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# A Blending of the Old and the New

O. O. MATTISON, *President, S. A. Division*

THERE is no beginning or ending in the stream of time. We cut time up into years for our own convenience so that we may look back upon the old at the end of the year, and forward into the new and untried at the beginning of the new year. Time itself, however, flows on smoothly as though there was no old year ending nor new year beginning. For us who move along the stream of time it is well that it is divided into years so that we can pause on the brink of the old and the threshold of the new to contemplate the events of the past year before entering into the new.

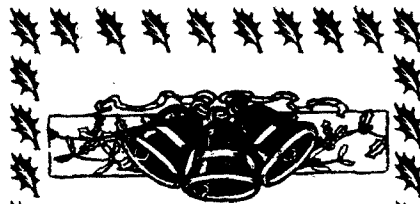
The past year has been a momentous one in the lives of most of us. It has brought us many rich ex-

periences and more blessings than we can number. The question is whether we have profited by them so as to make the coming year richer and fuller than the past one has been. It may be that to some of us it has brought sorrow and disappointment. Our hearts go out to such who have had these experiences, but have these experiences mellowed us and made us more understanding of others? Have we shared our good things with others or have we kept them for our-

selves and tried to enjoy them all alone?

It has also been a very stirring year in world events. The great election campaign in America, uprisings in Poland, revolt in Hungary, a very troubled Middle East, and the end is not yet. Through these gathering clouds we can see the gleams of the golden morning, and how they should spur us on to redeem the time, seeing that the days are evil.

Throughout our Division there have been several outstanding events during 1956. Brother A. A. Esteb made an extended tour and greatly inspired our laymen and workers to greater devotion and a larger outreach in missionary service. Brother L. R. Rasmussen thoroughly inspected



The Editors

Send the Season's Greetings to All Readers of the  
"Southern Asia Tidings." May the Lord Richly Bless  
You All Throughout the Coming Year.

each of our schools, and there was the Educational Council in Poona and the year-end Division Committee meetings. These all merged into the union meetings at which time some of our fields will be holding their Constituency meetings also. We trust that from all of these events there will be far-reaching results. In most of the fields we will go right on into our 1957 Uplift drive. There is no end to activities; there should not, and there cannot be, until the work is finished. How wonderful it is to be connected with the Advent movement and to have a part in it all!

How does the year 1956 leave us with regard to our spiritual lives? Have we been made stronger to withstand the temptations of the evil one because of the experiences that have come our way? Or have we given way to temptation so often during the year that it finds us weaker to begin the new year than when we began the year 1956? I trust this has not been the case with any of us, but if it has we need not despair. We have the privilege of turning over a new leaf, of forgetting the mistakes of the past, and of entering into the new year with confidence in the Lord's strength, if we will only put our lives and all of our planning into His hands for guidance.

How has our work gone? Are we satisfied with what we have accomplished? Has our work grown or has it remained static? Remember, no work remains static; it either goes forward or goes back; it improves or deteriorates. Perhaps we feel a little remorseful because we may not have put forth all the effort we could have put into our work. Or perhaps we have become indifferent and are saying that it does not make much difference, whether we do our best or not. But it does make a difference, both in our life and in our work. Now that we have another opportunity, let us promise God that we will do better, live better, pray more, and be sweeter during 1957. Life can be packed full of good things if we only recognize them and use them to the glory of God.

So as the old year merges into the new, let us look again at the old. The *Morning Watch* reading for the last day of 1956 says that he who conquers shall have this heritage. "He

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## HAVE YOU LOST YOUR CONFIDENCE?

L. R. RASMUSSEN

*Associate Secretary  
Education Department  
General Conference*

**T**ONIGHT I would refer you to the words that Moses spake to the children of Israel. "Be strong and of a good courage, fear not, nor be afraid of them: for thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." Deut. 31:6.

This is no time for defeat or doubt or loss of confidence. God has made full provision for the prosecution of His work. He is the Author and Finisher of our work. We can be sure that this final movement will triumph. Victory is assured, for everything is under the control of the Great Creator. He is not perplexed; He is not taken unawares. He says: "Be strong and of good courage, be not afraid."

In Hebrews 10 starting with the 35th verse, we find these words: "Cast not away therefore your confidence, which hath great recompence of reward, for ye have need of patience, that, after ye have done the will of God, ye might receive the promise, for yet a little while, and He that shall come will come, and will not tarry." Dear friends, we are living in an age, in a day, when men are losing their confidence. They have confidence one day, they have lost their confidence the next, and we are in danger of losing our confidence. But our verse says, "Cast not away therefore your confidence, which hath great recompence of reward."

There is a reward to the individual who has confidence. Today we need to have confidence in God and in His

Word, confidence in His promises, confidence in the church, confidence in the leaders of the church, confidence in our brethren. Many people today are asking the question, "Where is the promise of His coming?" The devil has come down, knowing that he has but a short time, and is endeavouring to undermine the confidence of God's people. There is a great loss to the individual that loses his confidence. There is a great reward for those that retain their confidence. Tonight we can be sure that the God who has started this work is also able to finish it. Confidence brings courage, it brings power, it brings conviction. Confidence in the life of the individual brings peace, and joy, and contentment. It brings loyalty and integrity, and in the end it will bring everlasting life.

We are not to speak words of doubt or discouragement. "Let not one breath of doubt, . . . escape your lips," is a message found in *Testimonies to Ministers*, p. 391. In 1 Cor. 15:57 we read these words, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ." There is no question about it—because the Lord giveth victory. And it is personal victory. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. This will be victory, victory in our personal lives because the Lord is going to have a people who have gained victory over sin, over self, and over the things of this world.

There is also going to be victory

for the church. "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. Many today are losing confidence in the church. They see the faults of the church. They see so many things that they feel are not according to God's Word. But friends, this verse assures us that there is going to be a people found without guile and without fault. There is going to be a great number that stand on the sea of glass, from all nations on the face of the earth, who have gained the victory.

"Nothing else in this world is so dear to God as His Church."—*Testimonies*, Vol. 7, p. 242. And that church is going through to victory.

A big doubt that comes into some hearts today is: "How is this gospel message going to be preached in all the world?" In Matthew 24:14 it says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." There is no question about this. This gospel "shall be preached in all the world."

No, we are not able of ourselves, to give this gospel message. With our small body of workers and our small financial resources, it would take us a thousand years to finish this work. But, dear friends, let us not limit the power of God. He is going to use agencies of which we know nothing. Angels of heaven will come down and do a work that men might have had the privilege of doing. We find in the Bible many supernatural things. When the people of God came up to places that were impassable, and it seemed impossible for them to go forward, they looked to their heavenly Father, and He opened up the way. And He will open up the way so that we can give this message to others.

And "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 5:2. Oh, dear friends, let us never doubt that this message is going to triumph. It is going to finish with a blaze of glory. Victory is assured, victory has been promised. And the Lord is fully able to carry out His promises.

Let us notice some of the great heroes of the Bible who had con-

fidence. Paul was one of those confident souls. He said: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." No doubting there. Listen to these courageous words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." There is no doubting here. There is no loss of confidence here. Paul knew that he had fought a good fight and that there was a crown of righteousness awaiting him.

Too many people today are like the majority of the spies who were sent out to spy the land. Twelve were sent out, and ten of them came back having lost their confidence in God and His people, and unable to possess the land. Only two, Caleb and Joshua, had confidence to believe that the Lord was able to deliver the land into

their hands. The other ten saw giants in the land; they saw walled cities, and they said, it is impossible for us to go up. They had lost confidence in God and in His power to work for them.

One of the most striking illustrations in all the Bible of a man who kept his confidence in God was Job. You remember his experience. He lost his wealth, he lost his cattle and his sheep, he lost his children, and then as though that were not enough he was smitten with sickness. Poor Job had boils from the top of his head to the soles of his feet. There are many individuals who can stand certain things, but when it comes to the loss of their property and their children, then they lose confidence in God and in His guiding hand. Many an individual when he is laid low in sickness begins to doubt that God is dealing justly with him. Job had served God all His life. Why should all these terrible things happen to him? Wasn't it enough to shake any man's confidence? We find that

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## NEW WORLDS TO CONQUER

ADLAI A. ESTEB

*"No more worlds to conquer"—and great Alexander wept.  
How blind he had become because his moral senses slept!  
His narrow world of selfishness is all that he had seen;  
The vast world of the spirit was, to him, unknown, unseen.*

*Those rich realms of the spirit hold new worlds to conquer still.  
What exploits now await the men of vision and of will!  
What great discoveries will be made, what victories will be gained,  
What treasures of contentment and of peace will be attained!*

*If we beat back the barriers of ignorance and doubt,  
And triumph o'er the enemies of peace within, without;  
If we push back the wilderness of want and human need,  
Then we can take our places with the pioneers, indeed.*

*Come, let's fell the savage forests of fear and hate and strife,  
And open up new highways to a better way of life.  
Let's level mountains of our pride that shut men from our view,  
And bridge the yawning chasms of misunderstanding, too.*

*There ARE new worlds to conquer—let us cross each new frontier.  
May God help us accept the challenge that comes to us this year.*

**CEYLON UNION***President: L. F. Hardin**Secretary-Treasurer: M. M. McHenry**Office Address: 7 Alfred House Gardens, Colpetty, Colombo***NUGEGODA EFFORT  
PROGRESS**

FRANCIS R. SCOTT

ON OCTOBER 21st the "Voice of Hope" Lectures officially opened in the aluminium tabernacle constructed in a strategic spot in Nugegoda, Ceylon, with an attendance of 350.

"TIDINGS" readers will be interested to know of the wonderful way in which the Lord has been blessing the meetings. We are now in the seventh week, and have conducted 19 adult meetings with an average attendance of between 150 and 190. Offerings for the 19 meetings, with special offerings given by those in attendance, have amounted to Rs. 526.97.

Over fifty non-Adventists signed the tithe covenant when it was presented. We have just finished the presentation of the Sabbath truth. Thus far twenty-eight non-Adventists have decided to follow God in the matter of the observance of His true Sabbath. Last Sabbath two from the meetings came to the Sabbath service. Already this week a number have indicated their plans to attend the church services this coming Sabbath.

It is too early for us to assess the results, but evidences are that the Lord is leading, and will reward us with souls for our efforts.

A special feature of the meetings is the children's services which are held each Monday and Wednesday afternoon. Following the instruction of *Testimonies*, Vol. 4, p. 70, that "parents who can be approached in no other way are frequently reached through their children," we had a children's meeting on a Thursday evening preceding the opening of the effort proper. We gave the children the handbills for the adult meeting, and offered them little pictures in their attendance book for each adult they brought to the meeting. Many of them came bringing their parents—and many of the parents have continued to come. Three hundred children attended the opening meeting. We now have a steady attendance of about 150. They have a half-hour of crafts, when they make something which is a review of the previous lesson, then a period of singing, followed by the announcements and special music, usually rendered by the children themselves. Then the pastor gives a well-illustrated fifteen-minute children's sermon, based on the same topics as the adult meetings, in simplified and condensed form.

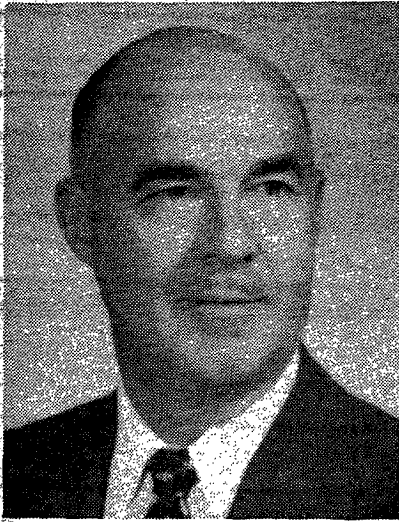
This has been one of the most successful features of our campaign. It is amazing how the children grasp the facts of the doctrines. Take the 2,300-day prophecy for example—a topic one would hardly think the

children could easily grasp. By the end of the fifteen minutes allotted for the sermon, 150 children could call out the dates of the prophecy in unison, and tell what occurred on the various dates. The children decided to obey God in the matter of tithing and Sabbath-keeping. The crafts reinforce the lessons. On tithing, they made gold coins by impressing gold paper on real coins, cutting out nine for themselves, and one for Jesus, and mounting them on a card with an appropriate poem on tithing. For the Sabbath question, they made a book-mark with "Remember the Sabbath day" on it, and at another meeting, a calendar with all the Sabbaths in red, and "The Seventh Day Is the Sabbath" across the top. Last Sabbath we had our first afternoon Sabbath school for the children, and forty-two attended it. We believe many of them will transfer to our regular Sabbath school when the meetings are over.

The various activities connected with the effort entails considerable labour on the part of the many who are assisting in the meetings. The picture on this page shows our faithful choir, which, under the direction of Mrs. M. M. McHenry, has faithfully performed at every meeting. Pastor L. F. Hardin and Brother M. M. McHenry have given liberally of their time in taking care of the musical part of the programme. Mrs. McHenry also leads out in the children's meetings, with Mrs. Scott in charge of the crafts, and with the aid of about sixteen faithful teachers. Pray that God will richly reward our efforts to glorify His name.



The effort choir under the direction of Mrs. M. M. McHenry.



## ARE YOU SEEKING HAPPINESS?

R. H. ADAIR

*Assistant Treasurer,  
General Conference*

**WE LIVE** in an age where there is so much tenseness among us that one can almost feel it in the atmosphere. There are international tensions and tensions within the countries in which we live.

It is very evident that the things which affect the lives of those who live in the world can very readily affect the lives of those who are members of the church. This is very clearly stressed in the following statement from *Testimonies*, Vol. 2, page 640.

"The world is full of dissatisfied spirits who overlook the happiness and blessings within their reach, and are continually seeking for happiness and satisfaction that they do not realize. They are constantly on the stretch for some expected far-off good, greater than they possess, and are ever in a state of disappointment. . . . The common, everyday blessings of life are unwelcome to them, as was the manna to the children of Israel."

If we would stop to consider our experience and the experience of others we would find how true it is that our lives can be greatly affected by the attitude of those who do not profess to follow God.

The Psalmist David, as he reviewed the goodness and protection of God in Psalm 144:15 explained: "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord."

A people whose God is the Lord should be a happy people. What does happiness mean? Happiness is

defined as being a state of being "glad" or "contented." To be glad means to be pleased, joyous, cheerful. And if we carry the definition a little further we find that to be contented is to be gratified, pleased with things as they are, satisfied, willing.

In man's search for happiness he does not find it in the things that this world has to offer. We are told in 1 Timothy 6:7, 8: "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."

The only thing that we can take out of this life is character. The real happiness that comes to us from day to day results from the building of that character. Happiness that comes from a job well done, from a clear conscience, from the enjoyment of the good healthy body that God has given us. This is real happiness and it builds something into our character which is to have eternal values.

Opinions have differed during the years as to what constitutes real happiness. In the 18th century the "how to" books were chiefly concerned with "How to Die a Good Death." In the 19th century the opinion moved on to the subject, "How to Make a Good Living." Here in the 20th century we find numbers of books indicating that we should develop our minds so that we might have power to influence our fellow men to do what we want to do, so that we may enrich ourselves.

Then there are many people who say that their greatest happiness

would be to have freedom and ability to do exactly as they want to do.

This is not a very good description of happiness for it is difficult to know what one does want today, let alone next week, next month, next year or twenty years from now. Human beings are changeable. What may seem to be the supreme material good today may be completely out of date within a few months.

Happiness arises largely from the mental qualities of contentment, serenity, and active good-will. It includes the pain of losing as well as the pleasure of finding.

The thought that the pain of losing contributes to our happiness, is something we do not always realize. But it is true, that, as we look over our experiences we find that some of the most difficult experiences of our lives have built into our characters something that we would not exchange for gold or precious stones.

The happiest people are the busy people, those who have real interests and work at them. On the other hand we should not be so busy that we neglect the necessary elements related to our Christian experience. As someone has said, "We need to avoid the extremes of sluggish placidity and feverish activity."

The romantic minds of the young, and some others, imagine that happy events and happiness make their entrance to the sound of drums and hilarity. Maturity recognizes that

### FULL PROVISION

*For the year before us,  
Oh, what rich supplies!  
For the poor and needy  
Living streams shall rise;  
For the sad and sinful  
Shall His grace abound;  
For the faint and feeble  
Perfect strength be found.  
He will never fail us,  
He will not forsake;  
His eternal covenant  
He will never break.  
Resting on His promises,  
What have we to fear?  
God is all sufficient  
For the coming year.*

—Frances Ridley Havergal.

happiness comes quietly, almost unnoticed. It is like the "still small voice."

We have the attitude of the world and the attitude of the members of the church toward this matter of happiness very clearly compared in the 5th chapter of Galatians, verses 16, 17 and verses 21-24. Here is outlined the fruits of the lust of the flesh and among those fruits appear "revellings, drunkenness." This is how the world thinks it finds happiness. As opposed to that view-point we have the "fruits of the Spirit" and included among these fruits are "love, joy, and peace" which bring to the Christian true happiness.

It is our responsibility to search for happiness. Here are a few thoughts from the Spirit of prophecy relative to this experience:

"Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. . . . The looks, the tone of the voice, the actions—all have their influence in making or marring the happiness of the domestic circle."—*Testimonies*, Vol. 7, p. 50.

"As a people, we lose much by lack of sympathy and sociability with one another. He who talks of independence and shuts himself up to himself, is not filling the position that God designed he should. We are children of God, mutually dependent upon one another for happiness."—*Testimonies*, Vol. 4, p. 71.

"We suffer our happiness to be marred by trying to stand for what we term 'our rights.'"—*Testimonies*, Vol. 1, p. 309.

Oftentimes when we do get our rights it is at the cost of much unhappiness and dryness of soul. However, "The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as sons and daughters of God."—*Ministry of Healing*, p. 489.

Here are a few of the detriments to our happiness as found in the writings of the Spirit of prophecy:

1. Being wrapped up in our own interests.
2. Brooding over unhappy experiences.
3. Contending for our own rights.

4. Looking for some great work to do and being dissatisfied with the place the Lord has for us.
5. Overlooking present blessings.
6. Poor health.
7. Too close application to business.

Let us consider our blessings. God has lifted the burden of sin, from our lives and therefore we should be a happy people.

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations

such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 67.

May we with the Psalmist be able to say in our own experience, "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord."

### NORTHWESTERN INDIA UNION

*President:* T. R. Torkelson

*Secretary-Treasurer:* L. E. Allen

*Office Address:* 27 Barakhamba Road, New Delhi

### ITINERATING WITH THE SIMLA MOBILE DISPENSARY

ALBERT C. L. POPKISS

**B**EFORE the break of dawn the final loading of luggage was completed. Dr. I. R. Bazliel backed the mobile dispensary van on to the main road, and after warming the engine, said, "Let us pray." Around the bonnet of the van, staff and servants bowed their heads while our Heavenly Father's blessings were requested for the journey, and for the work to be undertaken. At about 6:45 a.m. the long anticipated journey to Rampur began. From Simla 7,000 ft., we climbed to Narkanda, almost 10,000 ft., and then travelled down the narrow road to Rampur, 3,500 ft. above sea level. We were now 88 miles in the interior, in a low-lying valley surrounded by high mountains.

All the way the scenery was beautiful. The thick forests of firs, pines, and oaks, the numerous villages, the potato-growing terraces, the rugged hillsides, and the snow-capped mountains, all revealed the love of God to us.

Skilful driving was necessary, and the Lord greatly blessed Dr. Bazliel as he sat at the steering wheel. We reached our destination by 4 p.m.

Early endeavours had been made to secure living accommodation at Rampur, but all failed. Hoping

against hope that we would be able to stay at a school house about four miles from the town, we arrived there to be told that this was not possible. As we proceeded on the Master's work in faith, we were stopped by an on-coming truck at a point where the road was too narrow for us to pass each other. A patient who had been treated at our Sanitarium in Simla got out of this truck, and said, "I've secured accommodation for you, right near the city." The angel of the Lord had been before us and rewarded our faith. A new hall which had just been erected for the installation of Government hand-loom was opened for us to use, free of cost.

After a good night's rest on November 11, we were up early the next morning. Dr. and Mrs. Bazliel, Miss L. A. Gideon, Brother S. L. Charles, Brother Kemuel Hivale, Manni Lal and the writer helped in preparing breakfast, then joint worship was held after which the clinic went into action. Brethren P. H. Dass and Mangal Dass from Ani accompanied the writer in literature distribution.

The Lavi Mela, an entirely business festival, was in full swing. Across the beautiful light green waters of the swift-flowing Sutlej River shepherds could be seen auctioning sheep and goats, horses and mules, and selling caps, wool, goat-hair blankets, pine nuts, walnuts and

other commodities. To the east lay the town. It was buzzing with activity. Hill tribes from Chini, Kulu, Tibet, and other neighbouring towns and villages associated together and bartered their goods. All around were smiling faces and simple, hardy, happy people who lived in caves, under rocks and beneath the starry skies. By day they traded with each other and at night sang and danced together. Tibetan Lamas (Buddhist priests) were with their groups, teaching them prayers and caring for their religious education. Greedily these knowledge-hungry people clamoured for our literature. Many smiled delightedly when they realized that they were reading their own language.

One Lama read the introduction of the book I offered him and after reading Jesus' name pushed it aside and said, "I am a Buddhist, I am not interested in Christ." Opening the front page I showed him Jesus loving the children, this touched his heart, and smiling he accepted the book. Other Lamas soon got the news and even though the streets were overcrowded, they found us and pleaded for these truth-filled publications.

A young man after reading the Hindi tract given him asked: "Which is the Christian's Day of Worship?" "The Lord has given only one day for all Christians and that is the seventh day," I replied. In a flash he threw his arms around me and said, "I'm so glad to see you. I'm the only Christian in my village and have not met a believer for nine months. Please come to my home, five miles from here and hold a meeting." Time did not permit us to visit his home, but the literature accompanied him, not to visit, but to stay.

During our short stay, twenty-five patients were treated, and we handed out 400 Hindi tracts, 200 Urdu tracts, 70 *Signs of the Times*, 25 English "*Sermon on the Mount*," 300 tracts and 30 books in Tibetan and about 30 V. O. P. cards. We also made 30 V. O. P. enrolments.

At 10:30 a.m. on the 13th we said goodbye to Rampur and hoped that, if the Lord permitted us, we would go back again in 1957, to do a greater work for Him.

## PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

## PROGRESS OF GOD'S WORK IN THE PUNJAB SECTION

A. M. AKBAR

SO FAR 117 people have been baptized this year and seventeen more will be added to this number before the year 1956 ends, making a total of 134. We have organized seven Dorcas societies; opened three day schools, and held ten efforts—nine in Vernacular and one in English. Our school in Chuharkana, under the guidance of Brother R. Hamilton, also took part in our evangelistic programme and held one effort and we hope some will be baptized as the result.

Our first fruit in Lyallpur was the son of a minister of another mission. He is planning to take up the colporteur work. Here in the city the chief man of the Municipal Board has promised to give us a donation of a piece of good land to build our workers' quarters. Here also some people have promised to give us a piece of land for a school. A young man has opened a day school on his own accord which he intends to hand over to us. He has about fifty-five students. We have twenty-one families in this city who have expressed their desire to join us.

In one village one hundred people joined us. A total of 110 came to us from four other villages making 210 now in the Baptismal class. Very soon they will be added to the church of God. In one village an effort is in progress with a good attendance. In a certain village a family had been calling us for a long time to come and teach them the truth. Finally we were able to go and when they saw us coming there was great rejoicing and we had a good meeting. The family gave us Rs. 13/- as a thank-offering because of our visit there.

Of course we have had some bitter experiences. These victories are not won easily. In one place two men of the village came to our preacher who

was there looking after the interest, and warned him that if he did not leave the village he would be killed. When I heard this I wrote to the Police Inspector stating that Seventh-day Adventists are the pride of this country as we do not eat pork, do not smoke, do not dance, do not drink, and so forth, and asked him to help our man who was being molested. When these men heard this they went to our man and told him that they would not molest him any more and that he could go on preaching. As a result of this ten more people joined us. We had won a victory.

In one village the priest told the people not to attend any Seventh-day Adventist meetings and promised them dry milk, butter oil, rice, sugar, wheat, clothing, tea and dry beans if they obeyed. He took two statues from his bag, lighted a candle and worshipped the images. He then asked the people to do what he did and many worshipped. This was to test them. But ten remained standing and did not worship. They are with us now.

In another place the priest drew a line on the ground and said that whoever did not intend to join the Seventh-day Adventists should step over the line. Only three stepped over. Twenty-seven families joined us. The man was disappointed and went away. In another village the priest was trying to build a church and told the people to provide the labour and the land and the bricks and he would provide the roof and the church would belong to him—the priest.

When we got into the village we said: "If you give these things we will help you build the church." So here too the priest was not successful. We have so many calls that it is impossible to answer them all. The Lord is working with and for us. We have neither silver nor gold but we have the true message for these times and the people want it. Recently two churches were organized. Pray for us.

## “GLEAMS OF THE MORNING” IN SOUTH INDIA

E. L. SORENSEN

“**T**HERE’LL be light in the sky,  
From the palace on high,  
When I come to the end of  
the road.” My dear brethren and sisters, I think we are not far from the end of the road. We have reached the place in this world’s history where things that Seventh-day Adventists have been talking about for years are transpiring before us.

Today, I believe, we are standing on the very threshold of eternity and God wants His people to awake and be ready. **THIS IS OUR DAY.** This is the day to which Seventh-day Adventists have been looking forward. It is time for us, when we see the pall of darkness covering the whole earth, to “arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” How true it is! God has committed to us the wonderful message of salvation and we see it going forward in a greater way than ever before, but how about you and me? Are we awake, or are we asleep? Are we preparing for the great day of God? Are we doing our part? We sang this morning, “The golden morning is fast approaching, Jesus soon will come. To take His faithful and loving children, To their promised home. Oh, we see the gleams of the golden morning, Breaking through this night of gloom. Oh, we see the gleams of the golden morning, That will burst the tomb.”

My friends, I believe we can see those gleams and I want to point out some of them to you this morning.

First of all, let me point out to you that at the present time there are more than seventeen large-scale efforts being conducted in the towns and cities of South India alone. That is exclusive of Bangalore—seventeen

programmes where the servants of God are standing forth, preaching this message that we love, speaking to scores, hundreds, thousands of people throughout South India, telling them of the golden morning that is fast approaching. In the last three years thirty new centres have been entered with our grand message. Why, right here in Bangalore, we are thrilled as we visit the meetings night after night which Brother D’Costa and the young people of our church are carrying forward. How I enjoy sitting there, seeing the people come in to listen to the everlasting message! But you know, it cheers my heart almost as much to see our young people behind the programme—to see them taking the offering, giving special music, and supporting the programme in every way. I have had opportunities on some occasions of going to the Friend-In-Need Society and bringing some of those dear folk to the meetings and on the way home after one meeting particularly, they remarked, “What a wonderful meeting it was! What a stirring message it was!” Yes, our message is bringing hope and comfort, and courage to the people.—They are realizing that we have the message for today.

The gospel is going forward. As

### THINK ON THESE

No man is free who is not master of himself.—*Epicetetus.*

The sole meaning of life is to serve humanity.—*Tolstoi.*

Thinking is the hardest work there is, which is the probable reason why so few engage in it.—*Henry Ford.*

I think of our Lowry Memorial High School, I wish I could tell in detail the wonderful programme which is being carried on there by Pastor Jensen and his staff. The other day Brother Brodersen took some police officials to visit Lowry Memorial. Their admiration for our industrial programme and the vocational training was encouraging. We find the government educational authorities also approve highly of the programme that the Seventh-day Adventists are carrying on.

During the past couple of months, I have had opportunity of visiting all the fields in South India and to visit most of the large city efforts. We went over to the North Kerala field. There we have a group of workers who are pressing on with the gospel of Christ. We visited the city of Tellicherry and found the leader of this section, Brother A. Joseph, conducting an effort. Tellicherry is a picturesque town, right on the beautiful Malabar coast. As we drove into the outskirts, we saw the small pandal, only a humble shed, but the people were gathering around, more and more of them, and when we finally went in there must have been four or five hundred people, closely crowded into the pandal to hear the gospel of Jesus Christ. After the meeting, they would hardly let us go. They said, “We must have a Seventh-day Adventist Church in this place. We want a property so that those interested in our Adventist truth and who love this message that we are preaching can believe it, follow it, and keep it.”

We travelled down the Malabar coast a little farther. There we have a very short, little man by the name of P. S. Johnson. He has a very long pandal—80’ long and only about 22’ wide. Try to visualize little Brother Johnson standing way down at the other end, but telling the people in a large way about this wonderful message that we love. Pastor Brodersen has just received a letter—he, incidentally, helped to organize this programme and plans on giving assistance in getting decisions from the interested ones. “Please come down,” writes Brother Johnson, “we have 500 people attending every night and we don’t know how to pull them over the line.”

Then, I wish you could see our



## Sabbath School Lesson Help

by HARRY W. LOVE

Associate Secretary, General Conference Sabbath School Department

For Lesson 4, January 26, 1957

### THE BAPTISM AND TEMPTATION OF JESUS

THE coming of the kingdom of God was the hope held forth at the close of the Old Testament. A glance at Malachi 4:5, 6 reveals the reason—Elijah with a preparatory message, the revival of the church, “the coming of the great and dreadful day of the Lord.”

All this was wrapped up in the Messianic hopes of Israel, and neither ages of apostasy nor storms of persecution had dimmed those hopes. Consequently, when John thundered the Elijah message—“Prepare ye the way of the Lord!”—people of every class in the land flocked to hear him (last week’s lesson).

Tidings of His unseen cousin’s preaching reached Jesus at Nazareth, and His sensitive soul “recognized the call.” The carpenter’s tools were laid aside forever. “He bade farewell to His mother, and followed in the steps of His countrymen who were flocking to the Jordan.”—*The Desire of Ages*, p. 109.

When they met, “John recognized in Him a purity of character that he had never before perceived in any man.”—*Ibid.*, p. 110. “The holy devotion and heavenly repose which marked Him as He stood in prayer, spoke of a purity and greatness before which the soul of John did instant reverence.”—Geikie, *The Life of Christ*, p. 261. “When now he saw Him, that look of quiet dignity, of the majesty of unsullied purity in the only Unfallen, Unsinning Man, made him forget all else.”—*The Life and Times of Jesus the Messiah*, Vol. 1, pp. 278, 279.

Then Jesus insisted on being baptized in order to fulfil all righteousness, the Sinless One thereby exemplifying the manner in which repentant man should profess “newness of life” in Christ (Rom. 6:4). The ascent from Jordan was instantly

marked by God’s sign to John of His Son’s identity: “Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.” “And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.” John 1:33, 32.

What a marvellous privilege came to the wilderness crowds who saw John and Jesus at Jordan. If only the nation had turned to God then, how different history might have been!

“Full of the Holy Ghost” is peculiar to Luke in describing Christ’s experience at His baptism (ch. 3:22) and after (ch. 4:1). Jesus then “Fasted forty days,” says Matthew 4:2, but Luke 4:2 states that “He did eat nothing.” Matthew’s record shows that the three great temptations came at the close of the forty days in the wilderness. (See *The S. D. A. Bible Commentary*, on Luke 4:2).

#### THE SUGGESTIONS OF SATAN

The first part of the forty days was spent in prayerful preparation and contemplation of His mission. When worn with hunger, He faced the temptations of Satan. First came a doubt about God’s declaration, “This is My beloved Son.” Matt. 3:17.—“If Thou be the Son of God.” Matt. 4:3. Second came a challenge to use infinite power for specific finite ends—“Command that these stones be made bread.”

The Jews “expected a Messiah who would work dazzling wonders and establish a world-wide empire with Jerusalem as its centre, and they had postponed the ideas of righteousness and holiness to these.”—Stalker, *The Life of Jesus Christ*, p. 45. These ideas were offered in all three temp-

work at the Kottarakara High School! They are carrying on night classes in addition to the regular school programme and well over one hundred students are in attendance. Older men and some women, all from the surrounding areas, are coming to the Adventist school to learn reading, writing, and arithmetic. But Brother Parobek told me that a group of people waited upon him and said, “Look, Mr. Parobek, wouldn’t you teach a class in Bible? We want to learn what the Seventh-day Adventists teach and believe in the Word of God.” So, at their own request, a Bible class has been organized. Those adult students come from 7:00 to 9:00 in the evening, and are being taught by the teachers of our school, who after a full day’s programme, return in the evening to help these people study the Advent message without additional stipend. Consider the goodwill that is being spread to the entire community by a programme like this.

Our Voice of Prophecy secretary in this section is Brother Ahimaaz. Recently he wrote saying, “Brother Sorensen, the Voice of Prophecy is going into all the far corners of our field. In one of our towns near Thiruvalla, there lives a man, a Syrian Christian. He is studying the Bible course and he wants to accept the truth. He is already keeping Sabbath secretly. He says, ‘I want you to send someone to hold a city effort that my friends and I might become members of the Seventh-day Adventist Church in this place.’” This is a tangible proof of his sincerity.

Yes, the message is going in Kerala; but, we must hasten on. I wish I could tell you about Adventuram and of our schools down there that are going on in such a wonderful way. But let us go on over to the North Tamil Field. We came in through Coimbatore. Most of you know Coimbatore is a great industrial centre. There Pastor V. D. Edward is conducting an encouraging series of meetings. We went into the shed erected there and found the place full to overflowing, not only inside, but outside all around the pandal we could see the people with eager eyes and ears, trying to grasp the message that is preached by our brother. He appeals to us for a new piece of  
(Continued on p. 15.)

tations as an opportunity for Jesus to seek world acclaim, and thereby fulfil Jewish inverted ideas of the kingdom of God.

The nature of His kingdom was a hard thing for even Christ's disciples to accept, and their slowness persisted till after His resurrection. (See Luke 24:25-27; *The Desire of Ages*, pp. 506, 508.)

The second temptation, from a temple height, was another subtle allurement to impress the world with His power. Had not the Scriptures said, "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising" (Isa. 60:3)? Had not Jesus heard the Jews tell how Messiah would manifest Himself with spectacular miracles, one of which would be a sudden appearance among the people with a magnificent leap from the Temple? "If Thou be the Son of God, cast Thyself down," etc.

The third temptation involved submission to "the prince of this world." "This diabolical proposal—that God incarnate should worship the devil—constitutes the climax of blasphemy." It was "the maximum limit of diabolical ingenuity."—*The S. D. A. Bible Commentary*, on Matt. 4:9.

Our Lord's threefold "it is written" (Matt. 4:4, 7, 10) is proof that "the sword of the Spirit, which is the Word of God" (Eph. 6:17) is a sure weapon for Satan's defeat. As with Jesus, so with us in these last days: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12.

If Satan came to Jesus "in the guise of an angel from heaven" (*The Desire of Ages*, p. 118), he will present us with similar deceptions. "So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. . . . None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, p. 593.

Not bread, not things, are our life, but "every word that proceedeth out of the mouth of God." Matt. 4:4.

Christ's stand on the guiding principles of God's Word was immediately made the basis of the second

temptation. "It is written, He shall give His angels charge concerning Thee." And on the basis of a mutilated quotation of Psalm 91:11 Satan demands proof of the word by presumptuous demonstration.

We do not test God. We accept Him by faith that in His own time and way He will fulfil all His promises. Believing His Word implicitly, we may say with the Great Overcomer: "Get thee hence, Satan."

Matt. 4:10.

Since the object of the Saviour's first advent was to "destroy the works of the devil" (1 John 3:8), this wilderness conflict was the inevitable beginning of His work. It served notice to the enemy that the war begun in heaven was now continued on earth, and would not cease till "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." Rev. 11:15.

## Sabbath School Lesson Help

For Lesson 5, February 2, 1957

### THE EARLY EVENTS OF PUBLIC MINISTRY

**T**HE calling of the first disciples, the performance of the first miracle, and the cleansing of the Temple (John 1:35 to 2:22) mark the opening of a public ministry remarkable alike for its intensity and for its mixture of sweetness, triumph, and tragedy.

The Jewish race was probably the most religious people on earth. How, then, did a character as winsome as Christ's and a teaching as luminous as His, produce so much hatred as well as so much love?

One answer lies in the condition of the official religion stated aptly by John Watson in *"The Mind of the Master,"* page 5: "Theological pedantry had done its work in the days of Jesus, and had reduced the sublime ethics of the Old Testament to a wearisome absurdity. The beneficent law of rest, so full of sympathy with struggling people, was translated into a series of regulations of piddling detail and incredible childishness. The 'clean heart' of the prophets sank into an endless washing of hands, and filial piety was wantonly outraged that the temple taxes might be swollen. Jewish faith had become a painted show, a husk in which the kernel had withered."

#### "LAMB OF GOD"

Before the inevitable clash with official Judaism, Jesus gathered a few disciples. The rugged Baptist, preaching without a permit from the Sanhedrin, had a huge following. The rulers, nevertheless, were investigat-

ing him. While this proceeded, John saw Jesus again in the crowd, and proclaimed Him "the Lamb of God."

This arrested the attention of two of John's disciples, because this phrase coupled with Isaiah's suffering "servant" was a perplexity to a nation hypnotized by the conquering Messiah idea. They later tried the solution that "there would be two Messiahs—one, the son of Joseph, who should suffer and die; the other the son of David, should live and reign."—Geikie, *The Life of Christ*, p. 293.

The two intrigued disciples, Andrew and John, followed Jesus, "and there was joy in the heart of the divine Teacher as these souls responded to His grace."—*The Desire of Ages*, p. 138.

The joyful Andrew, captivated by the Christ, brought Simon with five glorious words: "We have found the Messiah!" Only here (John 1:41) and in chapter 4:25 do we find the Hebrew form "Messias." Elsewhere in the New Testament we find "Christ," which is also used in this connection. Both words mean "anointed" (margin). The following day Jesus bound Philip to Him forever with a look and two words: "Follow me." Then Philip called Nathanael.

For the first time we read of expressed doubt: "Can there any good thing come out of Nazareth?" John 1:46. John records with dramatic accuracy a prevailing opinion about Nazareth's ill repute. In John 7:42, 52 the view that Christ could not

come out of Nazareth in Galilee is supported, but for another reason. Confirmation of Nathanael's opinion is seen in Mark 6:6; Luke 4:29. At first, Nathanael held erroneous views on the personality of the Messiah: "Could this Man, who bore the marks of toil and poverty, be the Messiah?"—*Ibid.*, p. 139. But a few words with Jesus obliterated all doubt: "Rabbi, Thou art the Son of God; Thou art the King of Israel."

The Cana gathering of relatives and friends at the wedding feast brought faith and courage to this band of young Galileans who were to become pillars in Christ's church. They learned that Messiah had not come in kingly pomp, but in lowly garb; that He mingled first with ordinary men in their simple joys; that He was not disconcerted by the emergencies of life. How much, too, they must have learned from Mary's words: "Whatsoever He saith unto you, do it."

In John 2:13-22 Jesus is among the crowds, Jerusalem bound for the Passover. The incongruity of the Prince with a scourge of cords disappears as we read accounts of the incredible commercialism then surrounding God's house. (*Ibid.*, pp. 367-372; Geikie, *The Life of Christ*, pp. 316-320.)

A month before the feast, the way-side booths of the money-changers opened in every town. Foreign Jews and proselytes with non-Jewish currency, Palestinian Jews with normal currency—all must change money in order to get Temple half shekels for the payment of the atonement money (Ex. 30:12-16). "Five per cent exchange was charged, but this was indefinitely increased by tricks and chicanery, for which the class has everywhere earned so bad a name, that, like the publicans, their witness would not be taken before a court."—Geikie, *Ibid.*, p. 317.

Ten days later the changers removed to the Temple precincts. Many people went at this time for purification (John 11:55), each needing to buy the appropriate sacrifice. Others would bring tithes. There would be thank and votive, meat and drink offerings, animals and adjuncts to be purchased for sacrifices, all at prices profitable for the treasury. Arguing, disputing, bargaining, unholy traffic,

was rampant, and, what was worse, the priests, particularly the wealthy family of the high priest Annas, had a financial finger in it all.

#### THE REFINING FIRE

Into this unhallowed scene came the Lord with His high-souled young friends. Read the effect of His appearance, in *The Desire of Ages*, pages 157, 158.

"My Father's house." Many knew in their hearts that a mercenary priesthood and a soulless ritual were writing "Ichabod" (1 Sam. 4:21) across the portals of Judaism.

When the majesty of heaven overshadowed the indignant Jesus, none opposed Him, because all knew He

was right. Only His authority was challenged (John 2:18). Doubtless some would recall the last words of Zechariah that in Messiah's day "there shall be no more the Canaanite ['trafficker'—Masoretic text; 'merchant'—Douay; 'trader'—R. S. V.] in the house of the Lord."

The Lord had suddenly come like a refiner's fire to His Temple (Mal. 3:1-3), giving a public demonstration of His cleansing mission. His hour had come to warn His people that one day He would not only upturn the tables of the unrighteous (John 2:15), but He would overturn the world (Rev. 6:14-17) and re-establish righteousness in the earth (Isa. 32:1).

### SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

Office Address: 9 Cunningham Road, Bangalore

### NEW WORK AT MAYAVARAM

GEORGE C. THOMAS

ON September 16, 1956, we opened our effort in this new place with an attendance of 350. Pastor E. L. Sorensen was with us to direct us in our plans and organization and in spite of his busy programme continued to help us for two weeks. Brother S. Anbiah spoke the first night on "The Man of Destiny from the East."

For the first five weeks we dwelt on the subject of Christ and the attendance kept up. It was only after we had presented the Sabbath that Christ observed, that the attendance began to drop.

Some who had seemed our best friends turned against us. One family who were keeping the Sabbath turned their backs on the message two days before they were to be baptized. Although this was a blow to us others, whom we did not expect to take their stand, came forward in spite of difficulties, and we had a baptism of eight precious souls. Yes, God has blessed our endeavours and six more are preparing for the next baptism. Soon we hope to organize a church here.

A minister of another denomination said, "Your coming here was a success. You preached a strong, straightforward message; shook us out of our formalism and archaic belief; won some converts, and raised your flag high in Mayavaram."

Yes, the banner of Prince Emmanuel is flying high over another city. Our effort was a success.

### PUNALUR EFFORT

CYRIL W. THOMAS

OUR effort in Punalur started on Oct. 4, 1956 and as it was the second time Seventh-day Adventists had held meetings here we were quite well known. Unfortunately some opposition arose and we were forced to close our public meetings. However God gave us courage and a new plan and that was that we should give Bible studies to those who were interested. So every evening our effort team went out with Bibles and hurricane lamps to the homes of the people and returned late at night satisfied that they had done God's will.

The Lord blessed these humble efforts. Eight souls accepted Jesus as their personal Saviour and entered the church by baptism on December 1.

## “REMEMBER THE SABBATH DAY TO KEEP IT HOLY”

M. S. PRASADA RAO

**T**HIS command is not only to keep the Sabbath day holy, but to REMEMBER it. Seventh-day Adventists do and ought to know about the Sabbath and how to keep it holy. From Sunday on we ought to remember the Sabbath and that our actions each day will affect our Sabbath-keeping. We remember birthdays and other important days—they are on the calendar and we joyously look forward to them making plans and preparations well in advance. We plan how we shall spend them—what gifts we shall give! And when the day does arrive with what happiness we enter into it and enjoy it! In the same way we should remember the Sabbath day. When we do *not* remember it, it amounts to transgressing the commandment. “Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. . . . When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working-days will be left for the Sabbath.”—*Testimonies*, Vol. 6, p. 354.

“While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. . . . On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked and the baths be taken. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. . . . Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. . . . Before the setting of the sun, let the members of the family assemble to read God’s Word,

to sing and pray. There is need for reform here, for many have been remiss. . . . We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honour the day which God has blessed and sanctified.”—*Testimonies*, Vol. 6, pp. 354-357.

More than ninety years ago the servant of the Lord was alarmed at the slackness in Sabbath observance, for she says: “December 25, 1865, I was shown that there has been too much slackness in regard to the observance of the Sabbath.”—*Testimonies*, Vol. 1, p. 531. “Not all our people are, as particular as they should be in regard to Sabbath observance. May God help them to reform.”—*Testimonies*, Vol. 7, p. 123. When we realize the dangers inherent in this trend of slackness we should certainly reform. “Transgress in a small matter, and look upon it as no particular sin on our part, and the conscience becomes hardened, the sensibilities blunted, until we can go still farther and perform quite an amount of labour and still flatter ourselves that we are Sabbath-keepers, when according to Christ’s standard we are breaking every one of God’s holy precepts.”—*Testimonies*, Vol. 1, p. 532.

About travel on the Sabbath day, the servant of the Lord has this to say: “If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about travelling on the boats or cars on this day. . . . When starting on a journey we should make every possible effort to plan so as to

avoid reaching our destination on the Sabbath.”—*Testimonies*, Vol. 6, pp. 359, 360. It would bring strength and courage to our church members if those of us who have to visit churches could reach our destination before Friday evening, and use the time over the week-end visiting church members in their homes in the old-fashioned way. On the other hand, when we reach our destination on the Sabbath or leave the place on the Sabbath day except to visit another church, or if we return from a tour to our own home on the Sabbath day, our influence would be baneful and detrimental. “A partial observance you made no profession of being a by the Lord, and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath keeper.”—*Testimonies*, Vol. 4, p. 248. “We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time.”—*Testimonies*, Vol. 6, p. 356.

On the Sabbath day whenever there is a visiting minister or church members from a distance, it would be nice to entertain them; but let us not invite our friends in a social way on Sabbath, because it makes for us unnecessary extra work and the danger is always there on such occasions for our conversation to drift into what might not be proper for the Sabbath. About our food on the Sabbath, the Spirit of Prophecy says, “We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. . . . By over-eating on the



Sabbath, many have done more than they think to dishonour God."—*Testimonies*, Vol. 6, p. 357. "And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day."—*Ministry of Healing*, p. 307:

In Isaiah 58:13, God has given us instruction about Sabbath keeping: "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words"—(King James version); "Not going your own ways, or seeking your own pleasure, or talking idly"—(S. R. V.); "Not following your wonted round, not doing business, and not talking idly"—(Moffat); and "Not following your accustomed ways, nor doing your own business, nor indulging in idle talk"—(Pewis Smith). The servant of the Lord comments on "thine own words": "The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words. . . . Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking."—*Testimonies*, Vol. 2, p. 703.

"Upon the men of responsibility in the medical missionary work rests the duty of giving instruction to physicians, nurses, and helpers in regard to the sanctity of God's holy day. Especially should every physician endeavour to set a right example. The nature of his duties naturally leads him to feel justified in doing on the Sabbath day many things that he should refrain from doing. So far as possible, he should so plan his work, that he can lay aside his ordinary duties."—*Counsels on Health*, p. 236. Some medical workers with regular salaried employment in outside institutions attend to their regular duties on the Sabbath, while some who operate private



Soul-winning laymen attending the Laymen's Training Institute at Jalirpar, East Pakistan.

**Lay preachers are travelling through the waterways and canals and the many villages of East Pakistan to give the message of Christ's soon coming.**

**"Visit your neighbours in a friendly way, and become acquainted with them. . . . Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticize, and condemn their own brethren."—*"Christian Service,"* p. 115.**

institutions treat all cases that come to their place even on the Sabbath day, sometimes receiving payment for such treatment, thinking it is all right because it is medical work. If they do not receive remuneration for their service on the Sabbath, such service is commendable and what a testimony it would bear to the God of the Sabbath!

The growing laxity and carelessness among us to "remember the Sabbath day to keep it holy," has a telling impact upon our children. There is the temptation for those who are studying in outside schools, to attend social functions and even some important classes on the Sabbath, and to sit for their examinations on the holy day. Let us help our children in every way to withstand and overcome this temptation, for "what shall it profit a man, if he shall gain the whole world, and lose

his own soul?" If we fail in this, we may lose our children from the truth, and shall be held responsible for their not being in the kingdom. "Parents, above everything, take care of your children on the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it."—*Review and Herald*, September 19, 1854.

Let us prepare and plan for the Sabbath so that it might be a delight to our children, and we all may keep it holy. Seeing that the time is short and the sealing time is right upon us, let us respond to the invitation of the servant of the Lord to reform in our own lives and experiences to "remember the Sabbath day to keep it holy" so that we and our children might be found worthy to receive the seal of the living God.

## HAVE YOU LOST YOUR CONFIDENCE?

(Continued from p. 3.)

Job's wife lost confidence in God. She said to her husband: "Dost thou still retain thine integrity? Curse God and die." In other words, "Do you still retain your confidence in God after He has caused all these things to come upon you?" This was a severe test for Job. But what did he say? "Though He slay me, yet will I trust Him." Dear friends, that is confidence. And that confidence brought a great victory and reward to Job.

We have men and women today who are losing confidence in the people of God. They should read the story of Moses in his dealings with the Children of Israel. There is not one place in all the Scriptures where we are told that anyone, anywhere, came to Moses and thanked him for leading them out of Egypt. No, they complained, they grumbled, they wanted to turn back. Not one word of thanks to the man who was leading them to freedom. But when the Lord wanted to test Moses, He said, "Step aside, Moses, and I will destroy this people. They are a stiff-necked people, only bent on evil." Everything looked dark. "Moses, you step aside, and I will make a great nation of thee." But in Exodus the 32nd chapter we find Moses' answer. "If Thou wilt forgive their sins—and; if not, blot me, . . . out of Thy book." Oh, dear friends, Moses loved those people, and if the Lord could not take them through to victory, he did not want to go either. Oh, if only we had more confidence in our people today. If we had more love for them there would be no doubt of our all going through to victory. Moses had confidence in the Children of Israel and wanted to see them saved. Do we have that same confidence in the people of God today?

You will remember the severe test that came to John the Baptist. He had been a great preacher of righteousness. He had been the forerunner of Jesus Christ, but he was cast into prison, and there is no record that Jesus ever paid a visit to John in prison. Did John lose his confidence? No. When he was questioned he said, "He must increase, but I must decrease." I wonder what would happen if some

## FIFTY-NINE DAYS AND WE'LL BE SAYING:

—*"We Killed the Elephant"*

WE ARE making history. Two months from today every one in the Southern Asia Division should be shouting, "We killed the elephant." (If you haven't heard the story, ask someone who attended one of Elder Esteb's lay institutes about it.) We are going to reach our Uplift goals in 59 days.

By all working together the Uplift campaign will all be over by March 1, 1957. How wonderful that will be! I know *you* will do *your* part.

The Division has set its grand total goal for 1957 at Rs. 275,000/-. I believe that by working together we could even do better.

Let every lay member work in January and February.

Let every worker work in January and February.

Let every church work in January and February.

Let every institution work in January and February.

Organize the forces to enter the Uplift territory promptly. Work diligently.

Only 59 days to Uplift Victory Day when you can shout "We killed the elephant."

"The Lord still moves upon the hearts of kings and rulers in behalf of His people. Those who are labouring for Him are to avail themselves of the help that He prompts men to give for the advancement of His cause. . . . These men may have no sympathy with God's work, no faith in Christ, no acquaintance with His Word; but their gifts are not on this account to be refused."—*Christian Service*, p. 168.

I am sure that you will wish to apply the following instruction as you launch into this campaign:

"The Lord's work might receive far greater favours than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement. If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts."—*Christian Service*, p. 170.

Enter upon this Uplift work with earnest prayer. The Lord will, through His matchless agencies, give us favour in the eyes of the people and He will also lead us to bring light to many earnest souls.

God has a mission for you in this Uplift Campaign, a message for you to bear. Let Him lead you victoriously.—O. W. LANGE.

of us were cast into prison when we were doing the work of God? Would we still retain our confidence in God and in the triumph of His movement?

Let us not doubt the Omnipotent Power of God. Let us not limit His great wisdom. He knows the time when this message is going to be finished. He knows the date and the hour when every nation and kindred

and tongue and people will have heard this message. He has already set the date for His coming. He knows that there is going to be a great crowd from every nation that will stand on the sea of glass. Victory is in the hands of the Lord. We need not doubt that.

However, the question that every one of us must ask ourselves tonight,

SOUTHERN ASIA DIVISION  
**Calendar of  
Special Days and  
Offerings  
1957**

in all seriousness, is, "Will we be among that company that will gain the victory?" Have we so dedicated our hearts, consecrated our lives to Him, that no matter what difficulties come to us, we are going to stand faithful and true to Him. Sister White says: "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*Desire of Ages*, p. 224.

Never doubt, dear friends, that God is over-ruling all for the accomplishment of His purpose. To every nation and to every individual today, God has assigned a place in His great plan. The complicated play of human events is under divine control. He is in control of the universe, He is in control of the nations, He is in control of our work, and He is in control of our lives. It is my prayer tonight that we might go through to victory and stand with that unnumbered company on the sea of glass to sing the song of Moses and the Lamb. "Cast not away therefore your confidence, which hath great recompence of reward." Heb. 10:35.

### A BLENDING OF THE OLD AND THE NEW

(Continued from p. 2.)

that overcometh shall inherit all things; and I will be his God, and he shall be My son." Revelation 21:7. Commenting on this, Sister White says, "The Monarch of heaven would have you possess and enjoy all that can ennoble, expand, and exalt your being and fit you to dwell with Him forever, your existence measuring with the life of God. What a prospect is the life which is to come! What charms it possesses! How broad and deep and measureless is the love of God manifested to man!"—*Review and Herald*, December 11, 1879. Then in the little book of promises for our guidance and devotion during 1957, the first verse of the year chosen by Pastor H. M. S. Richards is Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel," is the initial promise for our redemption. The comment on this says, "During the

Jan. 5	H. M. Day and Offering
Jan. 13-March 1	Uplift Campaign
Feb. 2	Uplift Rally Day and H. M. Offering
Feb. 16	Religious Liberty Offering
March 2	Uplift Victory Day and H. M. Offering
March 9	Tithe Covenant Day
April 6	Christian Home and Family Altar Day and H. M. Offering
April 13	Spirit of Prophecy Day
April 20	Christian Education Day and Offering
May 4	Dorcas and Welfare Evangelism Day and Dorcas Offering
May 11	Christian Health Day
May 25	Disaster and Famine Relief Offering
June 1	Home Visitation Day and H. M. Offering
July 6	Medical Missionary Day and H. M. Offering
July 13	Mid-summer Offering
July 27-August 3	M. V. Week
August 3	Home Missionary Offering
August 10	Bible Society Offering
August 31	Tithe Harvest Day
Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering

#### THIRTEENTH SABBATH OFFERING

March 30	Middle East Division
June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

year that we enter today we may suffer much from the serpent and his seed, but we are not to despair. Jesus our Saviour is our Defender. We may be happy, too, as we trust in His strength. The psalmist exhorts, "Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them." Psalm 5:11.

So as we enter this new year, let us pause and bow our heads in humble gratitude to the Lord for His many blessings and His wonderful

protection, and let us reconsecrate our lives and our all to Him for another year of service.

May every worker and every member have a very Happy New Year accompanied by the blessing of the Lord as we labour untiringly for Him throughout 1957.

### "GLEAMS OF THE MORNING"

(Continued from p. 9.)

property that they might build a church and establish our work more firmly in this important city.

Our next stop is Madras. The work in Madras is prospering under Brother Watts and his good family and also Brother Shires who is located there. But the first thing that thrills our hearts is seeing a five-room school coming up. It is now to the foundation level and we are hoping

(Continued on p. 16.)

## Southern Asia Tidings

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EDITOR	J. INA WHITE
ASSOCIATE EDITORS	O. O. MATTISON D. S. JOHNSON

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(Continued from p. 15.)

that in another month or two this school, which has been needed for so many years, will be completed. Miss Lynsdale tells us that even the new school building will not give sufficient room for all the students who want to learn at the hands of the Seventh-day Adventists in the city of Madras.

Come now with me to our South Tamil Section. Here we have much new work in progress. I have been particularly connected with the effort being held in Mayavaram. There Brother Anbiah, with a group of faithful workers is zealously conducting an effort. I visited them last Sunday night and was happy to see a good number of people in attendance. There is an experience that I must mention to you. A certain family had shown great interest from the start of the meetings, and had taken with them an educated young lady who has her B. A., B. T. from Madras. She, along with this family, had studied these lessons. One day she decided to be a Seventh-day Adventist, regardless of the consequences. When she told this family of her intentions, they turned their backs on her and said they would have nothing to do with her if she joined us. What did she do? She said, "This is the truth. This is the message of God and I am going forward." And two weeks ago she was buried with her Lord in baptism, as a memorial to her faith in Jesus Christ and to this message that we love so much. In this new place where a Seventh-day Adventist sermon has never before been preached, there are already seven baptized people and we are confident there will be a growing church in the town of Mayavaram before the effort is completed.

Let us go on a little farther to Palamcottah, where Brother D. David, the leader of this field, is holding an effort: I must mention here that all our local leaders are again engaged in evangelism, carrying the torch, by holding full-fledged evangelistic campaigns themselves—preaching to crowds of 400 to 500 people. It thrilled my heart to be with them and to see how eagerly the people are listening.

(To be continued.)



## Salute to Youth!

O. O. MATTISON

**A**T THE portals of 1957 we pause to salute our youth and our youth leaders the globe around as the Young People's Department enters its 50th year of service to God, to this denomination, and to our youth.

It is fitting that we note this milestone of dedicated service for our hearts are filled with thanksgiving as we recall the meaning and influence Missionary Volunteering has had upon the Advent youth during these fifty years.

The MV foundation stone was laid in February, 1907, in Gland, Switzerland, as the General Conference session recommended that the young people's work be organized as a separate department. A few months later youth leaders gathered at Mt. Vernon, Ohio, U. S. A., to work on the foundation, and here they studied and prayed until the blue-prints were finalized. Here, also, the name that so clearly indicates the nature and work of this department was carefully chosen—MISSIONARY VOLUNTEERS.

Through these fifty years of advancement of the Advent message to almost all the earth, Missionary Volunteers—young people with strong Christian characters and trained for efficient service—have pioneered for God.

The spirit of youth is the spirit of adventure. To channel this energy, this vitality, into decisions for Christ, and service for God is still the great mission of this department that sums its objectives up in this motto, "To save from sin and guide in service."

Pastor J. L. McElhany, who served as our world leader for so many years, saluted the youth with these words, "God's movement can never be finished without our young people. The Missionary Volunteer Department is the whole church organized to save our youth and train them for service."

Realizing that the future of this denomination depends upon the young people, and that the juniors of today are the leaders of tomorrow in the work of God, we pause to ask God's richest blessing upon our youth and our youth leaders in this Golden Anniversary year of service.

**ADVENT YOUTH, WE SALUTE YOU!**