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Year-End Budget and Constituency Meetings

O. O. MATTISON

IT IS always a pleasure to bring a good report to our Adventist family in Southern Asia. We had a very profitable session in our Educational Council, followed by the Division year-end budget meetings. We were most fortunate to have with us at these meetings Elders L. K. Dickson, R. H. Adair, L. R. Rasmussen, and Miss D. Lois Burnett. Reports of these meetings will have come to you through other sources. Soon after the budget meeting closed Brother Dickson went to Bombay for the Sunday night meeting on December 16, and the following morning he and I went directly to Secunderabad. We spent a pleasant day with Brother and Sister Farthing in this place that is known for its activity. As we wandered through the schoolroom and saw how cramped the quarters were, we wished we had funds to tear it down and build a larger one to accommodate all the fine young people who are there under the capable supervision of Brother and

Sister Egan and their fellow teachers. The effort had been brought to a successful close but the tent was still up as they desired to use it for the Christmas programme the children had prepared. We visited the new property in Hyderabad and were pleased to see the changes that had been made to accommodate the office and living quarters of the South Telugu office staff.

That evening we took the train for Nuzvid, arriving there early the following morning. Dr. Oliver had gone to Bangalore for the year-end meeting, but the ladies did everything possible to make us comfortable and showed us around the institution. We were happy to meet the new class of students and to see the busy classwork and extensive medical programme carried on. Nuzvid is our most outstanding mission hospital and it has a

spirit of missions radiating from it that can be seen and felt as you go through the wards and every department of the institution. After a busy morning all on the compound gathered for a meeting by Elder Dickson. He gave an inspiring and sobering message and drew the attention of all to the great essentials needed in each life for the finishing of the work of God in all the world.

We drove in the hospital ambulance to Bezwada where we were entertained by Brother and Sister Raja Rao and other members of the North Telugu staff. An out-door meeting was held in the evening in Woodpet for the believers and others who had come in from the churches surrounding Bezwada.

On our arrival in Madras the following morning we were met by Brother R. L. Watts who took us out to see the church and the rapid construction on their new school building. Our believers and young people are going to be very happy when they can

THE UPLIFT GOAL
EVERY CHURCH ORGANIZED FOR UPLIFT WORK
WITH A GOAL FOR EVERY MEMBER
LET'S GATHER THREE LAKHS OF RUPEES BY
FEBRUARY 1957

move out of their present cramped quarters into the spacious new school building, which is to be completed about February 1. We then drove to Vellore where we met the Doctors Barnes, Patt, and Hadley and their children, and others of our young people who had not yet left for their vacation. There was much to talk over and so little time in which to do it. We looked over the new housing quarters being built for Dr. Patt and his family. This will not only be a blessing to the doctor and his family but to our young people since provision is being made to give them a meeting place for their various weekly services. We are most happy to be able to make this contribution to the construction programme of the Vellore Christian Medical College.

Our next stopping place was Bangalore. Brother M. E. Kemmerer had preceded us, also Brethren O. A. Skau and L. R. Rasmussen who were there on a school inspection tour. Much of the committee's work had been completed but we were able to meet with them for their last day's session. In the evening we enjoyed a very fine musical programme put on in the auditorium by Mrs. Crawford and the staff and school children. The hall was packed with people and I can assure you that even though many of the little ones in the band were only beginners, it was a programme to be proud of. Brother R. E. Stahlnecker and his staff at the Bangalore school are certainly not neglecting the finer arts which mean so much in the development and character-building of our youth. We spent a pleasant Sabbath with the Bangalore church people and also out at Krishnarajapuram with the student body. If you want a school, industries, or building programme to boom and to see things take on a very neat, systematic appearance, all you have to do is to call Brother and Sister A. F. Jessen to take over and it seems as though everything automatically falls into its place. This school is a credit to the South India Union and I am confident that the industrial programme is also going to cause the Division field to sit up and take notice in the very near future.

Saturday night found us again on the train, headed for Trichinopoly. The few hours that we had to spend

there were greatly enjoyed by us as we visited in the home of Dr. Thomas and in his clinic. The doctor and his corps of medical workers are doing a grand job, and Mrs. Thomas is an untiring Dorcas worker. Every bed in the hospital was full and each day a long list of out-patients are cared for.

We took the plane to Colombo and found the union committee session well started. We visited the tabernacle for the last meeting of Pastor F. R. Scott's effort and found a very impressive programme being carried on. The appeal was strong as Brother Scott delivered his last message in the series. From all indications they will have very encouraging results from this effort. After completing the committee work on the evening of the twenty-fourth, Brother Kemmerer left for Calcutta to attend the Northeast Union's constituency meeting in Falakata, while Brethren Dickson,

Hardin and I went to Kandy. We had a nice visit with Brother and Sister Dahlsten and saw places of interest in Kandy. We travelled on up to the school at Mailapitiya, arriving there on Christmas day. Even though most of the students were away we enjoyed visiting the teachers who were there, and were greatly encouraged as we went over the estate and viewed the many improvements in the buildings, grounds, coconut grove, industries and paddy field. They have a tremendous industrial programme in operation. The coconut yield for this year totalled about Rs. 60,000/-, which is very good considering the condition of the trees when we took over the estate. On our return to Colombo late Christmas evening we made plans to separate, Brother Dickson to Beirut and I to Delhi.

On my arrival in Delhi, I went straight to Hapur where the North-
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PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

TOURING IN EAST PAKISTAN

M. G. CHAMPION

“THIS is a pitiful sight,” said Dr. Rasmussen, as we made our way through the crowd of sleeping men, women, and children at the steamer station of Narayanganj. It was nearly eleven o'clock at night. There were hundreds of poor people underfed, clothed in rags, trying to sleep wherever there was room to curl up. It was evident that the famine had been a real trying experience for these people. Thousands have died and many more thousands have been weakened through lack of food and will not be able to resist sickness and death much longer.

Four of us were on our way to Jalirpar for school inspection, Dr. L. R. Rasmussen, Pastor O. A. Skau, Pastor K. S. Brown, and the writer. We went aboard the steamer and settled down for the night. This was Dr. Rasmussen's first visit to East Pakistan. When he was in our Division three years ago the floods prevented his reaching Jalirpar. After changing steamer at Barisal we ar-

rived at Manikdah about 1:00 a.m. The waiting-room there was on the flat top of the barge with the sky for a roof. Travelling by air means travelling light, so we did not have many of the comforts of life along. Pastor Skau lay down on an air mattress. Dr. Rasmussen put on his overcoat and lay down on a sleeping bag. He disturbed me an hour or so later as he began to mumble about being cold. Inside the bag was no softer, but it was warmer.

At five-thirty a launch came and we headed for Jalipar. The rice crop was ripening and the promise of a good harvest in the area was bringing prices down from the Rs. 50/- to Rs. 60/- per maund it had been. The new rice was Rs. 32/- when we were there. The school has a good crop, some of which had been harvested.

After the school inspection we proceeded to Gopalganj by launch and after a day of committee work we left for the steamer station at nine in the evening. The four of us were in one of the covered boats owned by the mission. Two men were called from the bazaar to serve as boatmen and

we soon found that they were not sure of the way. The water had gone down in places and where there had been a lot of silting up we were in difficulty. The boat stuck fast. Three of us got out in the water while Pastor Skau stayed aboard. Dr. Rasmussen was soon in difficulty as he slipped and got into water up to his arm-pits. We soon managed to get off the bar and get back in the boat again. Our satisfaction was short-lived for we were soon stuck again, and the boatmen were turning the boat around like a ball in a socket. When they stopped I started to climb out the window. I got one leg down when the boat started to turn again. This threw me off my balance and I was soon hanging by one hand and one leg from the window, trying to get my balance while most of me was in the water. But we were in time for our steamer because it was late!

Dr. Rasmussen and Pastor Skau proceeded from Khulna to Calcutta, while Pastor Brown and I, because we had missed the Dacca plane, went by train and steamer, arriving at Narayanganj while a hartal was in progress. We managed to get to the mission house by mid-afternoon on Friday.

After Sabbath we left by train for Mymensingh and from there went to Jaria Jan jail. After crossing the river we found a "seat" in an ancient bus that was going to Biri Siri. There were stretches that could not be called a road, but with the help of the passengers the bus got through the sand and up the banks and we made Biri Siri.

Across another river that required wading as well as a boat ride was Durgapur, our next stop. There we got an ox cart and started on the last part of the journey to Lengura. We rode, we walked, and well-nigh crawled over flimsy bamboo "bridges," while it looked like the oxen were swimming with the cart in the water below. We reached Lengura about eleven o'clock that night and settled down on good solid beds for some much needed sleep.

We have a good elementary school at Lengura with more than sixty students. The church membership is seventy. We had a profitable day with our people and after a night meeting, again settled down on what seemed like a rock bed.



RADIO PROGRAMMES

The following Voice of Prophecy Radio Programmes will be heard over Radio Ceylon during 1957:

YOUR RADIO DOCTOR

Heard Over

RADIO CEYLON

Every Saturday Evening

At 7 p.m.

Metres: 31-41-49-469

A

HEALTH PROGRAMME

FOR

THE WHOLE FAMILY!

YOUR STORY HOUR

Heard Over

RADIO CEYLON

Every Sunday Morning

At 9 a.m.

Metres: 25-41-49-469

GRIPPING, TRUE-TO-LIFE

CHARACTER-BUILDING

STORIES

Invite your friends to tune-in every week to these valuable and interesting programmes.



The next day we left for Manasapara. With seventeen miles of road, rivers, and mudholes to navigate, we needed all the time there was till sundown. At one place where Pastor Brown and I, with our luggage, were crowded into the little covered cart deeply engaged in conversation about the problems and prospects of the work, we suddenly realized that something unusual was taking place. The driver unhitched the oxen because the bridge to be navigated was too narrow for them to pull the cart across, and he and another man were dragging us across the corrugated iron that made the roadway of this bridge. There we sat not breathing too deeply until we made the other side.

We got to Manasapara in time to see the sun set as we stood by the little chapel on a spur of the hill. We had a good meeting with our people that evening. We were garlanded with beautiful flowers that grow in profusion there. Visiting our church members there and at Amtola necessitated jumping some streams and wading others, but we enjoyed the beautiful country and the friendly

and courageous spirit of the people. The Garo people were certainly friendly as we met church members and those preparing for baptism. We were encouraged by the number of children and young people in the different schools and realized how urgent it is that we do more to prepare these for a place in the finishing of the work and in the Kingdom soon to come.

Travel was not easy, but it was worth while. When we got back to the bus that seemed such a wreck when we were on the inward journey Brother Brown remarked that it certainly looked better to him than it had when he first got into it.

The fields of rice on every hand were nearing the time of harvest. Many, because of the famine, have had to sell their standing crop to keep alive so they see the work of their hands taken from them.

Now is the time for us to work, for the "fields are white already to harvest." We can be assured that as we labour faithfully, a rich harvest will be reaped and none will take it out of the Master's hand. Let us remember East Pakistan in our prayers.

FALAKATA VOICE OF PROPHECY INSTITUTE

B. NOWRANGI

FOR several years it has been our earnest desire to have a Voice of Prophecy Institute for all of our workers in the Northeast Union. Inasmuch as there had been no Institute of this kind ever held in this Union, and many of our workers know very little about the Voice of Prophecy programme, there was an imperative need to have an Institute here. Hence the Northeast Union committee voted to have a Voice of Prophecy Institute at Falakata for two days, right after the Union Constituency meeting on December 31, 1956 and January 1, 1957. We were very happy that Elder and Mrs. A. E. Rawson were invited to lead out in this Institute.

We had a wonderful Union Constituency meeting attended by over one hundred workers from different sections of the Union field. It was therefore an appropriate time to hold a Voice of Prophecy Institute.

During the two-day Institute, we had a profitable time studying ways and means of furthering the Voice of Prophecy in this great Union field. Elder Rawson, pioneer of the Voice of Prophecy in Southern Asia, explained to those present the work of the Voice of Prophecy in general, and mentioned the vital role it is playing in the finishing of the great task of preaching the gospel to the teeming millions of this country.

Some of our workers presented talks on different subjects relating to the work of the Voice of Prophecy. Some of the subjects were: "The Importance of the Voice of Prophecy in the Northeast Union," "Planning Our Time for Greater Efficiency," "Reporting Contacts," and "The Importance of Following up V.O.P. Interests." All the talks were illuminating and effective, and were very much appreciated by each and every one present.

A map of the Northeast Union showing the location of churches, Sabbath schools and Branch schools established through the work of the Voice of Prophecy, was displayed for the benefit of those who were un-

(Continued on p. 15.)

SOUTH INDIA UNION

President: E. L. Sorensen

Secretary: I. K. Moses

Treasurer: S. John

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COIMBATORE CITY EFFORT AND BAPTISM

P. I. CHRISTUDÖSS

DURING the months of May, June and July, 1956, under the supervision of Pastor V. D. Edwards, our three laymen engaged in aggressive lay evangelistic campaigns in three different places in and around Coimbatore. The writer was in charge of Podanur. Mr. P. Kanagaraj (our colporteur) was in charge of Katoor, and Mr. Rajaratnam was in charge of Kurichi and as a result of the work of these faithful laymen, four precious souls were baptized in the river Noyal, by the local pastor on August 4, 1956.

We thank God for the work of the laymen in this important city of Coimbatore.

Under the leadership of Pastor V. D. Edwards a full-fledged effort was launched in the month of September, 1956 and continued until the first week of December. The whole church, along with the regular effort staff, assisted the local

pastor to make his effort a success.

On October 21 Pastor E. L. Sorensen (the Union president), Pastor I. K. Moses, (the Union secretary) and Pastor J. I. Crawford (the Union educational secretary) visited us along with our local section president, Pastor C. Moses. A special musical programme was rendered by these leaders and a large group listened and greatly appreciated the different items of music.

We were happy to have Mr. M. S. Prasada Rao, the Division Associate Temperance secretary, with us on October 23 and he showed the sound film "One in 20,000" to a large audience in the "Good News Auditorium." Every one thoroughly enjoyed the film and was made to realise seriously the evils of smoking. We indeed thank these men of God for their good service which contributed much towards the success of our meetings.

As a result of our labour God enabled us to lead eleven souls into the fold of Christ. On December 9,



Pastor V. D. Edwards (in the dark suit) with his helpers and newly baptized members.

1956, these beloved ones, the first fruits of our effort, were buried with Christ in baptism by Pastor V. D. Edwards. A large crowd watched the service from the bank of the River Noyal.

Another baptism is planned for the very near future when we hope at least seven more souls will be gathered into the Remnant Church.

We request your earnest prayers on behalf of these new members and on our humble work in this part of the Lord's vineyard.

PROGRESS IN NEDUMANGADU

K. C. CHACKO

WE ERECTED a nice shed in Anacode, a small village near Kattakadu in Nedumangadu Taluk in Trivandrum District. It soon became known as the "Adventist Lecture Hall." This village was unentered territory as far as our message was concerned.

The first evangelistic campaign was started on Sunday evening, October 2, 1955, and at the end of the effort we conducted a baptismal service and eight precious souls were buried with their Lord in baptism by Pastor J. V. Jacob and were then accepted into the Remnant Church.

At the close of the effort some of the people of the locality showed more interest in the message which we had been presenting, so we decided to hold a second series of meetings in this same village.

On Sunday evening, September 16, the second series of inspiring evangelistic meetings began, and it was thrilling to see all classes of people attend. There was some opposition from a certain group but we continued to preach Christ and the gospel. We also visited the people in their homes, and gave Bible studies there. As a result of this they became very interested in the third angel's message, and at the end of the effort, on December 8, 1956, eleven souls were buried with their Lord in baptism by Pastor Jacob.

The Lord is doing a wonderful work and the Holy Spirit is working in the hearts of the people and they are confessing their sins and consecrating their lives to Him. Now we

have nineteen baptized members and thirty Sabbath school members there. In the middle of January we plan to organize a new church among these people.

CHURCHES ORGANIZED

It has been our happy privilege to conduct evangelistic efforts in this part of Nedumangadu Taluk for the past five years.

The work in Nedumangadu District is still progressing and advancing in many respects. At the end of the effort each year we established new churches in various villages in this Nedumangadu Taluk.

Panniyode church was organized in December, 1953, by Pastor J. V. Jacob.

Chaikulam church was organized

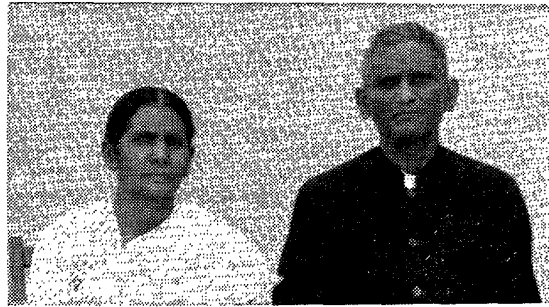
on Sabbath, June 12, 1954, by the Kerala Section president, Pastor F. R. Scott.

Kakkamukul church was organized on Sunday, May 29, 1955, by the South India Union president, Pastor E. L. Sorenson.

Mangalalal church was organized on Sabbath, June 30, 1956, by the South Kerala Section president, Pastor L. C. Charles, and Pastor Jacob.

If all goes well we plan to organize a new church at Anacode, in the middle part of January, 1957.

So we request the prayers of the "TIDINGS" family as we endeavour to win more souls for Christ and the eternal kingdom of God from the villages in Nedumangadu Taluk, the land of Kerala.



Pastor and Mrs. M. P. Daniel accepted the Sabbath message early in 1917 amid strong opposition by parents, former Christian friends, and missionaries with whom they were then working. After attending the Bible Training classes in Lucknow Pastor Daniel started a self-supporting school and missionary station at Lakawaram in 1919. Those were pioneering days. He worked with Pastor T. R. Flaiz in establishing several strong mission stations in Andhra Pradesh. Lakawaram, Sreerangaptanam, Mandapet and Narendrapuram stand as monuments of their faithful labours. Many of the students taught by Brother Daniel at Lakawaram found their way to the High School at Narsapur, then on to Spicer Memorial College, and are now serving the cause in various responsibilities such as city pastors and evangelists, departmental secretaries, treasurers, and presidents. The Lord has blessed the labours of these faithful servants.

Mr. and Mrs. Daniels raised their family on the pattern of a real Ad-

ventist home. Two of their sons are now ordained to the Gospel ministry, and are holding responsible positions—M. D. Moses as president of Madhya Bharat, and William Moses as V. O. P. secretary of the Bombay State Section. Solomon, another son, is now connected with the business office of the Surat Mission Hospital. The daughters are wives of responsible workers and are strong in the message and are an inspiration to the churches.

As they retire from active service Pastor and Mrs. Daniel have established their home at Narsapur where they are at present looking after the Narsapur town church. They love doing evangelistic work and have assisted in the Narsapur effort in a strong way and have seen nine people baptized during 1956.

They are strong in the message and have great confidence in the leadership of this organization, and are looking forward to the glorious appearing of the Lord Jesus in their day.—I. SUBUSHANAM.

ARE WE WILLING TO SUFFER ?

FREDERICK LEE

SOME years ago the people in a certain country were facing an issue of great importance to their faith. What stand should they take? Would they have the courage to do what they believed to be right and perhaps precipitate persecutions?

The problem was placed before the Lord in an earnest season of prayer. As the division officer who had been making an emergency visit to the country was about to leave, the national brethren told him with calm assurance, "We are willing to suffer."

As we see thousands of people today ready to suffer for political and religious freedom, we who live under more favourable conditions should ask ourselves, "Will we be willing to suffer for our faith when our great test comes?" What will we who have known so much of ease and comfort, prosperity and freedom, do when we are led down into our valley of decision?

Yes, we want to be inheritors of the kingdom of Christ, and be able to fellowship with our Lord in the heavenly world. But are we willing to drink the cup that He drank of and be baptized with the baptism with which He was baptized? The Bible teaches us that it is through meeting issues that bring hardship and suffering that we are made ready for the kingdom.

The disciples failed their Lord because they thought they could enter the kingdom by a quick and easy road, and did not watch and pray as their hour of crisis approached.

SHALL WE BE AT EASE WHILE OTHERS SUFFER?

Many of us have not yet been called upon to suffer for the truth's sake. We have lived in pleasant and peaceful surroundings. We have not had to face grave issues concerning our faith. Under such circumstances, how

likely we are to settle back in ease and self-satisfaction. Our faith becomes more a matter of opinion than a matter of life and death. Indifference and carelessness in Christian experience is the result.

To Israel of old, God sent the message through the prophet Amos: "Woe to them that are at ease in Zion." Amos 6:1. In the light of eternal realities, those to be pitied are not the ones who are called upon to suffer for the Lord. They will shine forth as bright stars in the firmament of heaven. But it is those whose light grows dim in days of prosperity and peace upon whom this woe of God may fall.

Through another prophet, God declared: "It shall come to pass at that time, that I will search Jerusalem with candles, and punish the

men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." Zeph. 1:2.

The figure of speech "settled on their lees" refers to the making of wine, which if left to remain in one vessel becomes thick, a crust forming upon the bottom of the vessel. By this is represented the hardening process that may come in a settled and easy Christian experience. As the wine is refined by being poured from vessel to vessel, so is the Christian refined by the disturbing and upsetting trials that come to him.

Shall we who are living under favourable circumstances, settle down in self-satisfied comfort while brethren and sisters are suffering for their faith in other places? Surely our hearts should go out in sympathy and love to those in great need. The happenings of these days should cause us to cry day and night unto the God of heaven, "O Lord, how long?" And should we not identify ourselves with those who suffer by showing a greater willingness to curb our wants and through sacrificial living help to hasten on the day when our Lord shall return to redeem and glorify His own.—*Review and Herald*.

TEMPERANCE DEPARTMENT NEWS

(Excerpts from letters to Pastor Chad B. Israel from Pastor D. K. Down, Patna.)

"IN anticipation of our effort here in Patna we have followed an intensive Temperance programme. I have given lectures in nearly all the thirteen university colleges here in Patna, and we are at present conducting a series of meetings in various open-air localities under the auspices of the Public Health Officer. Next week I will be running open-air meetings under the authority of the D. M. O. We have acquainted all high government officers with our programme and everyone we have spoken to has greatly appreciated our plans. In February, the Inspector General of Police wants us to give our programme for the police force.

"Our evangelistic effort opens on February 3 and in the first four weeks I am planning on three Temperance

meetings. February 7 on Temperance; February 14 on Tobacco; February 27 a general Temperance programme with an appeal to sign pledge cards.

"Many thanks for your prompt attention to my request for film. I hope it comes soon . . . because I have just had an interview with the Governor and he has suggested I show the Temperance film at Raj Bhavan next week perhaps. He says he will invite about one hundred prominent citizens to attend."

REMEMBER
RELIGIOUS LIBERTY
DAY
FEBRUARY 16, 1957

RELIGIOUS LIBERTY DEPARTMENT

CONFORM OR TRANSFORM?

R. W. SHORTER

"BE NOT conformed to this world: but be ye transformed." Romans 12:2.

It is in obedience to this command that we as Christians become vitally concerned with the principle and practice of religious liberty.

As long as we are willing to conform with the world about us, religious liberty means nothing. But as soon as we respond to the challenge of this text to be transformed, religious liberty becomes one of the most vital principles of government to us.

In the dawning of earth's history, this problem of conformity—or shall we say non-conformity—arose. There were two brothers. The younger did not conform to the religious practices and purposes of the older, so the first martyr to religious liberty fell—Abel.

Through the millenniums to this present day the blood of martyrs has stained the soil of every continent, and the blessings we treasure today in religious liberty have been purchased with the lives of noble men and women.

The pages of history—Oriental, Occidental, ancient and modern—are filled with attempts to make men conform. James I of England, said of the non-conformists of his realm, "I'll make them conform or harry them out of the land." And harry them he did till they fled to far shores to help found a new nation built on the principles of religious and political freedom. Because of the heritage those brave ones have passed on, each man is free to read and interpret the Scriptures in his own way. This is great heresy according to certain State churches and the ecclesiastical power that held sway during the Dark Ages, but to the children of the Reformation this freedom is their crown-glorious glory and achievement.

Today we are tragically aware of political States where failure to conform means punishment, prison, or

death. But spiritual regimentation, whenever it is practised, stands condemned. "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage."

The most sacred heritage of man is his right of conscience. In any legislation adopted by the State for the moral benefit of her subjects, the person's conscience should be respected.

Speaking to generations yet unborn, one who stood in the forefront of the battle for liberty exclaimed:

"Posterity, you will never know how much it cost to preserve your freedom. I hope you will make good use of it. If you do not, I shall repent in heaven that I ever took half the pains to preserve it." We must cherish and preserve this heritage and make sure that no authority, whether it be ecclesiastical or civil, compel any man to speak when to speak is to choose between eternal life and death.

The crisis that the people of God are sure to face in the loss of civil and religious liberty is drawing closer each year. Already there are distressing omens on the horizon. Over in Egypt our schools have closed their doors, and in Spain and in certain Latin American countries church doors are not freely opened. It is well for us to count our present blessings here in Southern Asia and to continue to pray and work that the days may be lengthened in which we respond to the call of God, "Be not conformed to this world: but be ye transformed."

WORLD IN CONFLICT

R. L. ROWE

FROM the beginning of civilization men have attempted to control the religious beliefs of others. Often the temporal and the spiritual world have conflicted with each other. Ambitious kings have sought to weld their subjects together through a common loyalty to one religion. The fear of consignment to an ever-burning hell, threatened by the church to all rulers who refuse to co-operate with their programme in the world, has induced many civil leaders to carry out the dictums and policies of the church. Men today dream of a united church, a church so powerful that evil can be legislated out of existence or driven from the earth. But Scripture teaching is contrary to these dreams. It is contrary to God's planning, the evil and religious worlds were meant to be forever separate spheres. On this earth they will remain worlds in conflict.

The gospel of love needs no other compulsion than the truth it con-

tains and the power it demonstrates in changing the lives of those who accept it. Those who would seek to impose their own religion by force upon others are acting contrary to the example of Jesus. Jesus invited men to come to Him. He revealed Himself as the Shepherd who leads the flock. Even in the days of Moses God set before men the choice of following Him (Deuteronomy 30:19). In the very beginning of time God gave Adam and Eve the power of choice, although He warned them plainly of the sure results of choosing wrongly.

To many minds, religious liberty means freedom to practise their own religion; but too often those so zealous to secure that liberty for themselves are unwilling to grant to others the same right. True freedom of religion means that we allow others to follow systems of belief which we may be convinced are wrong. Often men are sincere in their beliefs, but wrong. Men long believed that the world was flat. Even churchmen were

strong in their denunciation of those who thought otherwise. Churches long supported those who taught that the sun moves around the earth every day. In those days it was considered a capital crime to teach or even to believe differently. Perhaps in days to come we shall find that we too have not been the sole possessors of truths, or that our knowledge was faulty!

A little careful thinking will soon reveal to us that the spirit of intolerance was not confined to past ages. If we will permit it, even today it will flourish in our own hearts. How often have we argued about religion until there was more heat than light in our discussion? And how few there are who can coolly discuss conflicting issues in a spirit of tolerance! How many there are who would consign those who do not think as they do to some of the hotter spots in a lower world, if it were in their power. How easy it is to dislike or oppose those whose religion is contrary to our own. True religious liberty manifests itself in a spirit of tolerance, allowing all men the right to their own free choice of what they will believe and what religious practices and customs they will follow, as long as these do not conflict with law and order, or endanger the lives or morality of others.

Love and force must ever remain opposite extremes. The most beneficent and kind ruler is not qualified to enforce love. A husband may demand the love of a wife or child, but to do so is to make sure that he will never receive it. Jesus taught that the church and the state are separate powers, each demanding loyalty in its own sphere: "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's." Matthew 22:21. To the state belongs the power of enforcing laws that relate to the welfare of the state and the individual. Those who seek the power of the state to enforce religious laws are interfering with the relationship of the individual with God. It naturally follows that the church has no right to dictate to those who govern the state. God has set in positions of power the rulers of the state, and it is the duty of every citizen to obey them in everything excepting only matters which are between man and God alone. (1 Peter 2:13-17; Rom. 13:1-7.) Even the

UPLIFT PROGRESS

Two weeks' work in Calcutta topped last year's Uplift receipts. Someone said, "Uplift was going hard this year." Unless my memory fails me someone said that last year too. It always seems hard until we get into the job.

The Lord's blessing is always sufficient for the task. This year is no exception. Someone said that Uplift couldn't be done in Calcutta in January, but we know that it can be done, for the funds are rolling in—in January!

Pastor N. G. Mookerjee from the Voice of Prophecy, Brother P. K. Petersen from the Ranchi Hospital, Pastors D. S. Johnson and O. W. Lange from the Division, with the Calcutta staff, have been working for nearly two weeks in Calcutta with excellent results. Nearly Rs. 8,000/- have been raised.

Pastor C. Jensen has made a fine start in Patna. New Delhi has raised Rs. 10,000/-. Good reports are coming in from all parts of the Division.

The brethren around the Division have made a good start. Let us push the work through in record time this year. While reading the Phillips' translation of 2 Corinthians last Sabbath I came across an Uplift text which I would like to share with you.

"Finish it, then, as well as you can, and show that you can complete what you set out to do with as much efficiency as you showed readiness to begin." 2 Cor. 8:11.

—O. W. Lange.

STOP PRESS. Pakistan first over the goal again with Rs. 40,000. South India a close runner-up with Rs. 45,000! Congratulations!

best religion whether appointed, legislated or coming gradually into control of the civil power confuses the principle Jesus so clearly stated that civil and religious powers are separate.

The history of the great controversy between good and evil illustrates very clearly God's attitude toward religious liberty. He whose Almighty Power could blot from the universe Satan and his followers has chosen to allow him to demonstrate the nature of the government he would establish in place of that of God. What heartache and sorrow God has endured through the ages! "The cross is a revelation to our dull senses of the pain that from its very inception sin has brought to the heart of God."—*Education*, p. 263. And yet God saw one third of the angels of glory banished forever from heaven; in agony of soul beheld the fall of man and the ruin of the earth; endured the separation from His best Beloved; tolerated the anguish that rent His heart and cost the life of Jesus,—all this and more beyond our imagination God has endured that He

might receive the loving worship of His creation! Here is religious liberty in its deepest and fullest sense. Since God gives us such an example, how can we be intolerant of the rights of any to choose to follow the religion they think best, or no religion if they see fit? Their choices may cause us anguish of heart; we may sorrow at their blindness; we may urge them to choose what we feel is a better way, but the final choice that decides their destiny they alone can make, and that of their own free will. How aptly one has said, "A man convinced against his will is of the same opinion still." Religion may be legislated into power; its services may be made compulsory; but unless the heart is yielded, the individual will return to his old ways when the force is removed. Surely if God would not force His angels to obey Him, we cannot be justified in requiring the religious loyalty of men to our form of belief. Let us endeavour to make clear the rewards of right choices, and show the sure results of choosing wrong, and grant to all men that soul liberty to choose as they will.

OUR LIVING COALS

INEZ BRASIER



THE small lad who pressed through the crowd thronging the hill-side by the Sea of Galilee thought little of the fact that he was far away from home. He had barley loaves and fish in his basket! If he were to stay with Jesus all day, he still wouldn't have to go hungry.

But Jesus had need of his lunch. The Master multiplied the loaves so that all had sufficient, and what remained filled his little basket many times. I am sure that to the end of his life he was thrilled by the part he had had in helping Jesus!

Like that lad of long ago young people today have also been blessed with Heaven's gifts. And around us, as with him, are those in need. The need may be physical, but far too often it is of the heart and spirit. It is for us to share our barley loaves in loving helpfulness, in thought for physical necessities. And it is our high privilege to lead others to Him who can provide comfort and full salvation. It is ours to receive and impart for only as we impart the riches of His love do we receive more to impart.

Recently I read of a beautiful African custom. Early in the morning the folks visit their neighbours, taking a live coal from their own fires. This they carry in a leaf, blowing on it to keep it glowing.

So may we carry coals of fire, divinely kindled, to all. We shall not pass by as did those in Christ's parable of the injured man on the Jerusalem-Jericho road, but like the Samaritan we shall find heaven's happiness in even the smallest help given. The love of God will be a fire for hearts to warm by, and how brightly it glows when we carry it near and far!

A miller in the Scottish highlands was taking a bag of flour to one who lived on the far side of a great hill. Somehow, as he rode along, the bag fell off the horse. The miller tried over and over to heave it up into

place again but without success. Finally he let it stand on the ground, hoping someone would come by who would help him.

At last a rider approached—the laird [land-owner] of the district. But he could not ask him! The nobleman, seeing the need, dismounted, and with the aid of the miller soon had the bag on the horse's back.

The miller could not thank him enough. The laird smiled as he mounted. "You may thank me by aiding another who needs help," he said.

It would be well for us constantly to ask ourselves as did Saint Bernard, "Why are we here?" Why have we been given the great privilege of knowing Christ and His salvation, Jesus and His love? Is it not to share the glow of the coal, to share our blessings with others?

This can be done in little courtesies and small deeds of helpfulness, as well as in greater. The comforting word, care in time of sickness, sharing grief—these are ways of sharing the glory of Christ's love.

"As we have therefore opportunity, let us do good unto all men." Gal. 6:10. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

"Follow thou Me" still rings through the many years since Christ spoke the words to Peter beside the Galilean sea. The command is as challenging today as it was centuries ago.

Abraham heeded the call and left altars wherever he sojourned. Moses answered the call by living a life that triumphed through forty years of difficult leadership. Paul, though often

beaten, stoned, shipwrecked, could say near the close of his life outside the walls of Rome, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7.

There was Savonarola, whose ashes, blown by the wind in a street of Florence, have been, ever since, as good seed sown in the hearts of men. And we still hear the echo of Martin Luther's hammer on the cathedral door as he battled the evils of his day.

Yes, all these, and thousands more, have heeded the call, "Follow thou Me." And they have handed the torch of truth—the living coal, on to us. They challenge us to carry the coal to all by deeds of love such as the Master Himself constantly performed when He walked the paths of Palestine, taught in the streets of its villages, and along the shores of His sea.

"Follow thou Me with My coal of living fire!"

What is the response, yours and mine?—*Review and Herald*.



TRUTH FOR YOUTH

Throw a pebble into the lake, and a wave is formed; and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or cursing.—Ellen G. White, "Christ's Object Lessons," p. 340.

A little time spent in sowing your wild oats, dear young friends, will produce a crop that will embitter your life; an hour of thoughtlessness, once yielding to temptation may turn the whole current of your life in the wrong direction. You can have but one youth; make that useful. When once you have passed over the ground you can never return to rectify your mistakes. He who refuses to connect with God, and puts himself in the way of temptation, will surely fall.—Ellen G. White, "Testimonies," Vol. 4, pp. 622, 623.



Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 8, February 23, 1957

CALLING THE TWELVE

CERTAIN misconceptions about the apostles should be dispelled as we study the records of their call and ordination (Matt. 4:18-22; Mark 1:16-20; 2:14-22; 3:13-19; Luke 5:1-11).

The twelve disciples were not strangers suddenly confronted with the Master's "Follow Me." Matthew's account of the calling of four fishermen does sound sudden and abrupt, but John 1:37-45 shows that some months previously these four and two others made His acquaintance while John was baptizing. (See *The Desire of Ages*, p. 246.)

Some, perhaps all of them, had been with Him to Jerusalem, had felt the thrill of His teaching, His miracles, and His friendship (*Ibid.*). Lastly, it was only after a night of solitary prayer on the mountain, and the miraculous draft of fishes, which revived their faith after the imprisonment of John, that Jesus chose the twelve (Luke 6:12, 13). Knowledge, prayer, meditation, divine guidance, were all there, and the disciples knew enough to be severely tested by the call to follow Jesus.

These men were not all poor and ignorant. They were neither wealthy nor paupers; they were unlearned academically, but the qualities of humility and spiritual perception were there. Under the Master Teacher they shed their misconceptions and adopted a new view of life. Jesus saw potential and superlative qualities in these men (*Ibid.*, pp. 249, 250).

"It [Christianity] is a spiritual religion, destined ere long to antiquate Jewish ceremonialism; therefore its apostles must be emancipated in conscience from the yoke of ordinances. It is a religion . . . which is to proclaim the Cross, previously an instrument of cruelty and badge of infamy, as the hope of the world's redemption, and the symbol of all that is noble and heroic in conduct. . . . The

apostolic character . . . must combine freedom of conscience, enlargement of heart, enlightenment of mind, and all in the superlative degree."—Bruce, *The Training of the Twelve*, pp. 13, 14. (Compare *The Desire of Ages*, pp. 139, 296.)

"Launch out into the deep." These experienced fishermen, defeated by nature in a whole night's fishing, deferred to One whom they now called Master by a word (epistates) meaning "a chief," "a commander," but they later used another word (despotes) meaning one who has absolute ownership and uncontrolled power (2 Peter 2:1, "Lord").

This experience of launching out with small facilities is also to be the experience of the church today. God "desires His people to see in this an evidence of what He will do for them today."—*Testimonies*, Vol. 7, p. 61.

"Depart from me; for I am a sinful man." Peter had that day heard Christ teaching, and as he now realized the presence of divine power, he felt like another who cried, "Woe is me, for I am a man of unclean lips." Isa. 6:5.

"PUBLICANS AND SINNERS"

"A man, named Matthew" (Matt. 9:9; Mark 2:13, 14; Luke 5:27, 28). It is hard to appreciate fully the contemptuous hatred with which the Jews regarded publicans and tax-gatherers. These men were symbolic of alien Roman domination, established to collect "tolls, dues and customs," and were therefore regarded as the "embodiment of anti-nationalism." They invariably extorted more than statutory dues, they fell under the Rabbinic ban, which said "that repentance was specially difficult for tax-gatherers and custom-house officers."—Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 1, p. 515. As a class they were dis-

qualified from being judges or witnesses at law. (See *The Desire of Ages*, pp. 272-274.)

Levi (Mark 2:14; Luke 5:27) was a Jewish name, whereas the name Matthew (Matt. 9:9) was Galilean. The apostle dropped the former name as Peter dropped Simon. It was common in Galilee (whence apparently came all the apostles with the exception of Judas, who came from Judæa) to have two names.

"The Pharisees had judged Matthew according to his employment, but Jesus saw in this man a heart open for the reception of truth. Matthew had listened to the Saviour's teaching."—*The Desire of Ages*, p. 272. Would it be too much to say that this outcast in Jewish eyes had in his own heart already reached a crucial moment, when suddenly Jesus stood before him? "When He spake it, 'Follow Me,' the past seemed all swallowed up in the present heaven of bliss. He said not a word, for his soul was in the speechless surprise of unexpected love and grace; but he rose up, left the custom-house, and followed Him. That was a gain that day, not of Matthew alone, but of all the poor and needy in Israel—nay, of all sinners from among men, to whom the door of heaven was opened."—*The Life and Times of Jesus*, Vol. 1, p. 519.

FROM DISCIPLES TO APOSTLES

If opposition throws truth into sharper focus, it was never more true than when the scribes and Pharisees cavilled at the fraternization between Christ and His disciples, on the one hand, and Matthew and his publican friends, on the other. The Prophet of Nazareth was never wanting in pointing a lesson: "I have not come to call the righteous, but sinners to repentance." Luke 5:32, R. S. V. That narrowed the gap between publicans (and all sinners) and repentance.

The night of prayer on the mountain resulted in an early morning call to "His twelve disciples" (Matt. 10:1). Mark 3:13 says that He called "whom He would," Luke 6:13 that "He called unto Him His disciples: and of them He chose twelve." *The Desire of Ages*, p. 293, says that Judas Iscariot "urged his presence" among the twelve with the

approval of others, but with neither repulse nor welcome from Jesus. At that moment the Master, who chose these men with divine prescience, moved into the shadow of the cross, even while taking the first steps in the organization of His church.

On the mountainside knelt the thirteen most discussed men in human history, the Master in the centre. The disciples came from the plain people, all had known defects, but all were suffused with redeeming grace as they

looked into "the face of One whose love gives its worth."

He sent them "forth to preach, and to have power to heal sickness, and to cast out devils." In a few short years men referred to the early Christians as "these that have turned the world upside down." Acts 17:6. The world needs that again, and the church needs the divine power that will again enable human weakness "to do the deeds of Omnipotence."—*Ibid.*, p. 827

THE STRUGGLE AGAINST EVIL

Jesus was not only the supreme instructor, He was an indefatigable worker: "No other life was ever so crowded with labour and responsibility as was that of Jesus."—*The Desire of Ages* (1940), p. 362. He never asked the disciples to do anything He would not do Himself, consequently His commission to the twelve was a miniature of His own works.

The Gadarene demoniac incident (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39) shows Jesus once more demonstrating His power over evil spirits, which power He had committed to His church. This man (or men, Matt. 8:28) of maniacal fury was formerly shackled, but "no one could bind him any more" (Mark 5:3, R. S. V.), so he was free, naked, cut, bruised, and raving mad—"a sight more terrible than the fury of the tempest."—*Ibid.*, p. 337.

"Thou Son of the most high God" is a remarkable confession when we study its background. It occurs here (Mark 5:7) for the first time in the New Testament. The last four words come from patriarchal times. Melchizedek was the priest of "the most high God" Gen. 14:18. Balaam used the words in Numbers 24:16, Moses in his great psalm in Deuteronomy 32:8, and in other forms it is found in the prophets and Psalms, quite often in distinguishing the God of Abraham from the gods of the nations. Frequently it was used in exorcising demons. The demons knew and feared the "Son of the most high God." Compare Acts 16:17.

When the man sat clothed, and restored to sanity, it was once more demonstrated that "the Son of God was manifested that He might destroy the works of the devil." Jesus ordered this restored man home to declare "how great things the Lord hath done for thee." "Jesus does not ask any protestations of attachment from those who are as yet unconverted and unsaved; but after He has saved us, He calls us openly to avow what He has done for us and in us."—William M. Taylor, *The Miracles of Our Saviour*, p. 253. John Laidlay says, "He found a demoniac and left a missionary."—*The Miracles of Our Lord*, p. 225.

Sabbath School Lesson Help

For Sabbath, March 2, 1957

COMMISSION AND WITNESS OF THE APOSTLES

WHY Jesus ordained and sent forth the twelve apostles is revealed in Matthew 9:36: "When He saw the multitudes, He was moved with COMPASSION on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Christ was the great Shepherd-Evangelist, as God was the great Lover of the world in sending forth His Son (John 3:16).

In Matthew 10:5-30 there are four facts of note:

1. The sphere of their activities was confined to "the lost sheep of the house of Israel." This limitation agrees with Paul's "to the Jew first, and also to the Greek" (Rom 1:16; compare Acts 2:30), because it applied to their present mission only. They were not yet ready to face open hostilities with official Jewry. (See *The Desire of Ages* (1940), p. 351.) It is clear also that as yet "their hearts were too narrow, their prejudices too strong" for Gentile evangelism: "there was too much of the Jew, too little of the Christian, in their character."—Bruce, *The Training of the Twelve*, p. 98. They might call down fire, instead of pouring out God's love, on the unbeliever (Luke 9:54). They had yet to stand before the cross!

2. Christ's commission led to apostolic action—they went forth to preach the kingdom, "heal the sick, cleanse the lepers, raise the dead, cast

out devils." This had a two-fold result: (a) "His (Christ's) name was spread abroad"; (b) Herod heard the news and began to watch them (Mark 6:13, 14), which may explain their avoidance of Tiberias (where the tyrant lived) and other big cities.

3. "Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work" (*The Desire of Ages* (1940), p. 351)—no sack for extra clothes, no store of cash reserves, et cetera. All three Synoptists give this instruction, and Luke repeats it in part in the injunctions to the seventy.

"Nor yet staves" (Matt. 10:10; Luke 9:3). Mark 6:8 has "save a staff only." The meaning must be either that if they had no traveller's staff they should not buy one, or else that no staff should be provided as a weapon. This simplicity with which they were equipped is remarkable when compared with its results. Do we depend today too much on material things and not enough on the spiritual power committed by Christ to the twelve? (Mark 3:15).

4. Where they went they were to carry a benediction (Matt. 10:13). If reciprocated, there they were to work without haste; if not, they were to pass on rather than to face controversy. It all bears the marks of urgency in seeking the lost. (See *The S. D. A. Bible Commentary*, on Matt. 10:11-14.)

A climax in the conflict between the Pharisees and Jesus arose from the cure of the demonized, blind, and dumb man in Matthew 12:22, 23. The common people, using the most popular of the many synonyms for Christ (as the blind men did in Matthew 9:27), asked: "Is not this the Son of David?" But the Pharisees were venomous, and charged Him with diabolical powers.

The Jews, who believed in demon possession, also claimed to cast them out, but we have little evidence that the practice followed the belief. We know also that "the Pharisees to whom Jesus spoke this warning (see Matthew 12:32 on the unforgivable sin) did not themselves believe the charge they brought against Him."—*The Desire of Ages* (1940), p. 322.

When we add all this to the soul-taxing battle against the powers of

darkness that constantly engaged Jesus and the twelve, we can understand how necessary it was for Jesus to say: "Come away, all of you, to a quiet place, and rest awhile." Mark 6:31, *Weymouth*, 1913.

One such occasion followed the return from the first evangelistic tour, when news of the Baptist's death stunned them, and they needed "a short season of fellowship in the society of their Lord."—*The Ministry of Healing*, p. 56. Do we not need more of that society today?

This Bethsaida retreat included a frank discussion on "the possibility of bringing greater efficiency to the work." Jesus "corrected their errors, and made plain to them the right way of approaching the people. He opened more fully to them the precious treasures of divine truth."—*The Desire of Ages* (1940), p. 361.

NEWS FROM

THE WORLD FIELD

NORTHEAST CONGO MISSION

T. L. OSWALD

THE Northeast Congo Mission has its headquarters at the Rwankeri Mission Station. This is the station of which W. A. Spicer said, "There are acres of Sabbath schools." It is the oldest mission station in the Belgian Congo.

A. L. Davy, son of W. L. Davy, who has recently retired after spending thirty-five years in Africa as a missionary, is president of the Northeast Congo Mission. Elder Davy is giving good leadership to the work in this large mission field. Not only is he president of the mission field, but he is also director of the largest station in this field. He is carrying a very heavy load.

The Northeast Congo Mission has a church membership of 15,367 with three mission stations in this territory. The work in the field is on-ward. The workers cannot begin to

respond to all the calls that come to open new schools. There are 4,819 in baptismal classes, and 13,608 in hearers' classes. During the first quarter of 1956, 666 were baptized. In the year 1955, 2,204 souls came into the church through baptism.

There are fifty-eight salaried teachers in this mission field, but there are 150 MV teachers who also teach but who are not on the pay roll. These men volunteer their time to teach the children in the forenoon each school day; in the afternoon they go out and do missionary work. Each family has a garden by which they support themselves.

There is something unique about this mission field. It has forty-four colporteurs. God is blessing them with sales, but their need is for inexpensive literature in their own language. The people are eager to read.

The African people have very small incomes, yet they paid in tithe in this mission field during 1955, 249,198 francs and 60 centiles. (Fifty francs make one dollar.)

In connection with the Rwankeri Mission Station we have a medical clinic. Valborg Larsson, of Sweden, is in charge of this clinic. She works from early morning until late at night. She is one of the most self-sacrificing women I have ever met. What a noble work she is doing for God in His great vineyard.

On this station we have a training school for women. Tabea Matter is in charge of the girls, and she is loved by them and has their confidence. The training of our girls in Africa is one of the great needs for our mission work. We should have many more of these training schools for the young women.

During all these years the labours of our missionaries on this station have been very fruitful, but there is still an abundant harvest to be gathered in. Much more could be done had they the means and the labourers to go out among the people in the mountains and valleys and gather the fruit that is already over-ripe. Many of the African people are longingly looking to heaven and praying that someone might come and teach them the ways of God.—*Review and Herald*.

PLANT A CHURCH SCHOOL —REAP A SOUL

G. ARTHUR KEOUGH,

*Educational Secretary,
Middle East Division*

LUTFY was walking happily down the hill. It was not only because the sun was shining and the birds were singing in the trees. Lutfy was going to his new school, a church school that had recently been opened in his district.

I happened to be walking down that way and I soon caught up with him. "How do you like school, Lutfy?" I asked.

"Fine!" he said. There was a glint in his eye and a positiveness in his voice that indicated he was not merely being polite. "It's the best school I have ever attended," he added.

This last statement immediately aroused my curiosity. I knew that Lutfy had attended a number of other schools. I knew that the last one was quite famous for its equipment and facilities. "What do you

mean, Lutfy?" I asked. "Haven't you had teachers and desks and blackboards and so on before?"

"Oh, yes," said Lutfy, "we had all those things. But the spirit here is different." Then lowering his voice confidentially he said: "Do you know, the teachers and the boys and girls in my last school did not believe in God."

I expressed surprise, bordering on shock. This was a serious indictment. I would not like to think that such a condition prevailed in any school. But Lutfy seemed to be sure of what he said. And how true it is that out of the mouths of children people can stand condemned. We may pay lip service to God; we may even say we believe in Him, but if our lives contradict our profession the children can see the sham.

"It's different in this school," continued Lutfy. As I walked down the hill with the boy by my side I thanked God that there was a school where Lutfy could see the difference, the difference between an atmosphere where God is ignored, and one in which God is revered, His will studied, and His bounties recognized—a church school. Above all I thanked God that another boy had come to such a school, had come to appreciate the good and desired it.

"And another thing," volunteered Lutfy, "we learned a lot of bad language at the other school. We blasphemed." That was rather a big word for a little boy to use and I wondered whether he knew what it meant. But he was so serious that I had to take the expression at face value and voice disapproval.

"I still know the words," said Lutfy, "but I never use them now."

"That's good, Lutfy," I commended, and we parted ways.

One day I went to see Lutfy's teacher. I wanted to know more about Lutfy.

"Oh, yes," said the teacher. "Lutfy has changed all right. Not that he is perfect yet; but you can see he wants to be different."

I learned that on one occasion when the teacher had been helping him to get over some problem Lutfy said: "Thank you, teacher, for helping me to be a man." What better commendation could a teacher ask? In this church school Lutfy is grow-

LAYMEN'S CORNER

Mrs. H. Samuel
on the extreme
right of the
picture has
won one
hundred souls
to the
message.



"I hate the Adventists. They are fanatical deceivers." The sister who said this once upon a time has to date helped to win a hundred souls to the message.

For many years her Adventist husband, Doctor Samuel, had patiently let his light shine. Satan dangled worldly customs and jewellery—pearls and precious stones before Mrs. Samuel. It seemed that she would never yield to the Spirit's pleading.

Then God allowed suffering to come. While she lay in her hospital bed she realized the helplessness of lost men and let Jesus come into her heart. She decided to give up her jewellery—the love for which had long been hindering her from accepting the truth—and become an Adventist.

When God restored her to health, Sister Samuel threw all her energy into witnessing for her new-found Saviour. Opportunities opened to give Bible studies and to teach the way of life to sin-darkened souls. Responses came and the Samuel home could no longer accommodate the increasing number of worshippers at the Sabbath services. Sister Samuel thought of her former idols—the jewellery. "Yes," she said, "I will sell it all and build a house of worship."

Today, many more than a hundred souls have learned of Jesus through Sister Samuel's testimony. Over ninety have been baptized and a beautiful church, built without any cost to the denomination, stands as a monument of the love and sacrifice of willing hearts.

Do you have idols that soon will perish in the fires of the last day unless stored in heaven? Will you let Jesus come into *your* heart and cast His shadow through you that you, through your witness and pure living, may influence a hundred souls?

—O. W. Lange.

ing to be a man, "unto a perfect man," we hope, "unto the measure of the stature of the fullness of Christ." Eph. 4:13.

Some time later I saw Lutfy come to school carrying a brand new Bible. He had never owned one before. Now he was studying the words that would give him blessing in this life and assurance of eternal life in the world

to come. I could not help but think how fortunate Lutfy was, and with him all those boys and girls who go to a church school built in their district.

Have you seen the difference a church school will make to a district? Have you seen the difference a church school will make in boys and girls growing up? Plant a school,

reap a soul, reap many souls that will be saved in Christ's kingdom and that will be the means of saving others. Please help us build schools and save souls in the Middle East through this quarter's Thirteenth Sabbath school offering.

THE OLDEST ADVENTIST PRESS OUTSIDE THE UNITED STATES

E. BJAANES, *Manager,*

Norwegian Publishing House

THE proclamation of the Advent message in the Scandinavian countries from the very beginning has been tied with the strongest cords to our literature work. J. G. Matteson came to Norway in 1878, and in the autumn of the same year he began a public effort in the capital city. He recognized the power of the written word, and devoted much of his time and strength to the printing and distribution of literature.

In January, 1879, he began publishing our first paper. It was a weekly journal with a circulation of 1,500 copies. In April of the same year, the General Conference approved his efforts. Necessary equipment for a small composing room was procured, and some months later, in the summer of 1879, Brother Matteson bought a little hand press on which he began to print papers and tracts. This was the beginning of the first printing plant of our denomination outside the United States.

Brother Matteson's own story about the first work with the little press is an impressive testimony to the hard work and the struggle that made the foundation of our publishing work in Norway. We who are working under far better conditions have much to learn from our pioneers, who with prayer and hard struggles laid the good foundation. The following is an excerpt from Brother Matteson's pen about "the day of small things" in the first Adventist printing plant outside the United States.

"In this way started our printing work in the Scandinavian mission, six years before any other mission had a printing press. But the work did not go very smoothly in the beginning. I had some experience in com-

posing, but I did not know how to operate a press. I bought a press from a printer, who had used it for some time, and he promised me that he would teach me to use it.

"I shall never forget the trouble we had with the printing of the first paper. The man who sold me the press, obviously did not really want [me to]... have success with the printing. He gave me a box of ink which was made for a cylinder-press and not for a hand-press. I did not understand the difference, but the experience made me wise. The printing ink was much too thin. My oldest son and some of my other children helped me, and we did our best, but the paper became black all over.

"We had paper for 1,000 copies, but more than half of it was destroyed. The rest we had to hang on strings in the room in order to let the ink dry. The sheets hung there [for]... several days, and it looked like they never would dry. But finally we took them down and had them folded.

"Before the next issue of the paper I went to another printer to get better information about the right sort of ink. In this way the work made slow progress. The hand-press was used [for]... two years, and after that we got a cylinder-press. From then on the hand-press has been used mostly for taking proof prints."

It is now seventy-seven years since the little hand press was bought, and it was not new even then. Brother



THINK ON THESE

It is more noble to make yourself great than to have been born so.—*Mase.*

* * *

It is a healthy symptom when a man is dissatisfied without being discouraged.—*Roy L. Smith.*

* * *

Abundance consists not alone in material possessions but in an uncovetous spirit.—*Seldon.*

* * *

If things do not turn out as we wish, we should wish for them as they turn out.—*Aristotle.*

* * *

A man working or thinking is never alone.—*Henry David Thoteau.*



Matteson and his co-labourers worked faithfully with this little machine. It has been used during all these years, and is still used almost every working day in the year.

Times and conditions have changed. Many of those who operated this press are resting from their work. But as far as I know, every tract, every paper, and every book that in all these years has been sent out from this publishing house, has gone its way through Brother Matteson's press, because we have always used it for proof printing. It seems probable that Brother Matteson's press might be the oldest printing machine within our denomination.

It is well for us to remember our pioneers and the great work they did. They stand as shining examples of what courage and perseverance can do.—*Review and Herald.*

YEAR-END BUDGET AND CONSTITUENCY MEETINGS

(Continued from p. 2.)

west India Union constituency meeting had opened the previous evening. All of the delegates had assembled and were engaged in the programme of the meetings. The remainder of the week was spent in a very busy programme of business, and adequate time was given to spiritual instruction. Pastor T. R. Torkelson and his fellow-workers are giving a strong spiritual lead to this union, and a sweet spirit of fellowship and deep devotion was manifested throughout the entire meetings.

On Sabbath afternoon the evangelists rendered splendid reports, and at the close of the symposium a good offering of between Rs. 1,000/- and Rs. 1,100/- was taken up for evangelism during 1957. Sessions continued Sunday and Monday and a few changes were made for the strengthening of the work at large. Brother S. James was asked to take over the Voice of Prophecy work in the union so as to release Brother Inayat Chand for the presidency of the Upper Ganges field. Pastor C. R. Holford will care for the Sabbath school and Home Missionary departments which Brother James has been carrying so acceptably. Thus we see another section of our Division field being manned by national leadership.

We are confident that Brother Inayat Chand, together with the close co-operation of his secretary-treasurer, Brother Sunder Singh, and the workers throughout the Upper Ganges Mission will give their best to a strong evangelistic drive in 1957. This we feel will also be true of the other sections of the union, and I am confident we can look for great things in the Northwest Union during this year.

The meetings closed on the last night of 1956. Strong plans were laid to start the Uplift campaign immediately, with the hope that it would be out of the way by the end of January so as to spend the remainder of the year unhindered in evangelism. Pastor S. P. Vitrano and the other evangelists have planned a well-balanced evangelistic programme for the entire union, and I am confident that with the blessing of the Lord they will be able to see it through to completion. So we ended the old year and have entered the new one with courage and determination to press on as never before because of the shortness of the time in which to complete the task God has committed to us.

FALAKATA VOICE OF PROPHECY INSTITUTE

(Continued from p. 4.)

familiar with the results of the Voice of Prophecy programme. Within the short space of three years, five churches, ten Sabbath schools and twelve Branch Sabbath schools have come into existence through the efforts of the Voice of Prophecy. Moreover, during the past three years over two hundred Voice of Prophecy baptisms have been reported in the Union.

Brother P. K. Gayen, Director of the new Bengali Branch Bible School spoke very effectively on the evangelistic aspect of the Voice of Prophecy programme. All the speakers emphasized in general the fact that the Voice of Prophecy is a very important branch of the Remnant Church of God, and it needs the help and co-operation of each and every worker and believer.

The Voice of Prophecy Institute served to give all the workers a better idea of what has been achieved in the past and what is expected in

the future. Many of them spoke to me after the Institute and said that they had been much impressed by all that they had heard, and they were determined to push forward, with redoubled energy, the work of the Voice of Prophecy. Others expressed a wish to become full-time Voice of Prophecy workers so as to have a full part in this important work.

Time and space do not permit me to mention the many more testimonies given by our workers about the benefits they received by attending this Institute. An interesting feature was "The Experience Meeting" during which a dozen of our workers related

their experiences of victory through the Voice of Prophecy.

Elder and Mrs. Rawson's presence at the Institute was a great inspiration to all of us and we are also grateful to Pastor D. Donesky whose rousing song services helped to retain the joyful spirit of the gathering.

The Voice of Prophecy Institute at Falakata should prove a great blessing to our work in the Northwest Union in general, and to our Voice of Prophecy work in particular. It has afforded an impetus to the Voice of Prophecy work here and I am sure tangible results will be forthcoming before long.

We thank the Division brethren and our Union officers for making this Institute possible, and above all we thank our Heavenly Father who is the Author of all things. The Bible school and its accomplishments are His; the fruit is His; for it is He who gives the increase. Praise the Lord!

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

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. 23	Southern Asia Division
Dec. 23	Northern European Division

Southern Asia Tidings

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Miscellany

● PASTOR and Mrs. R. G. Christiansen and family arrived in Bombay on January 28, 1957, from Canada. He has been appointed to work as pastor of the Bangalore church. We are glad to welcome them, and pray that their service in Southern Asia will be fruitful and rewarding.

● THE Poona church has grown too small for the large group who come together to worship at Salisbury Park. So plans have been laid to incorporate a balcony in the church, and build new Sabbath school rooms at the back. The fund-raising campaign for this project has been promoted during December, 1956, and January, 1957, and it is hoped that by the close of the year, the repairs will have been completed.

● PASTOR J. W. Nixon and the Field Missionary secretaries of the Unions have held Literature Evangelists' Institutes for the Northwest and Pakistan colporteurs at Roorkee during early January and at Spicer Memorial College from the 25th to the 28th of January. In the Northeast similar meetings will be held during February and in the South India Union during March. The other fields will announce their plans later in the year.

● IN East Pakistan a Constituency meeting is planned in the Garo Hills from February 6-9. Brethren Burgess, Hamel, Champion, and Kemmerer will be attending these meetings.

● WEST Pakistan plan for the Punjab Constituency meeting to be held April 3-6, and are expecting Pastors O. O. Mattison and D. S. Johnson to visit the field at that time. They are also planning for a Colporteur Institute in early April when Pastor J. W. Nixon will be present.

● PASTOR and Mrs. R. S. Fernando have recently moved to Dacca from Gopalganj. They are completing arrangements for their move to the

Northeast Union, but in the interval, while passport arrangements are being completed they are rendering valuable assistance in setting up the office headquarters at Dacca.

● BROTHER S. K. Bairagee and his family have also transferred from Gopalganj to Dacca so that Brother Bairagee can carry on his work with the office accounts.

● FOLLOWING the re-organization of the Gopalganj Dispensary, C. R. Bol and his brother, A. C. Bol, are carrying on a fine programme at this important institution.

● PASTOR L. J. Tessier is laying plans for an evangelistic campaign in the Buruabari church in the Gopalganj area. Mrs. Tessier and the children have also accompanied him to Gopalganj and will be there with him during the time of the meetings.

● ACCORDING to present plans the Bengali Voice of Prophecy Branch School will open in Dacca during April. Pastor and Mrs. A. E. Rawson will conduct a rally for the East Pakistan field and workers at that time.

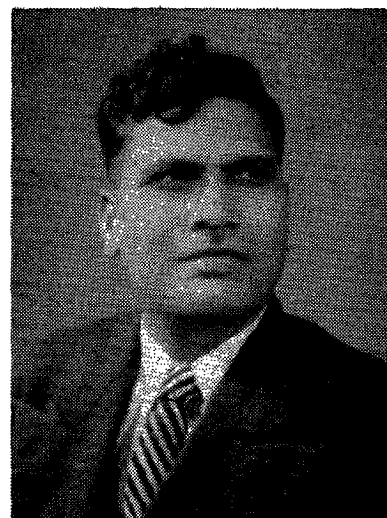
● PASTOR I. Subushanam reports 119 baptisms in the North Telugu Section during December, 1956. Brother P. S. Prasada Rao conducted a city effort at Gudivada with good results. Thirteen were baptized there on December 26.

● THE North Telugu Section also reports a strong Uplift programme which began on January 6.

● CONGRATULATIONS! Again they go to the Pakistan Union which was the first to pass its UPLIFT goal. South India is a close runner-up this year—both Unions having received over Rs. 40,000/- in Uplift donations. The Northeast and Northwestern India Unions are also working hard, and have made good progress toward their goals.

● THE new chapel in Delhi is nearing completion. This is the first church centre we have had in Delhi, and it is being built directly behind the office at 27 Barakhamba Road.
—D. S. J.

MEET OUR WORKERS



IT WAS through the work of a Seventh-day Adventist boy who was studying with him in the same Government school that B. Nowrangi became a Seventh-day Adventist in 1937. He entered denominational work as a Hindi translator and then went to Spicer College, Bangalore in 1939, where he continued until 1942. From there he was called to Karmatar High School to teach. He began public evangelism in 1943, and that has been his chief interest since. Pastor Nowrangi was ordained to the Ministry in 1946. During the years he has served as principal of the Khunti school; director of the Chotanagpur Circle; departmental secretary of the East India Local Mission and one year as secretary of that Mission. Since 1953 he has been serving as the Voice of Prophecy secretary for the Northeast Union.

GREETINGS FROM OVERSEAS

● IN a letter received recently from Pastor and Mrs. W. H. McHenry they ask that their warmest greetings be passed on through the medium of the "TIDINGS" to the friends here in Southern Asia.

They are well and happy but often wish they could be back here with us again. They would appreciate hearing from any of their old friends. Their address is as follows: Pastor W. H. McHenry, 154 Hurst Street, N. W. Atlanta 7, Georgia, U. S. A.