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MID-YEAR SESSION HIGHLIGHTS

PROGRESS AND PLANS



D. S. JOHNSON, *Secretary*
Southern Asia Division



THE Mid-year Session of the General Conference of Seventh-day Adventists, Southern Asia Division, held from July 15 to 22, has just closed. This important meeting was preceded by a Council of the Division officers with the secretaries and treasurers of the Unions and Local Sections throughout the Division, and our business managers from our major institutions. Since this council could be held just preceding the Mid-year Meetings, the Union presidents were also present for most of the meetings. The excellent spirit which dominated the Council of the secretaries and treasurers is revealed in the following action which was recorded:

"Whereas, organization and unity of purpose is God's plan and this principle is laid down in what we know as the order of heaven, as the order of Israel and the order of the apostolic church, and

"Whereas, the guiding hand of divine providence has so markedly favoured this message as it has been proclaimed; to the extent that Elder James White could report,

'When I see how God is raising up men of different nations who are

coming together in harmony on the truth, their hearts all in sweet union with those who were the pioneers of the Cause, and who laboured in the English alone for nearly a score of years, my heart is quickened, and I say to myself, We are treading hard upon the very borders of the period of the loud cry of this last message which is to ripen the harvest of the earth. . . . And then when I look and see what has been done almost without our efforts, certainly but with little effort on our part, and what is now being done to reach people of other tongues, my soul says, We have the truth! This is the work of God,' it was

"VOTED:

"1. That we as officers gathered in this council re-affirm our confidence in the plan of heaven for the speedy triumph of the Remnant Church and express our gratitude for the opportunities of service to God which are ours.

"2. That we make a personal and group commitment to unity of purpose, and concerted action in carrying forward the total programme to which we have individually and collectively been called.

"3. To labour efficiently in promoting all phases and departments of the work devoting all our assets and talents to God for the completion of the task.

"4. That while we serve as stewards conducting the Lord's business we seek through prayer and constant study of His Word to perfect a spiritualized service in co-operation with heavenly agencies.

"5. That we aim to inspire every member of the church to unite with us in active service for Christ."

Pastor O. O. Mattison led out in the morning devotional exercises at the Council and based his remarks on the 13th chapter of 1st Corinthians. Many practical and valuable lessons were drawn from Brother Mattison's past experiences, and his first hand knowledge of the Division field at large.

During the Committee Session, the morning devotions were conducted by the presidents of the Union fields. Pastor T. R. Torkelson key-noted the theme of our need for divine guidance in the carrying on of all our work at



HIS MERCY

ARLEEN VANDEVER HERR

*My heart, so full of guilt and sin,
I bring to the mercy seat;
A heart that is all unclean within,
But I lay it at His dear feet.
I'll confess to Jesus my every sin,
There streams of pardon flow.
His mercy is open, He'll take my sin;
And He'll wash me white as snow.*

*Those precious feet, once nailed to
the tree,
I bend before them, low;
But someday, in heaven, on streets of
gold
Our feet together will go;
For He's promised to take me home
—evermore,
Where the river of life doth flow.
All heaven will open, I'll enter in,
For He's washed me as white as
snow.*



set ourselves to a programme of training capable laymen as church leaders thereby enabling evangelists to devote their time to more active evangelism.

"3. That wherever possible several churches be combined under the leadership of one worker thus making more workers available for full-scale evangelism in new areas.

"4. That in the planning of all services and departmental activities of the church, an evangelistic tone be maintained.

"5. That laymen and church leaders continuously accept the individual responsibility and privilege of the giving of the gospel to all the world."

The Publishing Advisory Committee and the Literature Committee were given time for planning during these meetings. As a result of the study and recommendations from these committees, the Division committee took an action authorizing the publication of a religious journal in the near future. This journal will contain 16 pages, will be printed in colour, and we are sure will serve a

the opening devotion on July 15. He pointed out that each day tremendous issues face individuals and groups and the question arises "What to do?" The Bible makes plain, he said, "That it is not in man that walketh to direct his own steps." Brother Torkelson then stressed the need for wisdom to make decisions and concluded that the "Wisdom which cometh down from above" is the article which each of us needs so much. "That wisdom," he declared, "is found only in Christ."

A special committee was appointed to consider plans for the largest ingathering of souls we have ever seen in this Division. It is hoped that our church membership will reach 20,000 by the time of the General Conference to be held at Cleveland, Ohio, U.S.A., in June, 1958. Pastor J. F. Ashlock along with the Union presidents gave consideration to these plans for advancement and brought in a recommendation that we adopt the slogan, "Twenty Thousand There'll Be Before G. C."

This committee also brought in the following recommendation which was voted by the Division committee:

"Whereas, in recent months we have witnessed events in the world which emphasize the urgency of our task while the angels withhold the winds of final strife, and

"Whereas, evangelism is the objective of all activities and departments of the church and God's people are responsible to Him for the speedy finishing of His work, and

"Whereas, we do sincerely desire for His soon return and accept this responsibility and the goal of twenty thousand souls by June, 1958, it was

"VOTED:

"That in this council we re-dedicate ourselves, as individuals and on behalf of the phase of the work which we represent, to the Lord and to the carrying out of the programme of total evangelism under the direction of God.

"1. That the Division, Union, Local and institutional committees make immediate plans to enlist every worker in active evangelism.

"2. That in harmony with the plan of the early apostles, we

real need existing in the field at the present time. Evangelists, laymen, and workers are calling for literature, and suitable material will be supplied through this avenue to fill these demands.

Plans were also laid for a Publishing Council and a Division-wide Colporteur Institute in early 1958. Elder G. A. Huse of the Publishing Department of the General Conference will be present at these important meetings. The Publishing House also displayed a new set of six books titled *Story Time* which is now available for sale in the field. This set of children's books with beautiful covers in colour, attractively illustrated, and packed in cellophane, will retail for Rs. 15.00. The material in these books is all written or adapted by Brother L. J. Larson and Mrs. A. E. Rawson to meet the demands of Indian readers for material from the Indian environment.

On July 22, Pastor W. F. Storz gave a thrilling report of his trip to Khatmandu in Nepal. He was accompanied on this journey by Pastor Allen Maberly and Dr. Stanley Sturgess and were exploring the possibility and desirability of opening hospital or mobile medical work in Nepal.

Brother Maberly had remained in Khatmandu continuing contacts which had not been completed when Brother Storz and Dr. Sturgess had to leave. Final word from Brother Maberly concerning his negotiations had not been received. So it appeared to the committee members that no final action could be taken.

It happened to be time for the arrival of the mail as Brother Storz concluded his report, and Brother B. J. Williams, secretary-treasurer of the Northeast Union, slipped out of the committee room to ascertain whether or not there might be a letter from Brother Maberly with further details. He returned with a fat envelope. Brother Storz opened it and read that Brother Maberly had returned to Kalimpong. Here was the invitation to negotiate and work out our programme for locating a medical worker in this hitherto unentered country!

President R. E. Rice of Spicer Memorial College presented an up-to-date report of enrolment and activities

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SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. Kanagarayan Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore*

take their stand for the Lord.

We solicit the earnest prayers of the readers of the "TIDINGS" for the work at Dindigul.

EVANGELISM IN THE SOUTH TAMIL SECTION

D. DAVID

TEN efforts have been completed in the South Tamil Section so far this year, and three are in progress. Pastor G. Gurubatham has just completed a large-scale effort at Dindigul and eight souls were baptized. Brother S. Anbiah conducted a similar effort at Tanjore and four souls were baptized. Brethren G. A. Yesudian, G. Vedamony, N. Y. Ponniah, J. P. Masillamoni and S. Vedanayagam have completed their efforts with encouraging results.

During the first two quarters of this year seventy-five souls were baptized in the South Tamil Section against twenty-nine for the same period last year. At the time of our last Budget Committee we set a goal of one hundred baptisms before the Union Biennial meeting early in August. Therefore, we need to baptize twenty-five more to reach this goal. With thirty-six regular workers and ten lay preachers, we know it is possible, under God, to win these souls and many more. "Humble workers, who do not trust in their own strength, but who labour in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In co-operation with their self-sacrificing efforts, Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship." —*Testimonies* Vol. 7, pp. 27, 28.

Last year we started work in two new places—Mayuram and Vedanathampatty. The effort in Mayuram was conducted by Brother S. Anbiah and as a result ten souls were won for the Master. At Vedanathampatty two of our lay preachers, Brethren G. Monickam and P. Ebenezer, held meetings and the Lord gave them ten souls for their labours.

During 1955 and 1956 the Lord helped us build churches in Parapatty, Avadayapuram, Athinathapuram, and Nagercoil. Church building work is

DINDIGUL EFFORT

G. GURUBATHAM, *V. O. P. Secretary*
South Tamil Section

DINDIGUL is a small town about forty miles north of Madura. It is one of the business centres of South India. The Blue Mountains in the west, the Siru Malai (mountain) in the east, and a huge rock with many ancient monuments in the north make interesting surroundings for this town.

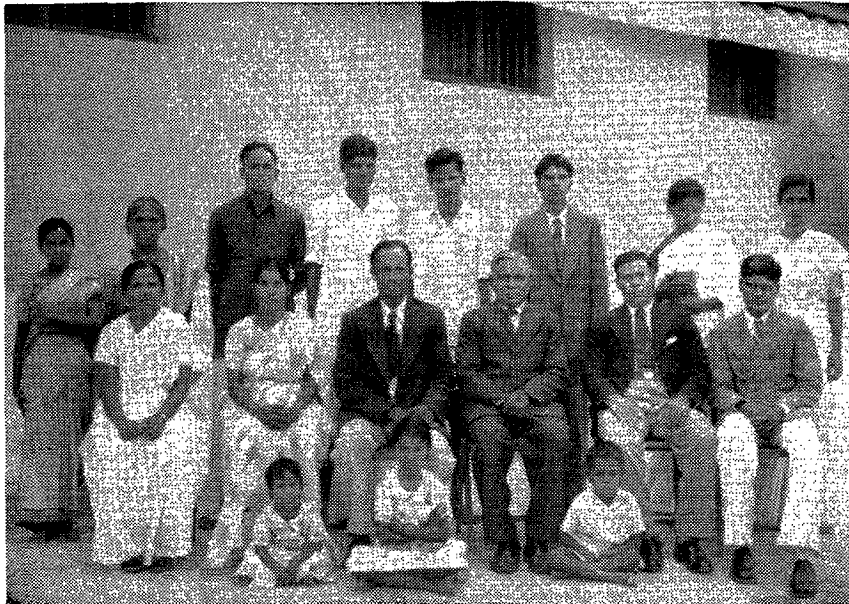
In 1953, the late Pastor V. D. Koilpillai conducted a major effort in this place and Brother M. Thavasmony, the South Tamil V. O. P. representative, conducted one in 1955. But the committee decided that the writer should conduct another effort there this year. We were warned that Dindigul was a hard place in which to work but we believe that no place is hard if we have the Lord with us. He will give us all the power that is necessary to make our labours a success.

I was grateful to the South Tamil

committee for giving me some good assistants. As Aaron supported Moses' hands so these helpers gave me full support and the success of the effort was mainly due to their loyal and untiring efforts. Brother M. Thavasmony was the song leader. Brother V. Joseph, our evangelist from Palaniappapuram and Brother L. G. Lazarus, a 1957 graduate of Spicer Memorial College, gave valuable help. Miss P. Rathnabai was with us for one month then she had to go back to her school work at Prakasapuram. Miss M. Kamalam was our Bible worker.

We began our first meeting on April 14, 1957 and met with some opposition. Adherents of other churches were told by their leaders that they would be fined if they attended our meetings. However, in spite of threats and fines, many attended regularly.

What a joy it was to us to see eight precious souls being led to a pool about five miles away from Dindigul to be baptized. A few more interested ones are in the baptismal class and we hope that before long they will



Front Row: Pastor Gurubatham and the effort staff.
Back Row: Eight souls baptized as a result of the Dindigul effort.

now going on at Bethany and we are planning to build a church at Madura. This will be the second largest church in the South Tamil Section, the first being at Prakasapuram. At the present time we have twenty-seven church buildings.

Last year our tithe receipts amounted to Rs. 23,432-14-0 which was the largest amount of tithe income ever, the lay tithe being Rs. 16,324-14-0. The Lord has greatly blessed our Uplift Campaign this year with a total collection of Rs. 7,015-7-0, which is the largest amount of Uplift ever collected in our local section. We would not forget the help given us by Brethren R. H. Brodersen, J. I. Crawford, and E. H. J. Scott in our Uplift effort. I would like to take this opportunity of thanking my fellow-workers for their hard work during the Uplift Campaign thus making it possible for us to reach our Uplift goal first in the Union both in 1956 and in 1957.

We thank the Lord for all these blessings. We do want to attempt greater things for God, especially along the lines of soul-winning. So we consecrate all that we have and all that we are to Him to be used in the way He sees best. We should not consider our task complete until we have reached the last man and told him "Jesus died for you." "Oh, that we might see the needs . . . as God sees them! At such a time as this every hand is to be employed. The Lord is coming; the end is near, yea, it hasteth greatly! In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—*Testimonies*, Vol. 9, p. 101.

STARTING THE WORK IN NEW VILLAGES

G. A. YESUDIAN

AS SOON as the Uplift goals in the South Tamil Section were reached at the end of the first quarter of 1957, the writer was asked to conduct an effort at Deverkulam. We began this effort on March 10. Deverkulam is on the bus route between Sankarancoil and Tinnevely junction.

Brother G. Rajamoney and Mrs. Arulmoney Henry helped in this effort. About 900 people gathered at

the pandal for the first meeting. We could not control them. The following meetings were attended by people from nearby villages and they listened to the message well.

Chettikurichi village is two and a half miles south from Deverkulam. Twelve persons from that village were interested. So we conducted meetings there three nights a week. During the meetings we established Sabbath schools at Deverkulam and Chettikurichi. At the end of the meetings five good souls (from Chettikurichi village) were baptized by the writer.

The follow-up work is being done faithfully by Brother G. Rajamoney and Mrs. Henry. So we expect some more souls for baptism from this place soon.

After three weeks the writer started another effort, this time at Madathupatty village. Brother J. Suvuiseshamuthu, a lay preacher, was the helper.

The meetings began on May 26, and more than 300 people gathered on the first night to hear the message of Daniel Two.

All classes of people came to our meetings and heard the message. Seventeen families are interested. The writer baptized two souls from this village and one candidate from Palamcottah on June 29.

One of the newly baptized members is a Tamil V. O. P. student and another brother, who heard our message first through him, came to our effort.

We expect five to ten more to take baptism in the near future.

These efforts have opened the work of God in these two villages and by God's help we have won some souls. We give the honour and glory to Him through our Lord Jesus Christ.

We request all the "TIDINGS" readers to pray for these two new places.



THE PRESIDENT SAYS

SIMON was a man who believed in the power of money. Through it he had obtained that for which his soul longed—*influence, power, and useful friends.* So implicitly did he believe in its potency that he thought money could even purchase the gift of the Holy Spirit. "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost," he said, doubtless offering Peter a sizeable sum. But the apostle rebuked him with, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

In passing this sentence upon selfish Simon, the apostle also spoke to everyone who values money above all else, who places it even above the gifts of God. How sad that people do not discern the relative insignificance of money as compared with the eternal riches of heaven. How unfortunate that they do not recognize

the transient nature of earthly possessions.

In 1923 we passed through Japan for the first time *en route* to our mission field. Very shortly after, we were startled to read in the newspapers of the disastrous earthquake that had struck Japan and practically levelled the great cities of Tokyo and Yokohama. Many who had accumulated properties and wealth through years of labour, in a few moments lost all.

After the quake, fires broke out in the stricken cities, and because many buildings had been constructed of light inflammable material, the fire rapidly spread, trapping thousands. Some escaped by boats out on the bay. A foreign business man who, with many others, thus sought to save his life, watched from the bay the flames destroying all that he had accumulated. This man placed his hand in his pocket, brought out a few coins, and said, "This is all I have

left of my twenty years of work." How much better it would have been had he deposited his riches where earthly flames shall never reach. He could then have felt secure while the flames raged on.

Riches can be enjoyed but for a little while. It is said that the most expensive dress of all time was one worn by Marie de Medici. Thirty-nine thousand pearls adorned it. Three thousand sparkling diamonds were sewed to the dress along with the other costly gems. It cost the equivalent of eight million dollars. Think of wearing a multimillionaire's fortune in just one dress! How would one feel? Was the wearer thrilled? Yes, for a few moments. But it was a very transient pleasure, for the famous lady wore it but once. The proud wearer has long since passed to her rest. Her body has turned to dust. The wearing of that costly garment gave but a moment's pleasurable thrill.

How true it is that riches pass quickly and the pleasures they give go with the wind. Therefore, Jesus admonishes that we lay up for ourselves treasures in heaven. This we do by making wise use of the means entrusted to us. This the Good Samaritan did. So did the poor widow. Wealthy and influential Nicodemus transferred his earthly holdings to the heavenly bank, where they are secure against all time. I wish we could read that Simon had done the same. It would make a beautiful ending to this incident and to his life. Money has power if wisely used, but if employed only for selfish purposes, it loses its value, passes into other hands, and is lost.

"We make a living by what we get, but we make a life by what we give."

—*Review and Herald.*

It is where a man spends his money that shows where his heart lies.—*A. Edwin Keigwin*

* * *

It is ridiculous for any man to criticize the works of another who has not distinguished himself by his own performance.—*Addison*

* * *

Fear to do base and unworthy things is valour; if they be done to us, to suffer them is also valour.—*Ben Jonson*

NORTHWESTERN INDIA UNION

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HUNDREDS IN AMRITSAR HEAR GOD'S LAST WARNING

W. H. MATTISON

FROM October 7, 1956 to the present time Amritsar has been a great spiritual battle-ground between truth and error. God's message for these last days has been penetrating the hearts of many who have long been bound by the chains of darkness. A large number of those attending the meetings are hearing, for the first time, God's invitation to sin-sick souls.

All during this effort we have seen God's hand of protection over the meetings. For example, it rained only two nights during the meetings and there was only one night when the meeting had to be cancelled because of the weather. On that particular evening there was almost one foot of water standing in the tent. Considering all the heavy rains that we have had during this season, we believe God has kept the programme going. For this we thank Him.

Attendance at the meetings has been excellent. In fact it has been better than in any previous meeting with which I have been connected. After having conducted the meetings for almost seven months the tent is still full every Sunday night and there is an excellent response throughout the week. Last Sunday evening Brother S. Chand spoke on "The Redeemer and Redemption," and the tent was more than full. Over fifty interested people had to stand throughout the meeting because there were not enough seats.

The interest has steadily grown among both the non-Christian and Christian groups. At the beginning the Christians seemed a little hesitant to attend because of the opposition shown by their leadership. You see, Amritsar is the centre of one of the largest Christian organizations in the Punjab.

The Remnant Church has been greatly strengthened by these meet-

ings and we are hoping to add a good number to its ranks before the campaign is over. Many Bible studies are being given, and there is a long list of those who would be glad to receive studies if and when we can fit them into our over-crowded schedule. Brethren P. G. Matthews and Saudagar Chand are working faithfully, developing the interests. We appreciate the fine support that has come from the laymen of Amritsar. The workers and laymen of this corner of the field are of good courage and God is blessing the efforts they put forth.

JABALPUR ENTERED

L. P. TOLHURST

AS FAR back as 1949 and 1950 there were tentative plans for opening up Jabalpur with a good strong evangelistic programme. However, it was not until March 3, 1957 that men and means enabled the campaign to be launched. Indication of a good harvest of souls is assured by the heavy concentration of Voice of Prophecy Bible Correspondence students in this area. Many have completed two courses.

Good, attractive handbills were prepared by Pastor S. P. Vitrano, the speaker and organizer of the effort. The city was systematically covered by our working staff and the laymen of Jabalpur. Pastor G. J. Christo was able to help and lead out in the Singspirational periods. Because of the keen Voice of Prophecy interests and the good advertising, we were expecting a record crowd.

The day our meetings were to open the weather became very cloudy and threatening. This kept many away; however, one hundred and thirty keenly interested people were present. Soon after the meeting began the rains came. At certain times it rained so heavily that the programme had to be delayed. However, at the conclusion of the meeting those in attendance expressed their appreciation of our com-

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What Candidates for Baptism Should Know—3

SEVERING WORLDLY ATTACHMENTS

CARLYLE B. HAYNES

INSTRUCTION to the baptismal class concerning certain attachments that must be severed before one is ready to be baptized and join the church now is given.

"When you come into the church you are, of course, prepared in general to abandon whatever is wrong. In particular, in accordance with this principle, you are to abandon or surrender:

"1. The supreme love of property or money. This is not enlarging on what Christ commanded. Rather is it a plain essential of Christianity. Our Lord declared, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple,' Luke 14:33. Again he said, 'Ye cannot serve God and mammon.' Under inspiration Paul wrote of 'covetousness, which is idolatry.' And no idolater has any inheritance in God's kingdom. The first disciples were required to forsake all they had to follow Him. Whatever Paul had of property, of learning, of talent, of standing, that was valuable, he was ready to surrender all for Christ. 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Phil. 3:7, 8.

"Clearly, then, if you are not ready to include your property, your money, your all, in your surrender to God; if you are not prepared to use it to do good and benefit man as he may require; if it is not your purpose in regard to this to do just what God requires, you are not prepared to join the church.

"2. You are to abandon any evil course of life. That is clear. Not only great vices are to be given up, but every form of evil. No one expects to bring habits of gross evil into the church. But all that is false and evil is also to be forsaken. Not only is profanity to be given up, but false-

hood and deception of every sort. The Christian is to be a man of strict, uncompromising truth and honesty. If worldlings about him practise deception in matters of price or with respect to quality; if they do not always fulfil their pledged word; if they say they are not at home when they are home; no matter: the Christian is to be like Jesus Christ, and is to say and do, or instruct others to say and do, only what He would.

"So, when you come into the church be prepared to be a man of uncompromising truth and integrity. No matter what your profession, your zeal, your attendance at services may be, the Christian *is to be an honest man.*

"3. You are to abandon your evil associates. If your companions have been worldlings, antagonistic to Christianity, pleasure-loving, and frivolous; if they have been seen most frequently at the dance, the theatre, and the card game; then, as companions they are now to be forsaken, and you are to seek and find your as-

sociates among the followers of the Lord Jesus. To the followers of Christ you are to say, as Ruth and Naomi, 'Thy people shall be my people, and thy God my God.' You are to continue intimate companionship with your former friends only in the necessary home and business relationships, or in those relationships necessary to bring them to Christ.

"If this should—and it often will—subject you to their scorn, their ridicule, and their hatred, this you are to endure as a good soldier of Jesus Christ. If you cannot endure it then question the genuineness of your love for your redeemer. If you decidedly prefer the companionship of the worldly and pleasure-seeking to that of the lowly friends of Christ, this reveals where your heart really is, and demonstrates it has not been surrendered to Christ. How will you be prepared for the society of the world to come when you have no love for the fellowship of Christians here? If you prefer a ballroom, or dance, or card party, or theatre, to a prayer meeting, if you prefer the worldly conversation of the frivolous and gay, or even the scientific and literary, to conversation about the truth of God and the coming glories of the new earth, you are not prepared to unite in fellowship with the Christian church.

"4. You should be prepared to give up even your dearest and closest loved ones after the flesh, and, if necessary, forsake them for Christ. On this point our Lord was more ex-



I'LL GO MAYBE

I'll go where you want me to go,

Dear Lord.

Real service is what I desire.

I'll sing a solo any time, Dear Lord,
But please don't ask me to sing in the
choir.

I'll do what you want me to do,

Dear Lord.

I like to see things come to pass.
But don't ask me to teach girls or
boys, O Lord,

I'd just rather stay in my class.

I'll do what you want me to do,

Dear Lord.

I yearn for the kingdom to thrive.
I'll give you my annas and my rupees,
Dear Lord,
But please don't ask me to tithe.

I'll go where you want me to go,

Dear Lord.

I'll say what you want me to say;
I'm busy just now with myself,
Dear Lord;

I'll help you some other day.

—Selected.



PLICIT and positive than on any other requirement for becoming His follower. 'If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.' Luke 14:26. 'He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.' Matt. 10:37. Christian discipleship will not permit even the closest ties of nature and blood and affection to come between the disciple and his Lord. If you are not ready to place your Lord above these ties you are not ready for church membership.

"5. You are to abandon any calling, profession, work, engagement, or service, however lucrative and advantageous it may be, which is out of harmony with the Bible, or with good morals. If you are not willing for this you should not enter the Christian church. You may be on the high road to honour and wealth, but pursuing an evil manner of life. You are to abandon such a course, no matter what it costs, before you unite with the church.

EXAMPLE IN EPHEBUS

"Any business that is contrary to the teachings of Christianity, or that corrupts mankind, or that requires a departure from the most rigid morality and honesty, is to be abandoned by a Christian. In ancient Ephesus there were men who practised occult arts, and were devoted to this as a business. They were converted. The first thing they did was to bring together their occult books and burn them before all men, amounting in value to 'fifty thousand pieces of silver,' thus giving public expression to their abhorrence of their former business. Being a follower of Christ involves this principle always. No man should connect himself with the Christian church who is not ready, at any sacrifice whatsoever, to abandon any business, however lucrative, which is evil and contrary to Christianity. The church needs no such members. It is better off without them.

"6. Allied to this is one more principle. When Saul of Tarsus was con-

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NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

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RESULTS OF FAITHFUL LAY WORK

W. F. STORZ

IN THE year 1946, Pastor K. S. Ekka and Brother Seth Kujur, two workers in North Bengal, and a student colporteur from the Assam Training School started late one afternoon on their cycles to a tea estate some fifteen miles away to do their annual Uplift work. They had gone about seven miles to a village named Balagaon when they discovered that they had taken the wrong road. However, Brother Kujur was pretty well acquainted with that country so decided on a trail through the jungle that should lead them to their destination. When they got deep into the jungle, they noticed that the sun was rapidly sinking and when they came upon some fresh elephant spoor they decided to retrace their steps quickly to get out of the jungle before dark.

Back in the village of Balagaon they came to the home of Suphal Kisku,

a non-Christian. They were given rice which they cooked for their evening meal. They were given the privilege of staying in the cow barn for the night where they slept with the animals. In the morning our student colporteur took advantage of the opportunity and sold Mr. Kisku a copy of the Hindi *Toward A Better Day*. Then they went about their work and forgot about this incident.

Two years later Brother Samuel Lakra went to Balagaon to see what he could do for Jesus. Someone told him that there was a school master in the village so Brother Lakra visited him. On reaching the home he found the teacher was Mr. Kisku, the purchaser of *Toward a Better Day*, and he was sick. He conversed with the teacher and Suphal Kisku told him about his visitors of two years previous. Brother Lakra then provided him with some medicine, and had prayer with him and left.

After a few months Brother Lakra invited Suphal Kisku to attend some meetings with him in Chokoakheti.



Suphal Kisku with his family and faithful lay worker. Suphal Kisku is on the left of picture and Pastor K. S. Ekka is on the right.

When they attended the meeting Suphal recognized K. S. Ekka who was translating for C. J. Jensen. It was then that he decided to become a follower of Christ and in 1949 became a member of the Remnant Church. He still owns and treasures the book that introduced him to this message.

Brother Suphal Kisku was the only Christian in his village for a whole year, but he was busy. Soon another man became interested and then the interest grew. Brother Kisku conducted Sabbath school in the morning and visited in the afternoon. Today the organization of the Balagaon church has been approved. Eleven of that group are members today because of Brother Kisku's influence and work. One can never know what influence a seemingly insignificant experience may have nor how God may guide the events in our everyday lives to glorify His name.

INFLUENCE OF LAY WORKER

MASIH Charan was a preacher in one of the leading Christian churches in the Munda field. They were having a meeting of some of their leaders when one preacher chanced to remark that Sunday had not always been observed by the Christian Church. He said that the seventh day was the Sabbath of the Bible but that Christians had changed it to Sunday. Masih Charan was at once all ears. He asked if there were still any Christians who were keeping the seventh-day Sabbath. He was told that there was a group at Khunti who were operating a school. Masih did not know where Khunti was but he found out as quickly as possible. Persuading one of his friends to accompany him he then visited our school in Khunti. Pastor C. J. Jensen was in charge at the time. After receiving a Bible study and some tracts he returned home. He spent many months in study and was baptized in 1946.

Since that time Brother Masih Charan has been a faithful lay member of the Seventh-day Adventist Church and a faithful witness for his Master. Most of the twenty-six members of the newly organized Tonea church are members today because of his influence and his work.



LIVING WITH GOD

C. E. MOON

HOW wonderful it will be to live and reign with Christ for one thousand years and then live with Him forever in the beautiful new earth. It will be heaven to be in His presence. John writes: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3.

No wonder that it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Our first parents enjoyed the privilege of communing with God in Eden, the beautiful home that came direct from the Creator's hands.

"The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. . . . The mysteries of the visible universe—the wondrous works of Him who is perfect in knowledge—afforded them an exhaustless source of instruction and delight."—*Patriarchs and Prophets*, pp. 50, 51.

Then we see the picture changed, the curtain drops on a world of peace and love and communion. Sin enters, with its curse and separation from God! On man's part, distrust, fear, and doubt. Trying to hide from a living God! On the part of God, a promise of a Saviour who would take man's place, destroy sin, and renew full communion with the Father. Now through prayer, His Word, and the Holy Spirit, the believer can come into this sacred union with God. "We speak of the realms of the blest, That

country so bright and so fair; And oft are its glories confessed—But what must it be to be there!"

To be in His presence, and have communion with Christ and the saints of old, is a thrilling thought. Even to be in the presence of an earthly ruler for one brief hour seems wonderful to us.

One New Year's Eve at midnight, while we were living in our mission house in Mexico City, I was awakened by the blowing of horns, whistles, and the general confusion that attends the arrival of the new year. Above all the noise I heard a sound that made me spring out of bed and rush to my window on the second floor. I looked down and saw a man rapping vigorously on our front gate.

I called to him and asked him who he was and what he wanted. He explained that he was a government courier for the President of Mexico



THINK ON THESE

The light that shines farthest shines brightest nearest home.—*Unknown*

* * *

Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes.—*Charles Dickens*

* * *

Aim at the sun and you may not reach it; but your arrow will fly higher than if aimed at an object on a level with yourself.—*F. Hawes*

* * *

As tools become rusty, so does the mind; a garden uncared for soon becomes smothered in weeds; a talent neglected withers and dies.—*Ethel R. Page*

* * *



and that he had an invitation from the president for me to attend the reception of ambassadors to be held at the palace the next day.

It was a wonderful occasion to be with the president and to wish him a happy new year. It was my privilege to present him with one of our truth-filled books.

Although it has been nearly thirty years since that event, the memory of it is still fresh in my mind. Each year since then the ex-president has sent us a New Year's card with greet-

ings from him and his family.

It was an honour and joy to spend some time with this earthly potentate, but just think what it will mean to be in the presence of God, to commune with Him!

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us."—*Thoughts From the Mount of Blessing* (1956), p. 71.—*Review and Herald*.

in the home or in the factory, God's call comes to the heart. Like the quiet unfolding of spring flowers His Spirit woos the heart, until some small thing brings it sharply into focus, and recognizing Him, it gladly yields. Jesus enters, a welcome guest. No, not a guest, for guests leave after a visit, but a Saviour to abide.—*Review and Herald*.

PROGRESS AND PLANS

(Continued from p. 2.)

there at the present time. He revealed that 180 students are enrolled in the college courses to date. Sixteen students are enrolled in the Bible Instructor's course and 54 are majoring in Business Administration. There are now 23 students enrolled in the Secondary and Elementary Education courses. It was a thrill to note that 45 students are enrolled in Religion. Brother Rice also commented on the enrolment from different Unions revealing that there are 97 students from the South India Union, 25 from the Northeast Union, 21 from the Western India Union, 14 from the Northwestern India Union, 12 from the Pakistan Union, 6 from the Burma Union, and 5 from the Ceylon Union. Two students from America are enrolled in Spicer Memorial College this year.

It is also interesting to note that there are 109 enrolled in the high school section at Spicer Memorial College in addition to a heavy enrolment of more than 100 in the elementary school. Our students at Spicer Memorial College all do their work in English, but represent 30 different language groups ranging all the way from Badaga to Chinese. Most of the students enrolled are boarding.

Pastor O. W. Lange, secretary of the Home Missionary and Sabbath School departments brought us up-to-date information on the progress of the Uplift work this year. More than three lakhs of rupees have been solicited throughout the Division and a large number of projects have benefited from this fund. The Famine and Disaster Relief Offering, received just a few weeks ago, has not all come

GOD'S CALLS

INEZ BRASIER

GOD'S calls often come in such simple ways!

A lone woman, shunned by the better class neighbours of her town, made her way at the noon hour to a wayside well. Heat waves shimmered along the path. How had she come to such a state where only those of evil intent sought her home? There had once been a better life, but that was long ago.

She paused, while One whom she was soon to know as her Saviour watched her approach. As she let her waterpot down to the depth of the well, she heard the gracious words, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. Her thirsting heart found its Saviour. "Is not this the Christ?"

I think of the neighbour for whom his wife and friends had prayed until the days had stretched into many years. Like Felix, there somehow never seemed a convenient time for him to acknowledge Christ as the Sovereign of his life. One day he and his son were working in the garden. He held up a handful of weeds. "Son, I am like these." The thought stayed with him, and in a few weeks he gave himself whole-heartedly to the Master.

Night after night a tiny girl, snuggled in her mother's lap, listened

to stories of Jesus. Her one grief was that Daddy never stayed to listen, and he never went to Sabbath school with her. "Daddy, do you love Jesus?" As only a little girl can, she often repeated the question, "Daddy, do you love Jesus?" At last, his heart longing for the Saviour, he knelt by her bed, and when she asked, "Daddy, do you love Jesus?" he replied, "I do love Him. I give my heart, my very life, to Him." This had been God's call to him.



Sometimes it is a whispered word, perhaps—a song that draws one to Him. Sometimes in the small tasks of every day or in the comforting of a little child the Father speaks, and the heart responds. Sometimes—and I like to think of it—He calls by the thoughtful care of ministering hands in illness, or in the comforting of those who share a grief.

No, not often is His call spectacular. Not in fire or thunder or earthquake, but in silent ways, as we toil

into the offices but reports indicate that our goal of Rs. 5,000.00 will probably be reached.

A quotation from the writings of Mrs. E. G. White headed the agenda at this Mid-year Session. It reads as follows: "Faith is a living power that presses through every barrier, over-rides all obstacles, and plants its banner in the heart of the enemy's

camp." Certainly such faith is needed today, surrounded as we are by obstacles. However, there are many opportunities also that we have never known before. We believe our people will rejoice greatly at this partial report from the Mid-year Session and solicit their earnest prayers that every programme of the church may prosper during the months ahead.

family of Jacob, Joseph stands out for his undeviating adherence to the principles taught to the whole family. Some years later, after a bitter exile that might have made him cynical, Joseph was repeatedly tempted by a wanton woman who was officially and socially in a position to embarrass him. What some of his older but less honourable brothers would have done in the circumstances is clear from the shocking conduct of Reuben and Judah (Gen. 35:22; 38:16).

Two striking statements epitomize this story of utmost integrity, the one revealing the man's inner consciousness of a divine presence, the other an inspired acknowledgement of the same: "How then can I do this great wickedness, and sin against God?" "The Lord was with Joseph." Gen. 39:9, 21.

If Jesus had been a spectacular exhibitionist or an astute politician, the chances are that the Jews would have accepted Him. "But it was not simply the absence of outward glory in His life that led the Jews to reject Jesus. He was the embodiment of purity, and they were impure. He dwelt among men an example of spotless integrity. His blameless life flashed light upon their hearts. His sincerity revealed their insincerity. . . . Such a light was unwelcome."—*The Desire of Ages*, (1940), p. 243 (Miss. ed., p. 214).

The moral standards enjoined by Jesus put our generation to shame. His pronouncement on marital sanctity (Matt. 19:4-6), we agree, is the safeguard of the Christian home.

His standards on divorce (verses 7-9), however, leave us shamefaced even in Christian circles. When confronted with the apparently insoluble consequences of marital shipwrecks, we offer "extenuating circumstances," "incompatibilities," et cetera. When confronted with the legality of Mosaic divorces, Jesus saw the reason for them as being "the hardness of your hearts." Is not that the real tragedy today—hard hearts lacking the moral fibre that only Christian principle can give?

There are positive and negative teachings on moral integrity in this lesson. The husband is to be a worthy head of his house, and the wife and he are to maintain a devoted relationship likened to Christ's love of His

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

Lesson 6, August 10, 1957

PURITY AND MORALITY

THE presence of some moral sense in man caused the ancient philosophers to reason that its universality was proof "that the gods made these laws for men." "But surely the transgressors of the laws ordained by the gods pay a penalty that a man can in no wise escape." (See Xenophon (434?-355? B.C.), *Memorabilia*, iv. 4. 19, 21; Loeb ed., p. 321.) The great orator Demosthenes (385?-322? B.C.) spoke of these principles of a universal law as nature's unwritten laws. The Roman statesman-orator Cicero (106-43 B.C.) wrote of "something eternal which rules the whole universe by its wisdom in command and prohibition."—*DeLegibus* ii. 4. 8; Loeb ed., p. 381.

Paul acknowledged this presence of moral sense in man, but attributed it to a source quite different from the pagan gods. He spoke of the "Gentiles who have not the law" doing "by nature what the law requires. . . . They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when . . . God judges the secrets of men by Christ Jesus" (Rom. 2:14-16, R.S.V.).

God the Creator, the Author of the law, has by His Spirit placed in man's heart a moral sense, which, in the sonorous language of the famous Bishop Butler, "magisterially asserts itself, and approves or condemns him."

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries. . . . Among the heathen are those who worship God ignorantly . . . yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*The Desire of Ages*, (1940), p. 638 (Miss. ed., p. 628).

When God brings a knowledge of divine principles into the heart, then Christian morality and purity operate in the life of man. They become increasingly dominant as man adjusts himself to the revelation of eternal principles in the divine Word of God. Such a life becomes purified at its source. "The only morality that is clear in its source, pure in its precepts, and efficacious in its influence, is the morality of the gospel. All else is, at best, but idolatry—the worship of something of man's own creation."—TRYON EDWARDS.

GOD DWELLS WITH THE PURE IN
HEART

The heart of man, by nature "desperately wicked" (Jer. 17:9), needs guarding against evil. A consciousness of God's presence is a bulwark against the inroads of wickedness. In the

people (Eph. 5:21-27). Children are to obey and honour their parents, and the fact that Paul addresses them (Eph. 6:1-4) shows that he regarded them as a responsibility of the church, even though primarily of the parents. These three most conspicuous relationships of the social life are dealt with in the same order in Colossians 3:18 to 4:1.

In Colossians 3:5-9 we have what looks like a negative approach—"Mortify therefore your members which are upon the earth"—followed by a fivefold mention of earthliness as opposed to Christian purity. But the reason why we should slay these things is based upon the fact that the Christian is "dead" to sin and "risen with Christ." Verses 1, 3.

"If he [the believer] knows and feels that by His pardoning mercy

and atoning death, Christ has taken off his foul raiment and clothed him in clean garments, then, and not else, will he be able, by daily . . . appropriation of Christ, to put off the old man and to put on the new, which is daily being renewed into closer resemblance to the image of Him who created him."—Alexander Maclaren, *The Expositors' Bible*, on Col. 3:5-9.

The last text in our lesson—"abstain from all appearance of evil" (1 Thess. 5:22)—is a poor translation, and is better as rendered in the Revised Standard Version, by Robertson, and by others, "Abstain from every form of evil." A believer who walks with Christ will "keep himself unspotted from the world" (James 1:27), so that actual evil and even the semblance thereof will find no place in his life.—*Review and Herald*.

good: "To them who by *patient continuance* in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7); in bearing fruit, as in the case of those who "bring forth fruit *with patience*" (Luke 8:15), and of those who "run *with patience* the race that is set before us." Heb. 12:1.

THE IMPORTANCE OF CHRISTIAN PATIENCE

Once we differentiate between Christian patience and unintelligent, passive compliance with existing conditions, we can grasp the importance of patience in Christian theology.

In James 1:4, patience is said to perfect Christian character: "Let patience ("steadfastness," R.S.V.) have her perfect work, that ye may be perfect and entire, wanting nothing." It was this steadfast adherence to principles in the personal life that allowed Christians, like their Master, to endure patiently even while fighting against evils they abhorred. It was this that enabled a doughty warrior like Paul to mingle the martial terms with the saintly in talking of the Christian life. In 1 Corinthians 9:26, he says: "I therefore so run, not as uncertainly: so *fight* I, not as one that beateth the air," but in 2 Corinthians 6:4, "approving ourselves . . . in *much patience*."

This was a strange admixture of aggressiveness and patience, but it spoke eloquently of divine power. When the early Christian churches heard of Paul's plan to visit Rome, they felt sure that this warrior-apostle would overturn things and produce "a signal triumph of the gospel in that city. . . . But their hopes were crushed by the tidings that Paul had gone to Rome as a prisoner."—*The Acts of the Apostles*, pp. 463, 464.

They then learned, as the world has ever since, that his Christian patience and fortitude under suffering were an important part of the warfare against sin. "Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth was abiding with him."—*Ibid.*, p. 464.

The beautiful wish of the apostle Paul in 2 Thessalonians 3:5 is capable

Sabbath School Lesson Help

Lesson 7, August 17, 1957

PATIENCE AND FORBEARANCE

TO THE Christian, patience would be important if only for the reason that Jesus commanded it: "In your patience possess ye your souls." Luke 21:19. The context deals with tribulations, as does also Matthew 24, where the reward of patience is given: "He that shall endure unto the end, the same shall be saved." Verse 13.

Of the two Greek nouns rendered in English as "patience" the most frequent (*hupomone*) comes from two words, *hupo* meaning "under," and *meno* meaning "to abide." Almost invariably this word, meaning "to abide under," is rendered "patience." Patience grows under pressure, and is used often in a passive, though not compliant, sense.

MEANING OF WORD "PATIENCE"

1. It applies to trials in general, as in Matthew 24:13 and Luke 21:19, and in such exhortations as: "Rejoicing in hope; *patient in tribulation*; continuing instant in prayer" (Rom. 12:12); "Blessed is the man that endureth temptation: for . . . he shall receive the crown of life." James 1:12.

2. It is used also of affliction incident to gospel service: "In all things approving ourselves as the ministers of God, *in much patience*, in afflictions, in necessities, in distresses." 2 Cor. 6:4. In 2 Timothy 3:10, 11, Paul lists patience as a characteristic of his life along with purpose, faith, longsuffering, charity, persecutions, afflictions, et cetera.

3. It refers to discipline or chastisement coming from the Father's hand: "If ye endure chastening, God dealeth with you as with sons." Heb. 12:7.

4. It is sometimes used of the passive endurance of unmerited affliction: "But if, when ye do well, and suffer for it, ye *take it patiently*, this is acceptable with God." 1 Peter 2:20. Under this category we have our Lord's experience: "He was oppressed, and He was afflicted, yet He opened not His mouth," et cetera (Isa. 53:7). "The prominent feature of the description is the meek and submissive demeanour of the Servant under His undeserved sufferings."—Skinner, *The Cambridge Bible*, on Isaiah 53:7.

5. It is manifested actively in doing

KNOW YOUR SABBATH SCHOOL WORK

(Part 1)

The Duties of the Sabbath School Superintendent:

A successful superintendent will:

1. Regard his work as done unto the Lord.
2. Work to extend the influence of the Sabbath school in soul-winning activities.
3. Strive to bring all the church into the Sabbath school.
4. Prepare the Sabbath school programme a week in advance and notify participants well beforehand so that they will be ready.
5. See that his school has a properly conducted teacher's meeting.
6. Work for constant improvement.
7. Promote and practise the daily study plan.
8. Emphasize the work of missions and encourage liberal giving by precept and example.
9. Hold a Sabbath school council session at least once a month.
10. Make certain that his school is supplied with sufficient supplies and necessary equipment.

The Duties of the Assistant Superintendent:

1. The assistant superintendent should be in charge of the Sabbath school in the absence of the superintendent.
2. He may be called upon at any time to plan or lead the Sabbath school.
3. He should be asked to take charge occasionally for the sake of experience and training.
4. He should be assigned specific duties such as:
 - a. Providing for the missions exercise.
 - b. Seeing that substitute teachers are ready.
5. Large Sabbath schools may need more than one assistant. If so, one assistant should help in the co-ordination of the Divisions and be leader of branch Sabbath schools.

of several inspiring interpretations: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." "Into the love of God" may be either God's love or our love of Him. Most authorities adopt the former or subjective characteristic of God, though it is not possible to separate God's love of His people and their love of Him.

The last phrase is rendered thus by Robertson and by several other authorities: "Into the patience of Christ." The Revised Standard Version gives, "to the steadfastness of Christ." As love is a characteristic of God, so patience is of Christ, and God's people must be Godlike in both respects.

In 1 Thessalonians 5:14, 15, Paul enjoins certain duties on the believers: "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." The unruly were infringers of good discipline, such as those who walked disorderly, "working not at all, but are busybodies." 2 Thess. 3:11. The feeble-minded, may have been faint-hearted in view of persecutions, or the little-minded or overburdened with sorrow, or just weak in general. To hold these classes in line called for the exercise of the positive virtue of patience. "What a wonderful ideal Paul here holds up for church leaders!"—Robertson, *Word Pictures*, Vol. 4, p. 37.

It is not without significance that in studying patience and forbearance in the Bible we find ourselves in the intrepid company of Moses, the meekest of men, who "became eloquent, hopeful, self-possessed and well fitted for the greatest work ever given to man" (*Patriarchs and Prophets*, p. 255); of Job, of whom God said there was "none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8); of David, who passed under the rod of divine discipline and was "never . . . more truly great in the sight of heaven than at this hour of his deepest outward humiliation" (*Ibid.*, p. 738); and, above all, of our blessed Lord Himself, who could wait patiently against a cruel world because He "did not consider heaven a place to be desired while we were lost."—*The Ministry of Healing*, p. 105.—*Review and Herald*.

Severing Worldly Attachments

(Continued from p. 7.)

verted he was required to give up his own purpose for his life, abandon his own carefully made plans, and become a herald of the cross. He did it without a murmur of opposition. So it must be in your case. You will not enter the church with a proper spirit unless you are prepared to abandon anything you are now doing, if Christ requires it. Your present calling may be entirely lawful and useful. That is not the only factor to be considered. The great question is, What is God's will for you? He has a plan for your life. Thank God for that, and make it the supreme business of your life to find His plan and follow it. There is no satisfaction in life comparable to that which comes from just doing the will of God. Hold everything in life subordinate to that. Then you are ready for the lofty dignity of being a follower of Jesus Christ and for joining His church."

As the friendly critic walked home with the pastor after the meeting of the baptismal class, he was strangely silent. The pastor finally said:

"You see now the quality and the kind of material I am after to build into the fabric of this church. Are you still of the opinion I should lower such standards as these?"

"No, Pastor, do not ever lower such

standards. You have changed my thinking altogether. I was thinking in terms of enlarging the church by increasing its membership. But you are right. You were thinking in terms of making a finer church by improv-

ing the quality of its membership. Assuredly, if you continue to build in that fashion you will have a church that God will honour and prosper and bless. God bless you in your sound programme."—*Review and Herald*.

far away from any church, on the far side of a great range of mountains; and they had no Book to help them maintain their faith.

One day a van drew up outside the little church in a village some miles from Seoul. It was snowing, but the men in the van told all the villagers that they had Bibles and New Testaments to sell, written in their own Korean language and in a very easy script. The people were interested, but how could they buy? They had no money. The colporteur said that they knew that, but that he would sell his Bibles for farm produce—a Bible for so many pounds of grain, a New Testament for a chicken, a Gospel portion for an egg or two. The idea caught on and the news spread. The van was soon empty of Scriptures and full of the most amazing collection of grain and beans and chickens and eggs! So the colporteur started off back to Seoul, leaving word that he would be back at the next village the following week.

When the van came back the little church in the nearby village was crowded. What with hens and beans and grain, Bibles and people, there was not much room for anything else. Outside the wind howled and a blizzard was raging; inside there was just the shuffle of feet as men moved up to the dais, the bump of heavy bags of grain and the murmur of voices as people took their books and began to read them quietly to themselves.

Suddenly there was a clatter at the door: it was pushed open and a flurry of snow (and a fierce blast of icy air) came in. Then, slowly, a white shape made its way into the crowded room and stood like a snowman with high shoulders and scarcely any legs at all! For a moment there was silence; then a chatter of voices broke out, someone rose to shut the door, and others began to scrape the snow off the queer little figure.

Inside, under the snow, there was a little boy of twelve. On his shoulders were two fat bags of beans and his face, frozen though it was with cold and buffeted by the harsh wind was alight with excitement. He walked slowly forward—his legs stiff with the cold—and reached the dais. "Who are you?" asked the colporteur. "I am Kim Bin Lim," said the boy.

NEWS FROM

THE WORLD FIELD

MOSLEMS READING BOOKLET ON CHRIST

C. C. CLEVELAND

UPON accepting Christianity, Moslem school principal Rifai Burhanu'ddin has written in the Indonesian language an eighty-five-page booklet entitled, "Jesus Christ in the Koran." This booklet has been published by the Seventh-day Adventist Publishing House at Bandung, Java. Three thousand copies were sold in December, 1956, and a second edition of 10,000 copies is already being contemplated.

The booklet starts with a quotation from the Koran, Surah 3:199, which states that there are certain Christians who are holy and true and will be rewarded by God. This text came to the author's attention as he was mourning the loss of three of his children who passed away in three consecutive years. He then commenced a search for God's true people. After several disappointing experiences he finally came across the Seventh-day Adventists and decided they met the requirements of Scripture that he had found first through his own study and later through a study of the Indonesian Voice of Prophecy Course.

His booklet points out parallel teachings in the Koran, the Old Testament, and the New Testament. It deals with such topics as the Ten Commandments, clean and unclean foods, and Jesus Christ the Son of God. Passages from the Koran dealing with these and allied topics are first examined and then compared with Scripture passages dealing with the same subjects. The topic is eventually developed from the Scrip-

tures, comparing text with text.

In the chapter entitled "Who Is Jesus Christ?" many of the important biblical truths regarding our Saviour are taken directly from the Koran. The Koran teaches that Jesus was the "Messiah," the "Son of Mary." It mentions His virgin birth and His miracles, such as the raising of the dead. It speaks of His death and resurrection and His ascending to God. Finally it speaks of His second coming and the resurrection of the righteous dead. All of these and related subjects are drawn from the Koran and developed from the Scriptures.

At the present time Mr. Rifai Burhanu'ddin is preparing a copy of this booklet in handwritten Arabic writing, with which he is very familiar. When these pages are photographed and reproduced in booklet form it will make his message available to readers of Arabic anywhere in the world. Colporteurs selling the booklet, "Jesus Christ in the Koran," are already reporting a favourable response among Moslems who have read it.—*Signs of the Times*."

THE SNOWMAN

THE winter of 1955 was cold as ever in Korea and the people were very poor. Farmers found that by the time they had paid their debts after selling their harvest they had no money left and only enough corn to last their families through the months of snow and ice. In one district, about fifty miles from the great city of Seoul, there lived a farmer and his wife and little children, the eldest of whom was a boy of twelve years old and we'll call him Kim Bin Lim. They were Christians, but they lived

"I live on the other side of the mountain, twelve miles from here. I have come to buy a Bible with these beans, because I heard you were selling Bibles in exchange for grain or beans. May I have one?"

There was silence while the people took this in. Twelve miles over the high pass, along a track which was covered inches deep in snow, and in this tearing blizzard! And he only twelve years old! "You are welcome, Kim Bin Lim," said the colporteur, "but why did not your father come?" "Oh, he could not leave the farm," replied the boy. "We have a few beasts which he must tend in this weather and my mother is not well." "So you came all that way!" exclaimed the colporteur. "However did you find the way?" "Oh, I got lost several times and nearly fell over a precipice once because the path was so slippery and narrow. I was afraid I should not get here in time, so I hurried all the way. May I have a Bible?"

Of course, he had a Bible! They gave him one and kept him there until the blizzard stopped. Then he set out for home, proudly carrying the Book he had risked so much to get.—*Australasian Record*.

Jabalpur Entered

(Continued from p. 5.)

ing to Jabalpur to teach them the truths of the Bible.

The second Sunday evening it rained again. Such unfavourable weather persisted almost continually during the first four weeks of the campaign. However, despite the efforts of the enemy of souls, God is blessing the work here. Many fine people are coming regularly to hear the last warning message. We are working under many handicaps and difficulties, but we know that as we put forth our best efforts God will certainly bless. We believe that there will be a strong work established in this city. There is now one less "un-entered territory" in the Northwestern India Union. Pray for the work in Jabalpur.

Note: Since the above was written, Pastor Vitrano reports that six have already been baptized.

LAYMAN'S CORNER

A BURNING MESSAGE

A certain lady got the *Signs*
And she became so mad,
I dare not write her torrid lines—
Her words were just too bad.

She threw the paper in the fire,
And did so every week.
How could the *Signs* her heart inspire?
She would not let it speak.

But don't forget God has a care;
God's truth men dare not spurn.
And in this case He answered prayer;
The truth she could not burn!

One day when she came home from
town,
Again she found the *Signs*;
She grabbed the paper with a frown;
Her rage had dire designs.

She rushed to grasp the heater door,
But stopped upon that spot
And dropped the *Signs* upon the
floor—
The stove was just too hot!

She burned her hand upon that door,
So paused to nurse her burn.
The *Signs* lay open on the floor—
The truth she'd tried to spurn.

A wondrous message caught her eye,
So what else could she do
But sit upon a chair near by
And read the paper through?

She's now a member of our church
And says this tale is true.
Oh won't you send more *Signs* to
search
For souls like this for you?

—ADLAI A. ESTER

H. M. Department Note: If you do not have the *Signs* you have a tract.

"HIS SAINTS ARE LOVELY IN HIS SIGHT"

H. M. TIPPETT

IN SEVERAL of his epistles Paul addresses his brethren as "dearly beloved." The salutation has become embedded in some of the church rituals of our time without making much impression on those who employ it to admonish fellow believers in matters of faith and works.

A minister distinguished for his successful pastorate of a large city church used to find it hard to use this phrase. "What!" he would say to himself, "Must I look upon the cultured and untutored, the amiable and disagreeable, the poised and neurotic, those sound in the faith and those miserably flawed in my congregation, as all beloved brethren?" It strained his sincerity until he came to the place in his experience where he could say it to church people of every stripe, because he finally realized the phrase expressed not necessarily his private opinion but God's attitude to all men who profess or seek to be His followers. Every

soul for whom Christ died is indeed dearly beloved of our heavenly Father.

God sees us as we are, to be sure, but more than anyone in the world of which we are a part, He sees what we might become. And to every one who receives Him, He gives "power to become the sons of God, even to them that believe on His name." John 1:12. Contemplation of this great promise would lead us to rebuke that pride which prompts us to behold others in contempt. Jesus broke not the bent reed nor quenched the smoking flax, for as long as life is in the stem and fire is smouldering in the torch there is hope of that glorious bloom that charms the heart and of that brilliant illumination that lights the way. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. —*Review and Herald*.

THE TANGLED WEB

K. H. Wood

“OH, WHAT a tangled web we weave, when first we practise to deceive!”

Many a small boy—or girl—has learned this the hard way. A misdemeanour is committed. The guilty party is questioned. Fearing punishment, and hoping to avoid it, he denies being implicated. But this does not end the matter. There is further questioning. And further lying.

At last, finding it impossible to keep the fictitious details straight, and unable to make his story sound plausible, the sobbing culprit breaks down and confesses everything. Punishment follows, not just for the original misdemeanour—that would have been extremely light, or might even have been suspended—but for the attempt to deceive, for the venture into mis-

representation, for the willingness to lie.

It is to be hoped that adults—especially Christian adults—have long since rejected the expedient of falsifying. Having learned well that adding lie to lie never solves a problem—and that it is exceedingly wicked—they have vowed to tell the exact truth under all circumstances.

This vow is a difficult one to keep, for if one is to tell the truth, he must first know the truth. And as God's servant points out: “How often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do!”—*Thoughts from the Mount of Blessing* (1956), p. 68. Since we are unable to read the heart, can we speak authoritatively concerning the motives of others? Can we give an absolutely accurate account of happenings that we did not witness? How, then, dare we relay bits of information that may or may not be true?

And telling the truth involves much more than simply getting all the facts straight. “A glance, a word, even an intonation of the voice, may be vital with falsehood. Even facts may be so stated as to convey a false impression.”—*Ibid.*

“Everything that Christians do should be as transparent as the sunlight.”—*Ibid.* This is a tremendous statement. It leaves no room for deception. It forbids wearing the mask of friendship while secretly undermining an associate. It shuts out “white lies.” “Truth is of God; deception, in every one of its myriad forms, is of Satan; and whoever in any way departs from the straight line of truth is betraying himself into the power of the wicked one.”—*Ibid.*

Is it possible to tell the exact truth at all times? It is. But too often we yield to the suggestions of our carnal hearts to colour a situation, to overstate a story, to pass on information that may be interesting but unverified, and damaging to someone else. Only

when our hearts are fully surrendered to Christ can we obtain the victory over such temptations. Only when we are fully yielded to the Holy Spirit's workings can we rise to the heights of absolute honesty. Without moment by moment conversion we will at times deviate from the path of absolute veracity. “We can not speak the truth unless our minds are continually guided by Him who is truth.”—*Ibid.*—*Review and Herald.*

AT REST

EDGE—James Alfred Edge became a Seventh-day Adventist on April 4, 1953, through the efforts of Pastor W. H. Mattison in Agra. Brother Edge passed to his rest on February 4, 1957, in New Delhi after a long illness which he had borne patiently. The funeral service was conducted by Pastor W. G. Jenson and the writer. Brother Edge leaves to mourn his wife, two sons and four daughters as well as many relatives and friends.

—S. P. VITRANO

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

July 27-August 3	MV 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

Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

Southern Asia Tidings

Official Organ of the
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of Seventh-day Adventists

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Miscellany

- THE Mid-year Session of the General Conference of Seventh-day Adventists, Southern Asia Division, was held at Poona, July 15 to 22. In addition to the regular members of the committee, the secretary-treasurers of the Union fields were also invited.
- THE Biennial Session of the South India Union Constituency is being held in Bangalore from August 5 to 10. Those in attendance from the Division will be Pastors O. O. Mattison and M. E. Kemmerer. Pastor T. R. Torkelson of the Northwestern India Union will also attend as a special delegate.
- PASTOR T. R. Torkelson has just conducted the Week of Prayer at the Giffard Memorial Hospital, Nuzvid. An excellent spirit was reported and a hearty response from the students was manifested.
- PASTOR J. I. Crawford, Educational and MV secretary of the South India Union, is just completing the Week of Prayer at Narsapur and also conducted the Week of Prayer at Kotarakara.
- VISITORS to the Southern Asia Division from the General Conference during the last six months of this year will include, Elder L. A. Skinner, Associate Secretary of the Missionary Volunteer Department, Elder L. L. Moffitt, Sabbath School Secretary, Elder E. E. Roenfelt, Associate Secre-



NOTICE

Spicer Memorial College has a limited supply of an excellent text book which they are disposing of at a greatly reduced price. It is entitled *The Psychology of Pastoral Care*. This is one of the latest books in the field of "Counselling" and is used and recommended by the Theological Seminary, Washington.

The price is Rs. 15.00.

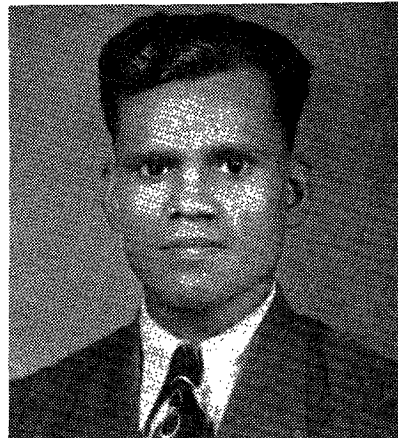


tary of the General Conference, and Elder O. A. Blake, Under-treasurer of the General Conference.

- BROTHER H. D. Erickson, principle of the Assam Training School, Jowai, reports enrolment of 120 students. We have 360 acres of land in connection with the school there, and with the power equipment that they now have they have been able to put a large plot under cultivation. Pastor E. L. Sorensen, president of the South India Union, is scheduled to conduct the Week of Prayer there this year.
- BROTHER C. N. John, secretary-treasurer of the Western India Union, sends the report that tithe receipts total Rs. 29,225.74 to the end of June, 1957. This far exceeds the Rs. 23,617.81 received during the same period during 1956. Brother W. L. Murrill, secretary-treasurer of the Burma Union, reports an increase in tithe income of nearly Rs. 10,000.00 during the first five months of 1957.
- DR. Gordon Hadley of the Christian Medical College, Vellore, is now completing a trip to Europe taken in connection with the International Council of Pathologists of which he is a member. He visited a number of offices and institutions *en route* and presented a paper at the meeting in Brussels, Belgium.
- BROTHER S. Jesu Dass, Educational and MV secretary of the North-east India Union, reports a total of thirty-eight schools in that Union.
- THERE are 1,683 elementary students enrolled in the schools of the South India Union, and approximately 500 students enrolled in the secondary schools there.
- DEFINITE appointments have been made for sixty places in the Northeast Union to have the special services of the MV Week of Prayer from July 27 to August 3. The reports from other areas of the Division indicate that strong plans have been laid for this greatest of all weeks.
- A RECENT visitor to the Salisbury Park Estate was Miss Emma Lehmann, now *en route* to her homeland for medical care after serving in Southern Asia since 1937. She was first connected with the church school in Rangoon, Burma. Our best wishes and prayers go with Miss Lehmann as she returns to her people.—D.S.J.



MEET OUR WORKERS



Brother A. M. Job attended the South India Training School in 1931. After finishing his Junior College work in 1935 he joined the teaching staff of the Prakasapuram High School. There he served for four years as preceptor and later as assistant principal.

He was called to Salisbury Park Elementary School as principal in 1939 and continued in that capacity till 1949. During this period he also served as Educational and MV secretary of a local mission in the Western India Union.

For two years Brother Job was connected with the Editorial department of the Oriental Watchman Publishing House. He did a good job as translator and assistant editor of the Tamil magazine "Nalwazhi."

In 1951 he was called back again to the Salisbury Park Elementary School as principal and continued there until 1955. Brother Job then went to Spicer Memorial College as registrar which office he carried until 1957. During these two years he had the privilege of finishing his Senior College work. At present he is serving the Cause as principal of the E. D. Thomas Memorial High School and we are sure the Lord will bless his efforts there.



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