for the white man, you found yourself hated by the black man. Someone paid a witch doctor to cast a spell on you. Soon after, your legs and arms swelled up terribly, causing you much suffering. Finally you could no longer continue your work as a policeman, and had to be dismissed. But the white man promised you the right to be tax free the remainder of your life. All

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R BECOMES TEUR

CHAFFNER

haven't your gods helped you? Why don't they take away your pain? Why don't you accept the true God, who can give you eternal life? Take your gods, your man and woman of wood, your leopard bone, your *kasongo bwanga* (antelope horn) filled with the flesh of a man killed by lightning, your *buyanga* (god of the hunt) made of a tooth of a man—take all of them to Mwalimu Paul in the morning, give them to him in the presence of all the villagers, and say you are through with the life of a witch doctor.”

Your doubts of witchcraft were now confirmed. At last your heart was touched and ready for a new life. As the sun's first penetrating rays shone on the village of Lukanvwe the next morning, before the women could leave for the fields, word quickly spread—“There are strange happenings amongst us! The witch doctor doesn't want his gods any more! Come! See!”

As you gave *all* your gods and medicines to the teacher, you spoke earnestly to your people, “The voice of the big God called me last night. Our little gods of wood and bones and teeth are no good; they have no power. Come, follow the true God with me.”

You had obeyed the voice. But all was not yet right. What was that wailing? You cringed a bit inwardly as you stepped outside your mud hut

and saw women bared to the waist, as is the custom in mourning, and intermittently emitting their piercing wails to scare the evil spirits away. You were now free from the powers they feared—but who had died? The women came toward you—could it be?—they stopped in front of your hut. They were the wives of your brother, the chief of the village. His sudden death increased your family to five wives and fourteen children.

Several months passed. One night the kind voice again counselled you in an unforgettable dream. The voice reprimanded, “You must be a better witness for the true God. He gave Adam only one wife; you must send four of your wives away and keep only your first one.”

Keep the first one! She was sick unto death. Who would tend your fields, carry your water, and prepare your food? But again you obeyed the voice. God always adds His blessing to obedience; your heart was filled to overflowing with the love of God. You couldn't be quiet; you began preaching in the four surrounding villages.

One day you were thinking about Songa, the name that has intrigued many, both Africans and missionaries. You wanted to see Songa Mission, to talk with the white man who had sent you the good news by sending a teacher to your village.

(Continued on p. 10.)

physically fit Africans in the Congo must pay a tax on the salary they receive, or, if they have no job, must work a certain amount on the roads.

You went to a high witch doctor of the Kasai, and after taking his bitter medicines and incantations, the swelling in your legs and arms went away, but you were left weak and feeble.

Doubts began to enter your mind. If being a witch doctor entitled you to protection, why were you not protected from the spell of other witch doctors. Why did the witch doctor not make you strong again, as well as take away the swelling? As your doubts and wonderings increased, you pondered also on the strange happenings in your village. A *mwalimu* (teacher) had come from Songa. He taught of a god in heaven who loves everybody and can give eternal life.

Your gods have always been filled with hate. Can a god love? You listened, but that was all. Your two wives became Christians and were baptized, but your heart was still untouched. You became sick again, the swelling came back, the pain was terrible. Again a doubt—why did the witch doctor heal you only temporarily? Could it have been accidental that you were better for a time after his doctoring? Your lifelong belief in the witch doctors began to crumble.

One night you had a dream. But it was not of leopards this time, nor of anything that would drive you further into the ranks of the witch doctors. In your dream you cried out loudly because of your pain and suffering. A kind, soothing voice spoke to you in strange words, “Your gods are not the big God. Why

**READ
This!**

“THINE

BE THE GLORY”

Did you wish you could have gone to the U. S. last year and attended the “Pre-session Council” and the General Conference? If you did you now have the opportunity to enjoy what was said and done there without having to leave your home or your work. Much valuable material was compiled in those precouncil meetings. The addresses and panel discussions of the Ministerial Association were also recorded. All this valuable material is now available to you in the book “Thine be the Glory.” It contains 428 pages of information and inspiration. You will want to read this book and keep it for use in your ministry.

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

THE second baptismal service was held on March 5 and eleven souls were baptized. This service was conducted by the writer assisted by the church pastor. There was still a good interest which we knew we should follow up so cottage meetings were started in various sections of the city with the help of the lay members of the churches. Intensive visitation and the cottage meetings have strengthened the confidence of many of the new people.

One of the candidates was an old sister formerly of the Luthern Church. She had attended all the lectures and Bible classes and the evangelistic company expected her to be in the first baptismal group. To their great surprise and disappointment she did not consent. After the baptismal service little Samuel, son of the evangelist who was also disappointed slowly asked, "Granny, don't you love Jesus? Don't you like the Commandments? why were you not baptized?" She was touched in her heart and said, "Sonny, I will be baptized next time." True to her word, she was baptized in spite of opposition from her children, and she is full of hope and courage.

At the time of the first baptismal service one sister who had decided to be baptized was severely beaten by her husband and thrown out of the house. That night one of the neighbours, who was regularly attending the meetings, sheltered her. In spite of persecution she has determined to be baptized, and her joy was great when she went through this ceremony.

This experience strengthened the neighbour who was hovering in the balance. The night before the second baptismal service she was visited. She said that she could not act against her conscience any longer

and although her husband might not consent she would be baptized. So she went forward with the second group. She is happy in the new-found message of hope and eternal salvation.

The Lord is still calling to all who wish to be saved. Brother M. B. Laben, the church pastor, is conducting cottage meetings, and the lay help given him is much appreciated. The interest is good and another ten are expected to be ready for a third baptismal service which will be held in the month of May.

Everyone stood by and supported the Vijayawada effort. The Lord was in the campaign and everyone rejoices over the success He has given us. Under the power of the latter rain all things are possible. God is to be greatly praised for what has been accomplished.

**Witch Doctor Becomes
Colporteur***(Continued from p. 9.)*

You started out, on foot, for Songa, forty miles away.

Up and down dusty roads, down a hill, up another, a level stretch, and then, turning a corner, you saw Songa. You looked down a long road lined with mango trees, you saw three huge houses, you saw green lawns, you heard the laughter of the white children playing in the shade of the mango trees, you heard the beautiful singing of the students in the school, you saw other Africans watching surgery on some relative through the open windows of the hospital building, you saw many Africans seated on large rocks waiting their turn at the dispensary, you felt the peace and tranquillity of Songa.

Turning your steps to the bwana's house, you were greeted with a friendly *waco maho*. Your enthusiasm for the work of God bubbled forth in words requesting baptism and permission to preach in the name of the mission. His answer,

"We must wait awhile to see if you are truly a Christian," was understandable. Even ordinary Africans must attend Bible classes for two years before baptism—and you had been a witch doctor! Even then you evidenced your change of heart by accepting his decision calmly and happily.

SEEKS PERMISSION TO PREACH

But you couldn't patiently wait; you continued to preach, in words and actions. You went to the *administrateur* (Belgian government official) and asked permission to preach. From habit you handed him your identity book, which is required of all Congo residents. Of course man has to judge by the outward appearance, and his first question was, "What about your five wives as recorded here in your book?" You answered, "I have left four of them. Please blot them out of the book."

His next question, "Can you read?" wasn't so easily answered. You quickly started telling him of the second coming of Jesus and of how to be good, and he didn't ask the question again. He granted you the longed-for permission to preach, and promised to sign your passport when you needed to go from one territory to another.

Happy day! You had permission to tell about the Word of God, and to travel. But God's blessings do not usually come singly. At this same time your wife regained her health.

In 1952, under the guidance of Pastor Adams and Director Thomas at Songa, following your baptism, you began work as a colporteur, a colporteur who is *now* spreading the light of Songa, the light of the world, the Word of the *living* God, in the dark continent. As you travel—120 miles east of Songa, 150 miles north of Songa, 75 miles west of Songa, and 100 miles south of Songa *on your bicycle*—you carry with you joy and hope.

The road from witch doctor to Christian colporteur was a long and hard one. The route of missionaries from their homes to mission fields is also long and hard, but—You! Kapemba Kitendamimba, yes, *you now believe in missions and in the true and living God!*—*Review and Herald.*

The Christian Life Means Spiritual Warfare

ARE YOU EQUIPPED FOR BATTLE?

R. L. HILDE

A YOUNG Seventh-day Adventist, while in basic training in the Army during World War II, was asked by a fellow soldier to explain his point of view on the law of God. Having gone through our Christian schools, the young man should have been ready to give several reasons for his belief in the perpetuity of God's law. But logical, clear, Biblical reasons were not forthcoming. He stumbled, groped for words, and finally grasped at one thought that he was sure was in the Bible, "Why, God wrote the Ten Commandments with His own finger."

At this the other soldier replied, "Yeah? Where does the Bible say that?" Once again the young Adventist was at a loss. Where was it! Somewhere in Exodus—or was it Deuteronomy? Somehow he didn't find the text (Ex. 31:18).

This young Adventist was a member of the best-equipped army in the world, but as a soldier of the cross he was ill prepared. He had no spiritual shoes. His feet were not shod "with the *equipment* of the gospel of peace." Eph. 6:15, R. S. V. He had no weapon with which to pierce the heart of the unbeliever, such as "the sword of the Spirit, which is the Word of God." Eph. 6:17. With feelings of personal shame and a heavy heart, the young man knew that he had failed his Master.

Not merely to prove a point is it necessary to be equipped with "the gospel of peace" (perhaps there is too much argumentation and not enough demonstration of the Christian life), but much more is needed. In order to stand in the great conflict against sin each young Christian must be shod with the "*equipment* of the gospel." Faith will flee if not fortified with truth, and

presumption will take its place. The result, of course, will be failure.

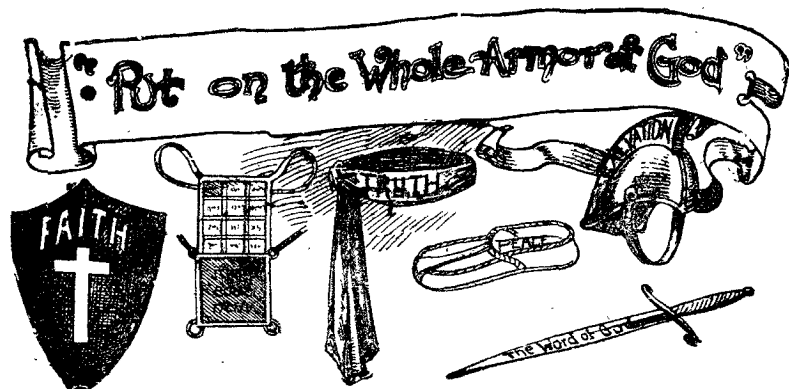
The value of being equipped is seen in the experience of David. The arrogant giant of the Philistines, Goliath, had been challenging Israel for forty days (1 Sam. 17:16) when young David went down to the brook and chose five smooth stones with which to meet the enemy. This act of David would have been presumptuous had it not been that David had gone previously to the Fountain of life and planted his feet on the Rock of salvation. David's life had been a life of demonstrated faith, as can be seen by his words to Saul: "*The Lord that delivered me* out of the paw of the lion, and out of the paw of the bear, *he will deliver me* out of the hand of this Philistine." 1 Sam. 17:37. This testimony, "*The Lord that delivered me . . . will deliver me,*" could never have been borne had not David been prepared with the "*equipment* of the gospel."

A millennium later, after forty days and forty nights in the wilderness, the Son of David came forth to meet the Goliath of the ages, Satan (Matthew 4). The words of this enemy were much the same as the words of Goliath in David's day, "If I prevail against him, . . . then shall ye be our servants, and serve us." 1 Sam. 17:9. In the wilderness there

was a struggle for the mastery—the mastery of this world. Jesus, the Son of David, was equipped with three stones; upon each was the inscription, "It is written." Matt. 4:4, 7, 10. In that conflict, had Jesus missed the mark, all Israel would have been eternally lost—but He did not miss. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15), that is, "Without missing the mark." Jesus was prepared with the "*equipment* of the gospel." With the words "It is written" He repulsed every attack of the enemy, and never once missed the mark.

Today the enemy of souls is still raging in the streets. He goes about "as a roaring lion, . . . seeking whom he may devour." 1 Peter 5:8. Furthermore, as the curtain is drawn on the last great scene of the drama, this old Goliath again appears, to challenge modern Israel. The issues are great—life for the victorious, death for the vanquished. Are you, young Israelite, equipped to meet the enemy? Are you prepared for the conflict? "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defence of the commandments of God and the faith of Jesus?"—*The Great Controversy*, pp. 593, 594.

O young David, as you go to the Fountain of life and find the Rock of your salvation, you will be equipped with "the gospel of peace," and your testimony in every crisis will be, *The Lord has delivered, and He will deliver me.*—*Review and Herald*.



THE DIVISION'S GREAT NEED

O. A. SKAU

I BELIEVE one of the greatest needs in the Southern Asia Division is colporteur evangelists. We just do not have the men necessary to take our books and papers to the millions of this Division. I have just read the "Publishing Progress in the Far Eastern Division." There are many things in this circular that set me thinking. Look at this for instance: "Very soon *hundreds of young men and young women* from our academies and colleges will be joining our regular colporteurs in the field selling our literature. They are going out for two reasons:

- "1. To win souls to Christ
- "2. To earn a scholarship."

Just note that—"hundreds of young men and young women" will join our regular colporteurs. I note that there are 666 regulars in that Division. How many do we have in our large Division? Do you know? Personally I am ashamed to tell you. We have *only 79 regular colporteurs* to take our truth-filled literature to India's millions. We should have ten times this many.

Did you notice that young men and young women students would be out in the colporteur field? If *they* can do this why can not *we*? You'll say this may be all right in other countries but not in this Division. That is what you think, but I know that it can be done here also. You may ask, how do I know? I know, for I have seen it done. I know of *six girl students* who each earned half a scholarship one summer. They worked in pairs and each pair earned a full scholarship. What has been done can be done. According to your faith be it unto you. Shall we not all work together to recruit colporteur evangelists?

We have books and papers in many languages, we have territory, we have people that can and will buy the literature, but we do not have the

men and women needed to take the literature to them. Workers, are you doing anything to help out in this? Church members, are you doing anything to meet this challenge? It isn't the responsibility of the Publishing secretary alone. This is our responsibility—yours and mine. Principals and teachers are you doing anything about this? Are you keeping the publishing work before the students? Do you have colporteur training classes in your school? It pays.

Remember, "The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Testimonies*, Vol. 9, p. 61. And "the light

God has given us isn't worth much to the world unless it can be seen by being presented before them. I declare to you our vision must be extended."—*Life Sketches*, p. 210. "The things of this world are soon to perish. . . . Consecrated *men and women* must go forth to sound the warning in the highways and the byways. . . . 'Go out into the highways and hedges, and compel them to come in, that My house may be filled,' Christ says. Do not these words plainly outline the work of the canvasser?"—*Colporteur Evangelist*, p. 32.

"Oh, that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labour."—*Id.*, p. 32. "My brethren and sisters, remember that one day you will stand before the Lord of all the earth to give an account of the deeds done in the body. Then your work will appear as it really is. . . . Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?"—*Id.*, p. 33.

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: M. S. Prasada Rao

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

MY VISIT TO EAST PAKISTAN

J. JAPAGNANAM

A FEW weeks ago the Union committee voted that I should go to East Pakistan and conduct a colporteur institute for the students and regulars there. We had a wonderful institute and when it was over I went out with some of the colporteurs to start them out in the field. We met with a good measure of success in our work and the Lord blessed our efforts.

The work in the East Pakistan mission is on the forward and upward move, under the able leadership of Pastor R. S. Fernando. Half of the goal for baptisms for the year has already been reached. Our work in the Mymensingh area is especially interesting and new interests have

been started among the Garo tribe.

Our Gopalganj dispensary is making wonderful progress under the directorship of Dr. S. N. Arinda. People often come from a distance of fifteen to twenty miles to get treatment from him and he is very well-known in all the places around.

The Jalirpar school has had a wonderful year under the leadership of Mr. I. R. Thomas, the principal. Mr. B. Jaques, the new principal of the school, has just arrived from the United States and taken charge of the institution. I am sure under his leadership the school will continue to progress favourably.

While we were there we had the local mission committee meeting which Elder O. O. Mattison, president of the Southern Asia Division, and Mr. M. Amirtham, assistant auditor of the Division attended. Their

instruction and suggestions were greatly appreciated. Pastor W. F. Storz, president of the Northeast Union, Mr. M. S. Prasada Rao, the secretary-treasurer of the Northeast Union, and Mr. S. Jesudass from the Union were also present to help out

in the committee. Many new decisions were arrived at, and I am sure that during 1955, the work in East Pakistan will see a new impetus.

Please remember our workers and believers in East Pakistan in your prayers.

SEVENTH-DAY ADVENTIST CHURCH BOMBAY STATE SECTION

President: A. R. Appel

Secretary-Treasurer: R. L. Juriansz

Office Address: 16 Club Road, Byculla, Bombay

SPICER MEMORIAL COLLEGE WEEK OF PRAYER

E. R. REYNOLDS

SABBATH, February 12, concluded a week of spiritual refreshing both for the writer and for the students and staff of Spicer Memorial College, for the preceding week was their Spring Week of Prayer, which I had been invited to conduct.

It was a privilege to spend this week at Spicer College, not only because it was my first visit to the school plant, but also for the wonderful fellowship we shared during those days. Members of the faculty co-operated in every way possible to make the devotional week a success. The spirit of prayer into which they entered as we met together previous to the opening meeting contributed to the presence of the Spirit of God during the vesper hour. The faculty prayer bands also were a means of drawing the hearts of these consecrated youth leaders together in the united aim of winning the young people to Christ. Many also made it a point to pray with students, and some began their afternoon work programme with a prayer band.

The students likewise responded to this appeal to prayer. Daily, for ten minutes before chapel services, students assembled for prayer bands in classrooms and in companies upon the lawns. Pastor George Jenson said, "It is a real inspiration to me to see these little groups scattered across the campus bowing in prayer;" and many others were lead to feel similarly. Some among the students also organized spontaneous prayer bands of their own which met at

various convenient hours during the day. And some took it upon themselves to speak and pray with other students, urging the unconverted to surrender to the claims of Christ.

The messages of the first week-end were of an inspirational character to set before us all the call of Christ and His right to possess our lives; the certainty of the Advent Movement as God's special message for earth's last hour; and the nearness of the close of probation. Morning chapel services throughout the week dealt with sin, its nature, its problems, and our personal conquest of it through the new birth and a sanctified life. Closely related to these were the evening topics on prayer and its place for total victory in our lives. The final Sabbath services were appeals to a full dedication to the cause of Christ.

Particularly thrilling was the last Friday evening meeting, when scores of young people stepped away from their seats, and walked alone to the platform, and then turned to face their fellows with a word of testimony. For over an hour and a half they came, together with members of

the faculty. On Sabbath morning a second appeal was made for those who had not previously responded to do so, and almost fifty more accepted that invitation. This last service was closed with almost all present standing in consecration around the altar as Pastor H. H. Mattison offered the consecration prayer.

The musical messages brought from evening to evening and on the Sabbaths also contributed to the inspiration of all, and to those responsible a word of appreciation is in order.

Though this week of prayer was also an unusual week of intense committee meetings for members of the Board, Pastor Mattison's personal interest in the spiritual welfare of all, and his endeavours to spend time himself in personal labour for the students was deeply appreciated.

While many might be credited for their help in the mechanics of the meetings, I feel it fitting to close this rehearsal of the doings of God with a reference to a passage from the pen of Paul: "I have planted, Apollos watered; but God gave the increase." 1 Corinthians 3:6.

West Pakistan Youth Rally

(Continued from p. 4.)

how to Share Our Faith through these heaven-ordained agencies.

After supper on Sunday evening we all sat around the campfire and enjoyed seeing pictures of some of the beauty spots of America. These reminded us of the Creator of heaven and earth, and it was through the medium of beautiful choruses that we raised our voices to praise and adore Him.

Pastor Champion, at this time, expressed briefly his appreciation and gratitude to one and all for making the rally a success. He reiterated some of the outstanding features of our faith which tie us so close to one another and then the school staff and children with a host of friends from the surrounding villages, clasped hands to make a big circle, wherein stood Brethren Alexander, Justin, Sajid and Champion. A prayer was offered on behalf of the youth gathered together from the great land of Pakistan and this brought the rally to a close.



NEWS FROM

THE WORLD FIELD

EVANGELISM IN THE UPPER
AMAZON MISSION

STEPHEN C. PRITCHARD

ONE of the outstanding achievements in the Amazon Mission this past year was the evangelistic effort conducted in the city of Chachapoyas. This important commercial centre is situated in the high Andes, and represents to us a vast unentered section. For a number of years we have had our eyes turned toward this part of our field, and even though our lack of men and means has been a restraining factor in evangelizing this area, we are happy to see how the Lord has gone before and the way has been prepared for us.

Chachapoyas is a Catholic town, and up to a few months ago a strong anti-Protestant feeling prevailed here. Since this town is noted for its commerce and has an airport, it serves as a hub with spokes, or roads, leading to the many villages nearby. It is a strategic centre, from which our message could be sent to the thousands who live among the hills and in the valleys of the Andes.

Over a year ago the mission committee sent Felipe Gonzalez, who at that time was suffering with failing health, to the dry climate of Chachapoyas to rest and recuperate. Here was his opportunity not only to regain his health but to carry on quietly a campaign to fill the town with our truth-filled publications and hundreds of Bibles. Our publication *El Atalaya* has literally broken down all prejudice, and Brother Gonzalez in his friendly way has gained the confidence of almost every businessman in town.

The more the Bible truths were read, the greater was the appreciation manifested toward the magazine *El Atalaya*. People realized that there was an unsatisfied longing in their hearts for something different from the meaningless forms and ceremonies and the monotonous chant of the priests.

In answer to many requests for someone to teach them all our Bible truths, we recently sent other workers to join Brother Gonzalez. Now a team of Bible instructors is working with Evangelist Daniel Flores in holding a series of meetings. Great has been the opposition from both bishop and priests, but the work has gone ahead nevertheless.

Our team of workers in Chachapoyas has a goal of seventy-five new converts to the faith. Last week when an appeal was made for keeping the Sabbath more than 130 persons indicated their desire to take their stand with God's Remnant Church.

The one big problem facing our workers is their lack of an adequate meeting place. Unless we can have our own church building soon, we will most surely fail in taking advantage of a great opportunity.

A FAITHFUL WITNESS IN
THAILAND

ELDEN B. SMITH

TWO years ago Miss Soonee, of Chiangmai, Thailand, was forced, after many beatings, to leave home because she had accepted Christ. So Soonee was employed as a nurses' aide in the Bangkok Sanitarium and Hospital for about a year and a half. Then she became ill. Kidney trouble necessitated an operation.

Her father received news of her illness and began to wish he might see her once again. Several months after her recovery Soonee decided to fulfil his wish, and took a short leave from her work. I should have liked to witness their meeting after those many months of separation.

Try to picture the father's surprise at her changed appearance. Leaving off tobacco smoking and living a Christian life in a Christian environment had made a new girl of Soonee. How sweet she must have looked to him.

This change had its effect upon her father, and he did not object when she invited Noi, her younger sister, to attend church with her.

After just two Sabbaths, Soonee had to return to her work, but her sweet example left its influence upon the heart of her father, and he continued to permit Noi to go to church. Mrs. Smith lost no time in finding opportunity to begin studies with Noi. But Satan did not give in easily. Some of the Buddhist neighbours began to chide the father for letting his daughter become a Christian. So the father told Noi that she must choose between him and Christianity. We were surprised by the sudden change of attitude, and prayed earnestly that Noi would prove as faithful as her sister. She sent word that she was remaining home from church at the command of her father, and during the week would try to decide what she should do.

NOI MAKES HER DECISION

The following Friday evening she came for her Bible study without her father's knowing it. He had told her that if she attended church again it would mean that she did not love him and that his heart would break if she loved the Christian religion more than she loved him.

How earnestly we studied with Noi that evening. She decided that it was her duty to follow God and the next morning came to church. But Sabbath night her father begged her not to desert him. Perhaps you can imagine how hard the struggle was for a favourite daughter to decide between her father and God. The father's pleading and tears prevailed, and the next morning she sent back all of her Bible lessons and tracts.

But we prayed earnestly, and on Monday sent word that we would meet her at the empty meeting hall that evening at the time she was accustomed to going to night school. She met us there. Her tears conveyed the weight of the struggle, and she testified to her belief in God, but said that she did not have the courage to leave her father. Many words of counsel and admonition were given, but it wasn't until the season of prayer that she gained the courage to give up all for Christ. The next

day she told her father of her decision to be a Christian.

He told her that she must leave home and leave Chiangmai. So the following morning she took the train to Bangkok.

Thus Satan contests for each soul that tries to break with the bondage of sin. Let us pray that the next chapter in the story of Soonee and Noi will be as victorious in the cause of God as the first one. It gives us courage when there are those who are willing to step out in the face of strong opposition.

GOD WORKS FOR OUR NURSING STUDENTS IN TOKYO

RUTH M. MUNROE, R. N.

Director, School of Nursing Tokyo Sanitarium-Hospital

THREE weeks ago word came through official channels that all members of our nursing group—the graduating class of 1954—had successfully passed their national examinations for registration. Behind this simple announcement were weeks of preparation, prayer and conferences.

The national examinations are given twice a year, in April and July, and always on Saturday and Sunday when university classrooms are available. We were sure it would be difficult to have a change made to accomodate our eleven students, a small number compared to several hundred who would be taking the examination. We made an appointment to see the person in charge of the nursing section of the Welfare Ministry, which has jurisdiction over schools of nursing in Japan. This woman is a nurse who has studied abroad and speaks good English. She is a Christian. These two qualities gave some common ground upon which we could approach her. But it was not easy.

Miss Kaneko asked many questions that gave us opportunity to present some of our principles. At first she showed little inclination to assist us with our problem. She could not understand why we were unable to participate since the Catholic school of nursing sent their students on their rest day. We were asked how

we cared for our patients in the hospital if we believed that no work should be done on the Sabbath. We explained these points to her satisfaction, and she seemed impressed. Even so, she told us that it would be impossible to change since the tests had always been held on those days.

When we returned from the visit we mailed some literature explaining the beliefs of Seventh-day Adventists. Nothing more was heard about this for nearly three months, when we got in touch with the department again. In a few days we had word from Miss Kaneko, in which she told us unofficially that our request had been carefully considered and granted. The time was changed for us to Sunday and Monday. There was great rejoicing and thankfulness over this announcement, because if our request was granted this time, it would set a precedent that would help us in the future.

Now came weeks of preparation on the part of the students. They were faithful in their study, and the day came when we sent them off with our prayers for success. Again several weeks went by, then we had unofficial word that all had passed. Three weeks ago we received the official report. As we studied the report we thanked God for His overruling providence and for the consecration of our nurses.

A few more than 250 students took the examinations, and 94 passed. Our school of nursing was one of two schools, not affiliated with a college, whose students passed one hundred per cent. Two of our nurses received the highest scores in the tests.

During 1954 several groups of instructors and nursing administrators have visited us from different parts of Japan. They were sent by the Nursing Department of the government. They have been impressed with the type of programme we are trying to carry forward and the high type of nursing service we endeavour to give our patients. But we know that we are lacking in many things that would enable us to provide better nursing education for our young people.



If I take care of my character, my reputation will take care of itself.—*D. L. Moody.*



SLEEPING IN JESUS

MASILLAMONI—Tennyson Masillamoni, youngest son of Brother and Sister J. P. Masillamoni was born in Neyoor, South Travancore, on October 21, 1952, and passed away suddenly with an attack of cerebral malaria on March 12, 1955, at the Wadia Hospital, Poona. He was ill for only a few hours before the disease struck its fatal blow. He had brushed his teeth himself in the morning and had been singing "There'll Be No Sorroy There in My Father's House." Shortly afterwards he had convulsions and was rushed to the dispensary on the Salisbury Park Estate, and then to the Wadia Hospital where everything possible was done for him.

Just a day before his death Tennyson had expressed his faith and hope by telling one of the neighbours in his own sweet language that "Jesus shall come."

The funeral service was conducted by Pastors A. E. Rawson and O. A. Skau and words of comfort were spoken to the bereaved parents and the other members of the family at the grave side.

We take comfort in His promises that "He that shall come will come, and will not tarry."

—D. C. Christopaul.

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