The Seventh-Day Adventist Church
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Far Eastern Division, Singapore.

President: P. D. Chun

Trans-European, Division Hertfordshire, England.

President: D. W. B. Chalele

American Division, Maryland, USA.

President: R. A. B. Chalele

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President, General Conference

Donald F. Gilbert
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Ralph Thompson
Secretary, General Conference

Ted N. C. Wilson
President

E. D. Schenker
President

Ted N. C. Wilson
President

Russia Euro Asia Division
Headquarters World Church, SDA Seminary, Zhaozi.

Secretary, General Conference

E. D. Schenker
President

Euro-Africa Division, Berne, Switzerland.

Ted N. C. Wilson
President
India, a federal republic in Southeast Asia situated on the Indian peninsula.

Historical Background. India, one of the world’s oldest inhabited countries, had a well-advanced civilization at the time the better-known Sumerian and Egyptian societies flourished. It is uncertain who were the earliest inhabitants of India or whence they came; Dravidians occupied the peninsula of India before the earliest recorded invasions of the Aryan people.

It seems fairly certain that when the Indus-Aryans penetrated the valleys along the Indus and Ganges, the Deccan Plateau was not affected by their movements. The Dravidians there developed their distinct form of civilization.

Interesting features of this civilization include: Over a hundred languages, ten major script systems and several minor ones, many old religions with innumerable sects and cults, racial mixtures over millennia, a variety of landscape and climates and so on which have contributed to an incredibly complex braiding of traditions and counter traditions.
IMAGES

1893 - 1993

The Seventh-Day Adventist Church in Southern Asia
## Contents

<table>
<thead>
<tr>
<th>Period</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early years</td>
<td>1893 - 1910</td>
</tr>
<tr>
<td>Formative years</td>
<td>1910 - 1919</td>
</tr>
<tr>
<td>Foundational years</td>
<td>1919 - 1939</td>
</tr>
<tr>
<td>Expansional years</td>
<td>1939 - 1962</td>
</tr>
<tr>
<td>Maturing years</td>
<td>1962 - 1980</td>
</tr>
<tr>
<td>Reorganising years</td>
<td>1980 - 1990</td>
</tr>
<tr>
<td>Challenging years</td>
<td>1990 - 1993</td>
</tr>
</tbody>
</table>

## Special Features

- Origins
- Organisational Highlights
- Issues in Theology
- Cartoons
- Strands in Policy development
- Statistical projections
- A time to Pause.
1993 begins with a litany of praise and commitment

SPEAKER: "Bless the Lord, O my soul, and forget not all His benefits."

CONGREGATION: "Bless the Lord, O my soul, and forget not all His benefits."

SPEAKER: O Lord, how shall we forget Your blessings? Before we were conceived You knew us. Out of our sins and trespasses You have rescued us. By the blood of Your Son You have redeemed us.

CONGREGATION: O give thanks unto the Lord, for He is good: for His mercy endureth forever.

SPEAKER: Out of Your goodness and mercy You sought our forefathers in this land one hundred years ago. You gave them the good news of the three angels. You created a remnant to keep the commandments of God, and the faith of Jesus.

CONGREGATION: Lord, we thank You for our pioneers of faith.

SPEAKER: From distant lands they came, leaving homes and loved ones, crossing the oceans, confronting frontiers of varied cultures; from our own land they arose, with little education, with no great prospects, with only a call to come and be a part of the march of missions.

CONGREGATION: Lord, we praise You for the adventure of missions, for the commitment of our pioneers, and for the Adventist vision a century ago.

SPEAKER: We thank You, Lord, for bequeathing to us today a heritage of that vision; it has neither dulled, or dimmed, but persists to remind, to awaken, and to challenge.

CONGREGATION: We accept the reminder of the Adventist vision: Our life and lifestyle must come under the power and scrutiny of the Lord who mediates in the sanctuary above, celebrates His redemption with us in Sabbath and stewardship, empowers us to be sanctified by His Spirit, and enables us to await His soon return.

SPEAKER: Turn us again, O God, and cause Thy face to shine; and we shall be saved.

CONGREGATION: Awaken in us Lord the essence of the Adventist vision: to create on this earth a community in Jesus Christ -- with one Lord, one faith, one hope, one baptism, one fellowship, and one family.

SPEAKER: Free us from that which weakens that Adventist vision: the search for self-glory, the arrogance of pride, the prejudice of caste, tribe, and race, and the folly of materialism.

CONGREGATION: And let the beauty of the Lord be upon us.

SPEAKER: And I saw another angel fly in the midst of heaven. Saying with a loud voice, "Fear God and give glory to Him; for the hour of His judgment is come and worship Him that made heaven, and earth, and the sea and the fountains of water".

CONGREGATION: We accept Adventism’s challenge: To live for God, to hasten the return of our Lord, to proclaim the gospel message in this generation, to be an active participant of the Global Mission here in Southern Asia.

SPEAKER: To this glorious possibility in Jesus Christ our Lord, we commit ourselves unreservedly in the spirit of our pioneers during this centennial anniversary of the Advent movement in Southern Asia.

CONGREGATION: We do commit ourselves to the Lord. We trust in Him, and He shall bring it to pass.

SPEAKER: He that testifieth these things saith, "Surely I come quickly".

ALL: Amen. Even so come Lord Jesus

John M Fowler
Reconstructing the one hundred years pictorially was more than a herculean task. It was a difficult assignment given to the publishing house. We took it as a challenge and began working on it. And this is how we got started. We informed our working force of the demands of this historical project. Later, our book editor was asked by the division to prepare a tentative plan of the project.

This outline was presented to the Division Committee and as a result, a core committee was formed to study the details.

An outline was presented to the core group by the book editor and after much discussion it was accepted. Many consultations and interviews with senior citizens were inevitable.

However, there were a few limitations. We did not have a well-developed sense of history of the church. Information was fragmentary and incomplete and therefore it was necessary for us to cross check and verify facts, and clarify issues. Secondly, the information received was most often biased. While no attempt of history can be free from prejudice, yet the need to distil the extent of misinformation received was imperative.

Apart from the methodological problems, it was heartening to note the progress made in the region. Although we are not together organizationally with our immediate neighbours, yet we feel part of their culture and they feel part of us. Our loss is someone else’s gain.

Reviewing the progress of the work has given us a greater sense of realization that an overwhelming power is in control of the affairs of the church. At times one tends to doubt it but we ought to believe that God is in control. All we need to do is trust in His guidance. We are confident that the church will be presentable to the bridegroom when He comes to establish His kingdom.

We have tried our best to capture events, places, personalities and issues that have shaped our work in our division. However, it is very likely we might have missed individuals or events or even prominent personalities. We want you to know that it was done unintentionally. We pay rich tributes to those who might have been missed or never known.

We have consciously tried to downplay the role of individuals and instead project a collective cause in the development of our work. I hope this is understood and is taken in the right spirit. We are grateful to God for our service-oriented pioneers who laid the foundations of our work. We praise God for those who continue the work of the pioneers today. We rejoice for this continuity of truth. We hope our present working force will make this continuity certain.

A representation of the past is not complete unless we see both sides of the coin. While the pictures depict the positive aspects of our work for the one hundred years, the cartoons and statistical graphs depict the negative trends within the church. Let’s hope this will give us a balanced look at the past. Let’s view the future with hope and confidence in God’s leading.

P H Lall, General Manager,
Oriental Watchman Publishing House
Jesuit university in Southern India, started by the Jesuit Priest Robert de Nobili for the purpose of converting the higher Indian class to Catholicism in the 16th Century.

Traditional site of St Thomas’ landing at Cranganore in 52 AD, Kerala, India.

Jacobite St Thomas Church, Cochin, India. Syrian, Armenian and Abyssinian missions were established among the St Thomas Christians. Historians believe the Seventh-day Sabbath was preserved among them until the arrival of the Portuguese inquisitors at Goa in the 16th Century.

In this building in 1599 AD, at the Synod of Diamper, the St Thomas Christians surrendered their faith to Catholicism.
According to tradition, Christianity came to India in as early as the first century AD. Apostle Thomas is supposed to have landed on the southwest coast of India at a place called Muzinis (modern Cranganoor, north of Cochin in the state of Kerala in South India) in AD 52. His work led to the establishment of seven churches on the Malabar Coast (Kerala State). Evidently from Kerala he travelled east to the area of the modern city of Madras. Finally he is supposed to have suffered martyrdom at a place called Mylapore near Madras where there is a place called St Thomas Mount dating to centuries back, and a Roman Catholic Church.

While clearcut evidence is lacking to confirm this tradition, there are strong indications in favour of it. A Christian community known as St Thomas Christians has existed on the Malabar Coast from very early times, and they strongly hold that Apostle Thomas founded the church there. We have clear evidence of the existence of a Christian community in Malabar from the early part of the fourth century AD. The strong trade relations that existed between the Middle East and the Malabar Coast and the existence of a Jewish community there even before the beginning of the Christian era add further weight to the tradition. In fact, Apostle Thomas is supposed to have come searching for Jews.

Roman Catholic Missionaries

Vasco da Gama from Portugal landed in Calicut, a port near Cranganoor on the southwest coast in the summer of 1498 and thus brought Roman Catholic Christianity to India. Till that time our knowledge of St Thomas Christians of Kerala is scanty and fragmentary. The Portuguese soon established trading centres in places like Goa and to these settlements Catholic missionaries came.

Francis Xavier, a companion of Ignatius Loyola, arrived in Goa in 1542. His extensive missionary activities in South India led to the conversion of many. In 1549 three Jesuit missionaries visited Emperor Akbar in North India and stayed in the Mughal court for a few years holding discussions with the emperor and others. In 1606, an Italian Jesuit, Robert de Nobili, came to Madurai in South India (Madras State) and worked especially among the upper caste Hindus with some success.
Protestant Missionaries

Early in the seventeenth century the British and the Dutch came to India as traders and established their centres in various places along the western and eastern coasts. These centres had chaplains to care for the spiritual needs of the traders. However, they did not show much interest in evangelizing the local population.

The Dutch brought as missionaries Bartholomew Zieganbolg and Henry Plutschau early in the eighteenth century. These two Lutheran missionaries began their work at Tranquebar near Pondicherry, South India. Translation of the New Testament and the establishment of a school were their first priorities. A far-sighted missionary, Zieganbolg, unfortunately died after thirteen years of service in 1719 at the age of thirty-six.

Another great missionary was Christian Frederick Schwartz who arrived in Tranquebar in 1750 and worked till his death in 1798. In 1778, he had moved to Tanjore (Madras State), then capital of a small kingdom, and soon came to be known as the “royal priest of Tanjore” because of his close association with the king.

William Carey

With the arrival of William Carey from England in 1793 at Calcutta, a new era in Christian missions began. In 1800, he was joined by Joshua Marshman and William Ward creating the Serampore Trio. William Carey’s contribution to the missionary work and other fields such as education and social reforms, literature and the like was remarkable. In 1806, Henry Martyn came from England and especially contributed to the work among the Muslims. His translation of the New Testament in Urdu was a remarkable achievement.

The Indian Mutiny of 1857 led to the taking over of the Indian Government by the British Crown from the East India Company. The years that followed saw greater progress in the work of Christian missions in India.

Missionary Educators And Medical Workers

The nineteenth century brought some great missionary educators from England. Alexander Duff in Calcutta, John Wilson in Bombay, Robert Nobili in Masulipatnam, Stephen Hislop in Nagpur, and Anderson and Braithwaite in Madras are names to be remembered. Today there are nearly 150 Christian colleges in India out of which nearly fifty of them are for women.
The first American group in India was the American Board of Commissioners for Foreign Missions which came to Bombay in 1813. In 1835, John Scudder came to Madras and set up the first medical mission in India. This developed into the now famous Christian Medical College, Vellore. American Presbyterians worked in Punjab and in the United Provinces, now Uttar Pradesh. Among them Charles W Forman was the best known missionary.

**Anglican Bishopric**

The first Anglican Bishopric was founded in 1813 with Bishop Thomas F Middleton in Calcutta. The Anglican Church Missionary Society carried on an aggressive missionary programme in Northern India. The Basel Mission which had cooperated with the Church Missionary Society began its separate work in 1834 and made a substantial contribution in the field of industrial education and development. They established major industrial units in Mangalore. In 1841, the Welsh Presbyterians started working among the Khasi people of Assam.

**Pandita Ramabai and Narayanrao Tilak**

One of the notable Indian Christian figures of the nineteenth century was Pandita Ramabai. Born in a Brahmin family, she became a Christian, established the Mukti Mission in Maharashtra, and did pioneer work in the field of education and emancipation of women. Maharashtra has also produced another great Indian Christian, a poet, Reverend Narayanrao Vaman Tilak. He attempted to see the message of Jesus Christ in the context of Indian life and culture.

**Medical Missions**

It was after 1858 that Christian Missions became conscious about the place of medical missionary work in India. In 1854, the London Missionary Society opened a hospital at Neyyoor in South India which grew to be one of the largest in India and famous under Dr T H Somervell. The church Missionary Society opened a range of hospitals along the northwest frontiers. In 1872, Theodore Pennell served at Bhanu and he was followed by Sir Henry Holland who served for sixty years. About fifty miles from Calcutta in a malaria-ridden area in 1892, the Ranaghat Medical Mission was opened by James Muriro. Its hospital at Doyabari called "the House of Mercy" became well known for its great service.

The first fully qualified woman doctor to come to India was Clara Swain, who came in 1870 and opened a hospital for women at Bareilly in 1874. Next year came Sara Seward to Allahabad to train women medical personnel. The Medical Missions Training Institute of the United Presbyterian Mission was opened at Agra in 1881 by Dr Valentine. The North India School of Medicine for Christian women was started at Ludhiana by Dr Edith Brown in 1894. In the South Dr Ida Scudder started at Vellore an Institution for training women doctors. Both of these institutions became full-fledged colleges training both men and women.

**Later Protestant Groups**

In the second half of the nineteenth century and in the early part of the twentieth, a number of Protestant societies came to India. The American Methodist Episcopal Church was established in 1856 which opened up extensive work especially in Northern India. The American Lutherans worked in the Telugu areas, and other Lutheran groups in Tamil Nadu. The Salvation Army began their work in 1883, especially for the underprivileged groups. A former member of the Indian Civil Services, Frederick Booth-Tucker, was a notable early leader.

Among the aboriginals, the Gossner Mission in Chota Nagpur, the Santal Mission, the work among the khonds of Orissa, the gonds and bhils of Central India, the Khasis and Lushais, and the Nagas of Northeast were met with success both by the Protestant and Catholic Missions.

By 1914, the Christian population of India was about three-and-a-half million. Of these about two-thirds were Roman Catholics. Much of the work of the Christians was carried on through their institutions: schools, colleges, training institutions, clinics, hospitals, orphanages, vocational and industrial training centres, and homes for the aged and destitute.

**Ecumenical And National Movements**

The formation of the National Missionary Conference in 1912 was an effort to bring about some cooperation among Protestants. This was reorganized in 1922 as the National Christian Council of India. A move toward unity among certain Protestant
denominations was evident in as early as the beginning of the twentieth century. In 1901, the first South India United Church was formed by the union of three Presbyterian missions. This union was further expanded in 1908. In North India the Congregationalists and Presbyterians came together in 1924 to set up the United Church of North India. And finally in 1947, the Church of South India was formed by the Union of Anglicans, Presbyterians, congregationalists and Methodist denominations.

National independence in 1947 ushered in a new era of the churches in India. Administration and work of most of the churches had fallen into the hands of nationals. Even in financial matters many of the churches had become independent. Greater concern to express Christianity in the Indian cultural framework has been evident. Indian Christians have played an increasingly significant role in many areas of community and national life.

Today, close to three per cent of the population of India is Christian. This numbers about 25 million. Christian contribution to the national life in the areas of education, medical and social work is very significant.

The life and teachings of Jesus Christ are highly regarded by many in India. Many non-Christians have been influenced by that life. In the development of modern India, Christianity has played a major role. The Christian witness in India is as relevant today as it was when Apostle Thomas came in the first century AD, and as it was when William Carey landed in Calcutta in 1793.

**Adventism in India: An Introduction**

The Seventh-day Adventist Church in Southern Asia celebrates its centennial anniversary in 1993. It was in 1893 when William Lenker and A T Stroup, two literature evangelists from USA, landed in Madras and began the work. These one hundred years have witnessed the marvellous and consistent leading of God in the affairs of this church in our lands. This year as we host the annual council of the world church in Bangalore, and celebrate the centenary year of our work, we sincerely and publicly acknowledge our deep and heartfelt thanks to God and to His people around the world who have supported the work in Southern Asia by their means and men.

Even for an institution one hundred years is a significant period of time. Through these eventful years the church has grown, local congregations have emerged in all parts of the Division, schools and hospitals have been established, many projects have been undertaken for the amelioration of suffering and poverty, literally thousands and thousands of health and spiritual literature distributed, radio programmes and correspondence courses on religious and health topics conducted, and thousands of people told of the good news of salvation in and through Jesus Christ. The Seventh-day Adventist church has substantially blessed the people of Southern Asia through these years of Christian ministry. In this blessed task thousands of men and women have participated with what they had and with what they were. There are hundreds of unsung heros in that endeavour. Only eternity will reveal their labour of love and lives of sacrifice and devotion.

This volume is an attempt to capture that spirit which motivated these men and women, and to show symbolically the result of their labour. It is hoped that as we study these pages, the spirit that led these men and women will inspire and lead us and that in the days ahead the church in Southern Asia will press forward with greater vision and commitment to the completion of the work that yet remains and will take the message of a crucified Messiah and soon coming Saviour to all corners of this great division field.

These pages contain the story of God's leadership and leading in the work of the Seventh-day Adventist Church. It portrays the story of the result of the labour of the over expatriate workers and that of our national workers. It reminds us of the inspired words: "We have nothing to fear for the future except we shall forget the way the Lord has led us, and his teaching in our past history" LS, p196. It is hoped that these pages shall enable us to recapture the commitment and dedication of our pioneers, the suffering and sacrifice of our early believers, growth and constitution of our Educational, Medical and Welfare ministries, the zeal, fervor and enthusiasm shown by our youth laity and workers in shaping this church from a small beginning to a glorious church as it exists today. Thus, their commitment shall be our challenge.

M E Cherian, President
Southern Asia Division of
Seventh-day Adventist
Burma
SDA work began in 1902, when Herbert B. Meyers, who had become an SDA in Calcutta, India, and A G Watson entered the country to sell books and take subscriptions to the Oriental Watchman. Organized: 1919.

Bangladesh
SDAs began to work in the territory of Bangladesh in the last decade of the nineteenth century, when colporteurs from Calcutta entered the area. In 1906, Lal Gopal Mookerjee, an early convert in India, and a descendent of William Carey's first convert, opened the first SDA mission station in East Bengal (now Bangladesh) at Gopalganj. Organized: 1919.

India
It is known that in 1890, S N Haskell and P T Magan crossed India from Calcutta to Bombay on their mission survey journey around the world. Traditionally the beginning of SDA work in India has been dated from 1893, when William Lenker and A T Stroup, two colporteurs from America, landed in Madras. Organized as Union: 1910.

Nepal

Pakistan
Colporteurs visited the area now called Pakistan in 1901, among the first of whom was Anna Knight, an American Black missionary. Seven years later A C E Johnson had a group meeting for Bible study at Karachi. Organized: 1914.

Bhutan
The SDA work informally began sometime in 1993. Twelve members were baptized. This region is part of the Himalayan region. Other members live near the border. Organized: 1985.

Burma
SDA work began in 1902, when Herbert B Meyers, who had become an SDA in Calcutta, India, and A G Watson entered the country to sell books and take subscriptions to the Oriental Watchman. Organized: 1919.

Sri Lanka
The first SDA to visit Sri Lanka was Abraham la Rue, who was there sometime between 1888 and died in 1903. Harry Armstrong, an evangelist, began preaching the SDA message in Colombo, the capital of Sri Lanka. Organized as Union: 1950.

Origins
It is not known precisely when the SDA teachings were first introduced in India or when evangelism began.

We are told that before any SDA mission was opened in India, Dr J H Kellogg of Battle Creek, Michigan, USA, was supporting a Bengali Christian, B N Mitter, who was connected with the American Baptist Mission.

But how did the good news come to India? Where did Adventism really begin? Who started the work in India and the neighboring countries? How was the message presented? What did they do to develop the work in the region? Was India's quest for truth fulfilled in the advent of Adventism? Let's focus on the genesis of our Advent truth in the respective countries represented. Here's just an overview.
GC and Division Presidents

Battle Creek

The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek. The General Conference of the SD was first organized in May 1863. A battle Creek Session was held in 1882. The First Session of the General Conference was held in 1883. The first session was held at Battle Creek.
In 1894 a court for SDA was opened.

The work was carried out about 70 miles from the city of Cattaraugus, and the school was moved to a larger building in 1900. The orphanage at Garrettsville was moved to a new building and renamed the D.A. Industrial School. W. W. Brown was in charge of the school.
In 1918, India Union Mission was separated from the Asiatic Division to form the Southern Asia Division and J E Fulton was its first president.

Two missionaries, SN Haskell and P T Magan crossed India from Calcutta to Bombay on their mission survey.

The first regular SDA worker to reach India under appointment by the mission board was Georgia Burrus (later Georgia Burgess), a young Bible instructor from California who arrived in Calcutta on Jan. 23, 1895.

The first SDA Mission station was opened at Karmatar, 170 miles north-west of Calcutta. The work began as a medical dispensary, but in the winter of 1898-1900, the orphanage was moved to a farm at Karmatar and was renamed “Orphanage Industrial School”. In-charge of the school was D A Robinson and F W Brown.

First church-school for English speaking students was opened in the mission building at Calcutta, under the supervision of Mary Taylor and Mrs Brown.

The SDA Publishing work began in Calcutta. In that year the International Tract Society issued the first brochure of the international series, a four page tract entitled "Can all be saved?".

The territory was organised as an India Union Mission. Until 1909 the work in India, Pakistan, Burma and Ceylon was administered directly as a detached mission by the GC. On April 12, 1910, J S James baptized the first converts from the Area: 14 men and six women. E D Thomas was one among them.

In Retrospect

At the 13th meeting of the General Conference on March 20, 1893, it was voted that professor Prescott be asked to interview brethren Lenker and Anderson (two students of Battle Creek College) in reference to their going to India to engage in the canvassing and other missionary work, and that he report to the foreign Mission board at their meeting appointed for Monday, 2.30 p.m., March 20, 1893. William Lenker left his home at college view, Nebraska, on July 3, 1893, for Leicester, England, and arrived there on 19th of the same month. This was the beginning of his journey as the pioneer SDA missionary to all of Southern Asia. A T Stroup who was to be his co-worker joined him in Leicester in August. That summer was spent in canvassing and studying. On October 15, they left Southampton, England, and after a voyage of 39 days landed in a strange land— India. Later, reflecting over his experience, Lenker writes, "Our feelings upon this distant shore at first were different from any we ever experienced, either in Europe or America... Everything is so strange that we hardly know where or how to begin. Yet we know that this field has been and is remembered in many prayers, and the Lord will provide a way for the precious truth to reach the people."

In 1900, South India became the Center of focus, and through J S James and G G Lowry, work was established in Prakasapuram. At the same time, Colombo, Ceylon, became the location of an evangelistic meeting.

SDA work spread throughout India. New missions were opened, new medical enterprises were launched, educational structure was strengthened and SDA publications enlarged.
The region was reorganised as a separate union—The India Union Mission. Burma, Sri Lanka, Pakistan and Bangladesh were part of the territory.

In Retrospect

When Miss Georgia Burrus arrived quietly and almost unnoticed in Calcutta, on Jan. 23, 1895, no one could realize what this would mean to the future of our work in this field. She had travelled to England from America to join D A Robinson but he had to remain a year longer in England, so she went alone to Calcutta.

Her own words will best picture her feelings as she arrived in Calcutta: "Just in front of my room was a large open maidan (field). As I looked out of my window I noticed a number of people assembling, apparently for some heathen ceremony. As I watched these strange looking people and listened to the discordant sounds that floated up to my ears through the gathering shadows, a wave of homesickness swept over me, and I realized I was a stranger in a strange land. Sitting down by my bed I took out my watch, forgetting for the moment that several weeks before I had dropped it on the ship's deck, injuring it in some way so that it had not run since. This watch had been given to me by a dear friend before leaving America, and its silence only seemed to make me feel more homesick. Dropping my face in my hands, from the depths of my feelings, I said, 'O, Father, I feel so lonely and homesick, I don't know what to do. If I could only feel my watch going again, Schink would feel better.' Scarcely were the words out of my mouth when—tick, tick, tick, away started my watch as lively as ever. It was all right and I was all right too. The weight of homesickness and loneliness lifted from my heart, and I realized that I was not alone in India—my Saviour was with me. I think I can truly say that was my first and last experience of homesickness during the years I spent in India."

The Adventist Mission in Southern Asia completes 100 years. A litany of praise and commitment was expressed by the members throughout the Division on the first sabbath of 1993. Also, SAD hosts for the first time in its history, the annual council of the General Conference in Bangalore from Oct 5-11, 1993. It will also be a time of celebration and reflection.
Seventh-day Adventists are doctrinally heirs of the Millerite movement of the 1840’s. Although the name ‘Seventh-day Adventist’ was chosen in 1860, the denomination was not officially organized until May 21, 1863, when the movement included some 125 churches and 3,500 members. Work was largely confined to North America until 1874 when the Church’s first missionary, J N Andrews, was sent to Switzerland. Africa was penetrated briefly in 1879 when Dr H P Ribton, an early convert in Italy, moved to Egypt and opened a school, but the project ended when riots broke out in the vicinity. The first non-protestant Christian country entered was Russia where an Adventist minister went in 1886. On October 20, 1890, the schooner Pitcairn was launched at San Francisco and was soon engaged in carrying missionaries to the Pacific Islands. Seventh-day Adventist workers first entered non-Christian countries in 1894—Gold Coast (Ghana), West Africa, India, and Matabeleland, South Africa. The same year saw missionaries entering South America, and in 1896 there were representatives in Japan. The Church now has established work in 185 countries.
The beginning of the work of the Seventh-day Adventist church in Southern Asia is dated from 1893 when two literature evangelists from the United States of America, William Lenker and A T Stroup, arrived in Madras in November. During the next two years they visited many of the major cities of India and found eager men and women taking Adventist books. By 1894, there were five literature evangelists in India—one each in Madras, Mysore, Hyderabad and two in Calcutta—three of whom had evidently come from Australia.

It is quite possible that there was Adventist presence felt in India even before 1893. In 1890, two early pioneers of the church, S N Haskell and P T Magan, had travelled across India by train from Calcutta to Bombay surveying the countries in the interests of Adventist work. It is believed that one sister Anna P Gordon had come to Bombay in 1892, and had witnessed for the truth in the city for about a year.

Both Lenker and Stroup reported good success in their literature work. Lenker’s sale that year amounted to $4000. Very early, the people asked that the books be translated into the local languages, one man volunteering to translate them into Tamil (Review & Herald, No. 84, Feb 6, 1894).

Miss Georgia Burrus was the first regular Adventist worker to come to India. She was a young Bible instructor from the USA who reached Calcutta on January 23, 1895. The plan was that she would work on a self-supporting basis until a mission station could be established.

Georgia Burrus found lodging during her first year in Calcutta at the YWCA home, where her vegetarian diet called forth much favourable comment and brought her a reduction in the charge made for meals. Engrossed in the study of the Bengali Language, she found little time to work for her support, and consequently was soon short of funds. On learning this, her teacher volunteered to continue instructing her without a fee, but at that time she received a letter from someone in Africa whom she did not even know promising her financial support for a year.

Toward the end of 1895, Burrus had found a place for the mission house at 154, Bow Bazar street. On November 8, 1895, Dores A Robinson and another Bible instructor, W May Taylor, joined Burrus.

The year 1896 is an important year in the early history of the church in India. Taylor and Burrus opened a school for Hindu girls at the mission house in March 1896. This opened the way to visit the homes of students and to teach to women in the zenana about Jesus Christ. It was while doing this work that Burrus met Nanibala Biswas who later became the first Adventist convert from Hinduism and took the name Burrus.

In December of 1896, Robinson started a series of Sunday-night meetings at the mission house on the topic, “The Christianity of Jesus Christ; What It Is and What It Is Not”. The meetings were well attended by both the English speaking Indians and Europeans. When an earthquake forced the mission house to be closed for repairs, a theatre was rented and the contribution of those who attended, paid for the rent.

In 1896, the publishing work also commenced. The International Tract Society of the Church brought out a four page tract, “Can all be Saved”? Later that year another article by Ellen G White, “The Coming of Christ”, was issued as a tract in the Bengali language. Of the early converts, A C Mookerjee translated and published Bengali tracts at his own expense.
The year 1896 saw the arrival of a number of missionaries. Samantha Whites, Margaret Green, G P Edward, and his wife arrived. They were nurses. A little later, O G Place (M. D.) arrived and opened a treatment room on the first floor of the mission house.

On March 3 of the same year, a second school was opened next to the mission house at the request of the people in the neighbourhood, and a Baptist Indian woman by the name of Kheroda Bose was appointed as the teacher. She soon accepted the message—the first Indian Christian to become an Adventist.

In July of 1896 an orphanage called the ‘Home for Destitute Indian Children’ was established at the mission compound with about 30 children, most of whom were boys.

The year 1896 also saw a number of Europeans and Indians embracing the Adventist message. We know the names of the Belchambers, the Meyers, and the Mookerjees. In 1898, Robinson reported in the *Review and Herald* of four European families and five Bengali families as having accepted the message.

The next significant year was 1898. In March, W A Spicer, who had been in the publishing work in England, arrived. In May, he started the *Oriental Watchman*, an evangelistic journal. The first issue came out with 1,500 copies. A number of missionaries came out as literature evangelists: Ellery Robinson in Bengal and Bombay, R W Yeomen in South India and Sri Lanka, I D Richardson in Northwest and Kashmir, W W Duintosh in East Bengal and Central India and Herbert B Meyer, a convert, in Calcutta, and Burma and Malaysia. Soon there were 9000 subscriptions at the annual subscription rate of Rs 1.50.

Later in the year 1898, the first countryside mission station was established at Karmatar about 290 Km northwest of Calcutta. A dispensary was established and the orphanage was moved from Calcutta and renamed ‘Orphanage Industrial School’. D A Robinson and F W Brown were in charge.

In the summer of 1899, Robinson held evangelistic meetings in Darjeeling. Soon thereafter, an epidemic of smallpox broke out at the orphanage school and both Robinson and Brown became victims of this calamity. After the death of Robinson, W A Spicer, the only ordained minister in India at that time, became the leader of the work.

The second mission station in India was opened in 1900, at Simultala about 60 Km west of Karmatar. W A Burrow opened an industrial school for the Santali people there. In 1904, the first three Santalis were baptized.

The medical work began in 1896, and treatment rooms were functioning in 1900 on Wellesley street under Dr Olive Ingersoll and others. They were then moved to 51 Park street and operated under the name “Medical and Surgical Sanitarium”. This was again moved to larger quarters at 50 Park street and renamed “Calcutta Sanitarium”.

In 1907, the Calcutta Sanitarium was transferred to Mussoorie, where Dr ITT C Menkel opened the Mussoorie Sanitarium in 1908 and operated it till 1910.
J S James was sent to South India in 1906. He came to Bangalore for language study. This was the result of an invitation extended to him to meet some Sabbath-keeping Christians in the Prakasapuram area. James came in March of 1908 and settled in the village. A dispensary was opened. In 1908, on a two acre plot of land donated just outside the village, a mission bungalow was built: The first brick and mortar building to be built in India with denominational funds.

James' translator was a young man by the name of E D Thomas. When James baptized his first converts of fourteen men and six women on April 2, 1910, E D Thomas was one among them.

In the northwestern parts of India, the work began in 1906. When L J Burgess and wife (former Georgia Burrus) did evangelistic work in Almora, near the Nepal border. They opened an industrial school in 1910 at Garwahl.

In 1907, property was purchased at Mussoorie for a school and a sanitarium. The educational work in South India began with the opening of a school at Nazareth by James in 1909 and it was staffed at first by non-Adventist teachers.

The history of the publishing work of Adventists in its early days in India is one worthy of note. Adventists publication began soon after they set up the mission station at Calcutta. It was under the name, 'International Tract Society.' In 1903, the Church set up its own press at 38 Freeschool street, under the name 'Watchman Press'. By 1902, the Oriental Watchman had a circulation of 5000. At the first general meeting of the church workers at Calcutta in 1904, it was again voted to move the press to Karmatar and then in 1909 it was again moved to Lucknow.

In 1901, the Church had nine tracts in circulation in the languages of India, most of them being in Bengali. Most of these were translated by the national converts who printed them at their own expense. Barlow had published three Santali tracts in 1903. One Kanarese gentleman who had obtained the Oriental Watchman had some of the articles translated and printed at his own expense without having ever met an Adventist.

It is reported that an Adventist health magazine printed in England found its way to India in 1902 and had considerable circulation. Many vegetarian hindus had become very interested in the principles advocated in this publication.

Southern Asia Tidings, the church paper, then known as Eastern Tidings, first came out in 1902 in a mimeographed form. In 1903, it began to be published in a printed form.

The first evangelistic periodical published in India was Yuga Laksham in Bengali in 1909 in Calcutta. L G Mookerjee was the editor.

The year 1910 contributed yet another watershed in the history of the church in Southern Asia.

Until 1909, the work in this region was directly under the General Conference as a detached mission. Then in 1909, it became a part of the Asiatic Division. Then in 1910, a reorganization took place and an ‘India Union Mission’ was formed. The Union was formed in the following missions: The Bengali mission (covering Bengali, Oriya, Santali, and Assamese), North India Mission (covering Hindustani, Bihari, Rajasthani, Punjabi, and Sindhi), the South India Mission (covering Tamil, Telugu, Kanarese, Malayalam and Sinhalese), Western India Mission (covering Marathi and Gujarati), and Burma Mission. J L Shaw was the first Union Superintendent.

The work in South India made rapid progress. A Tamil magazine was started in 1912, and Tamil literature evangelists trained. One of them, Suvisasha Muthu, pioneered into Kerala where an entire village accepted the message, and the name of the place was changed to Adventpuram (place of Adventists).

In 1917, E D Thomas was ordained to the Gospel ministry, thus becoming the first national to be set apart for the ministry.

G G Lowry established a high school at Coimbatore in 1915, which after several changes of location and names became Spicer Memorial College.

In Andhra Pradesh a school was opened by T R Flaiz at Narsapur in 1921.
In the Western India Mission, M D Wood came as a missionary along with his wife, a medical missionary, and opened a school at Kalyan in 1912. They opened a dispensary, and by 1915, a Marathi Training school for nurses. However, this was closed down shortly. In 1914, a church was organised in Bombay, and a year later G W Pettit came for city evangelism. At the same time Roland E Loasby came to Lasalgaon for evangelistic work. In 1921, the school at Kalyan was relocated at Lasalgaon. In 1911, the church membership of the Western India Mission was 20.

In North Western India Mission, the missionaries who joined the work soon after 1910, were S A Wellman, M M Mattison, and I F Blue. In 1911, Vera Chilton began work among the hindu women of Lucknow, and thereafter established a home for christian women who were driven out of their homes for their faith. At about the same time, an Urdu school was opened at Dehra Dun by Alice O’Connor, a convert to the faith from India. Later on, she with Miss Kurtz and Shryod opened a school and a dispensary at Najibabad near Dehra Dun. H C Menkel opened treatment rooms in Simla in 1914 for summer months and in Delhi for the rest of the year.

In 1915, the earliest training school for national workers of India was established at Lucknow under the name Indian Christian Training School under I F Blue. Four years later, M M Mattison opened a girls school also at Lucknow. A "North India Boys School" was established in Hapur in 1917, which later became the training school for North West.

In 1911, an English language school was opened at Mussoorie where the children of the missionaries attended school. In the same year, a national by the name of John Last, "an earnest evangelist", was beaten to death by a crowd in the city of Patiala in Punjab, possibly the first Adventist martyr to be put to death for preaching the Adventist message.

The orphanage that was established at Karmatar in 1899, was later moved to Ranchi. The North East India Union Training School was also set up there in 1920. In 1917, the first Bengali worker, L G Mookerjee, was ordained to the gospel ministry. In the 1920s, R J Borrowdale and W B Votaw joined the working force there.

In 1920, there were eight periodicals in the national languages published from Lucknow.

In 1915, the India Union Mission had become a part of the Asiatic Division, but in 1919, there was again a reorganization and 'Southern Asia Division' was created. With that, the Northeast India Union Mission, the Northwest India Union Mission and the South India Union Mission were organized, and in 1921, the headquarters (Division) was moved from Lucknow to Pune, and was set up at Salisbury Park.
Elder S N Haskell is the first Seventh-day Adventist reported to have visited India. The visit was made with Mr. Anderson, who had spent nine years in India as a soldier in the British Army. In the March 18, 1890, *Adventist Review And Sabbath Herald*, Haskell wrote: "Mr. Anderson suggested that we first go to Bombay, and then to Pune. During the visit, they toured many places in Central and Northern India. Elder Haskell became acquainted with the people, religion and culture of India. After extensive study he wrote:

> "The high priest of the Hindus, in Calcutta, remarked to us "they (the Catholics) have taken their ceremonies from us, and so have the Jews in the ceremonies they carry on in the synagogues." And true it is that. Looking on from a disinterested standpoint, but little dissimilarity can be seen. In fact, after days of investigation, after seeing them worship before their altars, and burn their incense, and after having conversed with some of their representative men, we came to the conclusion that as far as our knowledge extended we could recognize almost every ceremony of the Roman Catholic Church as being identical with these of the Hindus."

During the visit to India, Haskell and others who went with him became acquainted with many Christian missions workers, and some who had labored entirely alone for years, as teachers in schools and in various ways.
The following statement written by Dr. Percy T. Magan under the title "Russian Designs in India" in the June 24, 1890, *Advent Review And Sabbath Herald* gives the first clue that he had visited India:

Having traveled through the sacred cities of the Hindus, and seen the thousands of graven images that meet the eye at every turn, and almost side by side with the heathen temples the churches of the Christians, we have been led to believe that there never was a country where in the governmental proclamation illustrated so forcibly the words recorded by the prophet Micah: "For all people will walk in the name of the Lord our God forever and ever."

Later we learn that he visited India in the company of Elder S. N. Haskell. During this trip he visited the one medical missionary training school in the whole of composite India, which was in Jeypore, and was impressed with the deportment of the Indian physicians-in-training: "It was a pretty sight to see them in their white oriental dresses, seated on the floor, in semi-circular form, listening to the word of God. I have never seen a party of students who manifested more reverence than did these."

Elder G. C. Tenney was sent on a fact finding mission to India. Tenney left India on December 3, 1892, having been in the country precisely one month. His impressions:

The time was altogether too brief to make a deep study of the various lines of interest which open up to the visitor. . . I thought I knew something of it (India) before I went there, but found it necessary to hasten away, in order to preserve any traces of what I knew, because I knew so much that did not prove to be true. . . But it is a great country; and God has a great work to be done for the 280,000,000 people who know not the truth for our times. . . What shall we do? What a question! May God help us to arise and go forth in his name.

In the April 18, 1893, *Advent Review And Sabbath Herald*, under the title "The Adaptation of Present Truth to the Needs of Heathenism," Tenney listed some observations and conclusions from his trip to India: "In my experience in India, I observed that whenever the idea of the true Sabbath was introduced, an active interest at once manifested itself, and this was especially true with the native." The fact that there were no saloons, no drinking of intoxicating liquors among the common people and very little or no meat eating would be of great use in taking the truth to the people. Tenney observed.
Native workers in India: It was felt giving the message to the natives of India was more important than medical and educational services. The new missionary recruits were assigned to the study of a definite language in order to make their ministry more effective. At the conference held in 1906, it was unanimously decided that persons attempting to learn a native language should have their whole time for mastering the language. The course was also marked out for them somewhat definitely, and the dates set for various examinations.

"As I look over the work in India, the difficulties with which we have been confronted, and the progress which is now being made by the workers in the different languages, and the openings for advance moves, my heart wells up in contagious gratitude unto God. If ever the Lord went before His people in any land, He is going before the gospel in India." — J. L. Shaw.

1911

May: The Watchman Press is printing the little book *Glorious Appearing*. This is its first effort at publishing an English work.

June: W. A. Spicer sent India the following word: "Do not be discouraged with us up here, and send the word of cheer to the mission stations. The brethren in America do not mean to forsake India. At the same time, now that we are getting face to face with India, China and Africa—fields that produce few resources—we must face the fact that we cannot send an unlimited number of workers to the front. We shall have to work away with the men and means available, trusting the Lord to do great things even with inadequate equipment."
The Mission Family in Calcutta, India, 1898. Front Row, Seated: Mrs. O. G. Place; Miss Samantha Whiteis; May Taylor (Mrs. Quantock); in Front of Her, Dorothy Spicer (Mrs. Andrews); Ethel Robinson (Mrs. Chilson); Mrs. D. A. Robinson; in Her Lap, Mary Robinson, Her Adopted Child; Mrs. W. A. Spicer; in Front of Her, Will H. Spicer (Now M. D.); Mrs. Ellory Robinson and Her Two Children at Her Left; Second Row, Standing, Ellory Robinson; Kheroda, Native Helper; O. G. Place, M. D.; Maggie Green (Mrs. Richardson); Georgia Burrus (Mrs. Burgess); G. P. Edwards, Mrs. G. P. Edwards; Back Row, Standing, a Servant, Unidentified; D. A. Robinson; Mono Mitter; Kreepananda Biswas; W. A. Spicer, Nyan Mitter.


J S James reflecting over his years of service observed:

"The Indian people are as dear to me as my own flesh and blood. Mrs James and I gave the very best of our young lives and strength to India. We would give the same again a thousand times over, and be happier each time."

-J S James.

Never realizing that such a call would come, Mr James replied, "Yes." By October of that same year he was under appointment and arrived in Bombay with his family on Dec. 22. The all-India meeting was then in session in Calcutta and the James family, which included Wilbur and Russel, spent Christmas travelling on a slow train between Bombay and Allahabad. Two years later, in 1908, Mr James was ordained to the gospel ministry at the biennial conference in Lucknow. For seven years Pastor and Mrs James promoted medical, educational and publishing work and established outstations while living at Mukkupiri, Tirunelvelly District. During this period, work was opened in the Telugu, Malayalam and Ceylon fields; the first mission-owned bungalow in the Southern Asia Division was built; the first colporteur's institute was conducted; and the first issue of the Tamil paper appeared—then called Present Truth. James was superintendent of the South India Mission from 1908 to 1915. Returning to India again in 1927 he was manager of the Oriental Watchman and Eastern Tidings. He was superintendent of the Western India Mission for five years.

Mrs James carried efficiently the labours of a missionary wife and mother, doing medical work and itinerating in the villages. At the Publishing House she was the proof-reader and was also secretary-treasurer of the Western India Mission.
John Last

John Last, a zealous evangelist who preached in Patala was attacked by Mohammedan fanatics in 1911 and was beaten to death. He is the only known Martyr of the church in Southern Asia.

N T Nallamuthu, one of the first baptized members in South India.

A Tamil Bible study group.

The Karmatar Church.....here the early pioneers laboured, witnessed and gave their lives.
Stir me, O stir me, Lord, I care not how.
But stir my heart in passion for the world,
Stir me to give, to go, but most to pray.
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord till all my heart
Is filled with strong compassion for these souls,
Till thy compelling 'must' drives me to prayer,
Till thy constraining love reach to the poles,
Far north and south, in burning, deep desire,
Till east and west are caught in love's great fire.

Stir me, O stir me, Lord, for I can see
The glorious triumph day begin to break.
The dawn already gilds the eastern sky!
O church of Christ, awake! awake!
O, stir us, Lord, as heralds of that day!
The night is past, our king is on his way!

H R Salisbury.
Dec. 18-28, 1914, is a date that will be written indelibly in the memories of all the workers and many of the believers of the India Union Mission. Two events united at that time to make it of unusual interest and importance. The first was the presence of A G Daniells at the biennial conference which was held at Calcutta, the first time in their history that the workers of India have been favoured with a visit from the president of the general conference; and the second was the holding of a ministerial institute in connection with the conference session.

For some weeks prior to the conference, Brother Daniels had visited various mission divisions in India, in order that he might be more conversant with prevailing conditions and thereby able to give better counsel and instruction in the work of the institute. Each day of the session was crowded full, but everything of a local or business nature was made secondary to the purpose and work of the institute. All the labourers of the union were present, with the exception of three or four who could not leave their homes at the time. The nine o’clock devotional service was the beginning of our spiritual feast each day; and very early in our meeting the sweet, tender Spirit of the Lord came in and melted hearts, which resulted in a personal investigation of life, confession and repentance, and a putting away of everything that would deny us the full outpouring of the Holy Spirit.

J S James

India Union Mission Headquarters, Lucknow.
1914
“While at Gopalganj I had the privilege of reading before those who attended the meeting the first report I wrote on the Gopalganj work in the Eastern Tidings dated April, 1906: "The day before I reached Gopalganj, they prayed from evening till midnight for somebody who could help them in that field, so that they may know more about these precious truths; and when I went there, they said, ‘You are sent by God.’ They wanted someone who could look after both body and soul, and when I told them I had medical knowledge, they thanked God for it. So after prayer, we have made this field our future field of labour. . . . We need to buy a boat, as that is the only way we can go about from village to village; we need a place for burial ground; we need to buy a piece of land to build a bungalow on, as we cannot rent any house there; we also need a school.” Thank God, all these facilities have been provided”

—L G Mookerjee
Elder Spicer served the Seventh-day Adventist Church for seventy years. His first assignment in India was at the Oriental Watchman Publishing House in 1898. He was a caring person, whose life of service was marked by his cheerfulness and optimism, his strength of character, and nobility of spirit. His name continues to inspire new generations of young people to lives of dedication and service.
After serving 33 short, happy years, my husband was called to rest on May 4, 1942. He had been superintendent of several unions and was president of the Division at the time of his death.

Since my retirement in 1955 it is a comfort and joy to know that both of my sons and their wives, who are daughters of former India missionaries, have carried forward the work that was such a pleasure to their father and me.

When the Lord comes to gather His own, it is my prayer that we shall be ready to meet Him in the clouds of glory.

— Bertha Lowry
The M M Mattisons came to India in 1912. This was the beginning of a family name that has continued to the present, totalling over 135 years of service. The O O Mattisons took an early furlough in 1928 in the hopes of seeing his father alive. While in Bombay waiting for the boat to sail, Elder Mattison received a cable stating that his father had passed away.

O O Mattison was ordained in 1926, along with O W Nolds, at the Northwest India Union Conference held in Bombay. Twenty-five years of service were given to the Northwest in school, district and evangelistic work. Mr Mattison bought a Ford in 1925 and a new lantern outfit and used them both to the best advantage to get in touch with the people in Panvel. While Elder Mattison carried on his district work from Chichoki Mallian, Mrs Mattison was principal of the girls' school. Elder Mattison was superintendent of the Northwest India Union four years and president of the South India Union seven years. He became president of the Southern Asia Division in 1954 and held this position for eight years.

Weldon was born in Lucknow and returned as a second-generation missionary in 1947, the year of India's Independence. His first assignment took him back to the city of his birth. His labours have been in the Northwestern India Union. Later Weldon was the ministerial secretary for the Division and lived in Pune. He was ordained in 1952 at the Northwest Union biennial session held in Hapur. W Gordon Jenson and C Samuel were also ordained at this meeting.
E D Thomas made his first contact with Seventh-day Adventists at Nazareth as a translator for J S James. At one service, he refused to translate portions that dealt with the state of the dead. Later, that night, when he was finally convinced, he walked fearlessly past a graveyard for the first time, on his way home.

A school was opened on the Verandah of Mrs B Joseph under the direction of J S James. Sellamal Monickam and she were the teachers. Sellamal was also asked to write out the sabbath school lessons that would be cyclostyled. She was impressed by the truth she encountered in them and took her sister to the meetings held by J S James. On the way to the baptism, her friends tried to dissuade her by saying she would face difficulty finding a husband owing to her new faith and absence of jewellery. Undaunted, her reply was "God will provide" and provide He did; she later married E D Thomas.

E D Thomas became well known as a pioneer believer and worker in South India. He was ordained with L G Mookerjee as first indigenous ordained ministers in Southern Asia Division (1917). Mrs Thomas worked by his side first as preceptress and food matron at Prakasapuram school, as sabbath-school secretary for the Tamil Field, and in medical work in Tamil Nadu.
Early Pioneer workers, Sri Lanka. Extreme right standing, second row R S Fernando and on fourth is A R Pieris.

1952

Several veteran workers were presented at one of the Youth Congress meetings—totalling 233 years of service in Southern Asia:

- Mrs G G Lowry 42 years
- Mrs E D Thomas 39 years
- L C Shephard 33 years
- O A Skau 30 years
- J S Dason 23 years
- S Thomas 31 years
- V D Koilpillai 35 years

The Beck family.

Sabbath school group, Mrs R S Fernando seated, North India.

Abram La Rue was the first missionary to enter Sri Lanka.
Y G Thomas was one of the outstanding pioneer workers in South India Union. He has translated the Book: Desire of Ages into Tamil.

Saga Phung Kai, was the first colporteur & ordained minister, Chin Hills. Ngul Khaw Pau was a pioneer worker who worked with A E Anderson in the Chin hills.

SDA church, Pondicherry, 1940s.
Early Sabbath Keepers

The South India Union Mission work began with the Tamils, a race who have shown themselves unusually susceptible to the Christian religion. Moreover about a thousand of the Tamils had been paying some regard to the Sabbath for a number of years prior to the advent of the SDA Church in India. J L Shaw, in company with G F Enoch and J S James, visited these Sabbath-keeping Tamils for the first time in the autumn of 1908. The people gave our workers an enthusiastic reception, and a number of them showed a deep interest in the gospel.
Annie L. Giffard, 1952.

Student group, Burma.

Myaungmya

Inma school, Delta mission, Burma.

Student group, Burma.
Faquir Chand, pioneer worker and the first Division committee member from the Northern India Union. He was also the first president of the Punjab's section.

R S Fernando
Preaching from a boat,
East Pakistan, 1953.

Chuharkana school staff, Pakistan.

The Votaws and the Fernandos.
Khunti school, 1940s.

J K Simpson with workers, Hapur, 1940.

L D Paul & wife pioneer worker, former president, Madhya Bharat Section.

A M Akbar and family, 1930s.

B M Shad, pioneer worker, Northern India Union.

Pioneer workers seated L to R: O A Skau; A H Williams; A W Cormack (President); C L Torrey (Sec/ Treasurer); J S James; H C Menkel.
Dahlstan & family, pastor, Sri Lanka.

Early pioneer


Workers' group, C C Belgrave a west Indian seated 7th from right 1930s. He learned Hindi, in British Guinea, and worked among the Hindus in the North.

Mrs Ashlock with Shillong church members.
Bejoy Nowrangi, pioneer worker, Bihar.

E R Dass, leading layman from Punjab, North India.

Mrs Gemma Dass, first woman LE of Northern Union.

Hera Lall, pioneer worker,

Workers meeting, 1928.
SDA church, Bangalore.

Early Sabbath School members, Prakasapuram.

SDA church, Calcutta.

Biennial Conference,
M P Daniel joined the organized work in 1919, and saw the completion of the first Lakkavaram church. On Jan. 15, 1937, following a biennial session of the Southern Asia Division, he, with sixteen others, was ordained with N C Wilson, W H Branson and R B Thurber taking part in the service. Others ordained were J C Dean, M G Champion, P K Simpson, E R Streever, L E Allen, G Isaiah, John Moses, Leroy Hunter, J M Steeves, O W Lange, A E Nelson, W W Christensen, J C H Collett, P D Kujur, Po Shwe and Po Toke.

Mrs Daniel has joined energetically in the work with her husband and in training their children to be good Christians and workers in the cause.
D Mary, First teacher in Kottarakara high school, Kerala.

V Ruakhina, pioneer worker, Burma.

K Pow, conducting public effort meeting, Burma.

G C Arinda

Division committee, 1953.
Salisbury Memorial Church was organised with 22 charter members, on June 13, 1953.

Salisbury Park English church was dedicated at the time of the biennial council on sabbath, Dec. 31, 1932. This building was made possible by the receipt of money through the years that followed the tragic death of H R Salisbury. Pastors J S James and G F Enoch led out in this dedicatory service, assisted by the superintendent of the unions and missions of the Division.
January 30, 1915: A church consisting of 49 baptized members was organized at Prakasapuram. This was the first organized Seventh-day Adventist Church in South India.
Dispensary, Karmatar.
SDA church, Shillong
Boys dormitory, Lasalgao, Maharashtra.
Division wide council, Pune, 1959.
L. J. Burgess brought me into the truth and I was baptized by J. L. Shaw. Then I worked with Dr. H. C. Menkel as a compounder at Mussoorie. Later I continued the same work with Dr. V. L. Mann at Lahore and Chuharkana. I served at Najibabad and also did canvassing. I laboured as an evangelist, circle leader and local mission superintendent. My wife died Aug. 17, 1933. At this time I was Bible teacher at Hapur. Later I was Bible teacher at Roorkee, then farm manager and boys' preceptor. In 1949, I was retired but I worked for a year at Ajmer, Rajasthan. In this long term of service I have brought more than 300 people to God and baptized them. I am still in good health and I am living with the hope of seeing my Lord come to take His people home. Please pray for me.

-Alexander Gardner

Ministerial Institute, Northern India Union, Hapur, 1976.
My work in the mission began in 1918 as a teacher in our junior high school at Chelusain, Garhwal. I also served at Roorkee and Hapur schools. In 1931, I was called from Roorkee to do evangelistic work in my native district of Garhwal where I served for seven years and raised up companies. In 1944, I was appointed president of the United Provinces Mission, now called the Upper Ganges Section.

An urgent need arose of starting a new Hindi magazine and, since Hindi is my language, an invitation was extended to me to fill this need as editor of “Swasthya Aur Jeevan”. Consequently, we moved to Pune in 1949. Along with my editorial duties at the Oriental Watchman Publishing House, I was pastor of the Marathi church in Salisbury Park for four years. During that time 40 were baptized and added to that church.

We were transferred back to our home union in 1955. Before retiring in 1959 I had the privilege of translating into Hindi the following books, "Counsels for the Church," "Life of Christ," "God Speaks to Modern Man" and "Steps to Christ".

I am of good courage in the Lord.

--B A Howard

Mrs Kujur and I are natives of Ranchi district. We heard the Message preached by L J Burgess in 1921. For 32 years I worked in the East India section. More than one hundred have been brought to the Master as a result of my humble ministry.
R S Fernando, oldest living pioneer, Sri Lanka. He is also the author of the book: *The Isles Shall not Wait.*
Pastor Sam submits his “Vision for Our 21st Century Church” to his 20th century church board.

Why is this proposal on beige paper?

Wouldn’t a staple be better than a paper cup?

Why on earth is it double spaced?

The gospel of the dime
The first Asian Institute of Scientific studies for the prevention of Alcoholism held at Wilson College, Bombay in 1956.

I R Baziel greeting Mrs Indira Gandhi, late PM of India, while Dr Y S Parmar, CM of Himachal Pradesh looks on.
Radha Krishnan is presented with a *Listen* magazine.

A Temperance presentation, Delhi, 1965.
Sri Prakasa, Governor of Madras state, with former SAD president R H Pierson and Division Temperance Director S Vedanayagam, October, 1954.

Pastor I M Chand speaking at a VOP rally, Bhopal, 1965. (Assembly speaker Modia Prakash seen in Gandhi Cap.)
Sri Lanka President Premadasa receives "New Start" a SDA publication. Also seen layman Lakdas, 1992.

P H Lall and P G Matthew seen handing an IMEWS cheque to CM of Jammu & Kashmir, (1970)
'Member of Honour' plaque presented to Mr B R Bhagat Foreign minister of India.

Head of Monastery, Mr Narada Mahalthera, in Colombo.

Karnataka state-wide Temperance contest at HAL school in 1987. Chief Guest, B.D Jatti Former Vice President of India.
Dr and Mrs M E Cherian, M Amirtham and some University Vice Chancellors.

Vethanayagam, CM Kamraj and O S Matthew.

Morarji Desai, Ex PM, presented with Adventist Literature by R M Massey, S Chand, Kongari and S P Chand.

Adventist leaders meet with Justice Tek Chand.

Rajamma Ramani MLA addressing the school body while principal I D Devadas and G Viswanathan district education officer look on.

Mary Ravindran welcomes the Folkenbergs in Hyderabad, 1993

S V S Boologa Pandian, Maharaja of Kadambur, graces the inauguration of REACH school.

L to R: S Vethanayagam, S V S Boologa Pandian, M E Cherian and R S Skau.
M E Cherian with Zakir Hussain, President of India, 1968.

International Conference on prohibition, New Delhi, 1970. L-R: R S Lowry, Morarji Desai, V V Giri
Mrs Gandhi, late P M, presented with a set of Adventist books in 1981.

Sri P V Patwari, Governor of T N, meets with Adventist leaders.
On behalf of IMEWS, a cheque was handed by P H Lall to Shri Karpare Thakur, C M of Bihar, 1978 while principal Y M Sidhu, Patna school look on.

Sam Kodan & wife with president F D Marcos, Philippines. The occasion was the inauguration of the Asian Friendship Forum.

Jenson and other leaders with state dignitaries.

Major honours Sarasvathi bai, for her courageous act.
Former Prime minister, Indira Gandhi granted an audience to Adventist workers and leaders.

The church is indebted to the policies of the government. The Adventists in India have enjoyed the freedom of worship and have maintained their loyalty. This has helped us as a church to propagate and profess what we believe. We praise God for His guidance and interests in the affairs of all nations including our Motherland.
Prime Minister Rajiv Gandhi with Adventist workers during the International religious liberty congress in Delhi. M E Cherian, the organizer of the congress was unable to attend due to illness. 1989

SDA Temperance leaders with Shri Morarji Desai, Chandigarh, 1967
Dr Ramdas Pai, Director of Kasturba Medical college, Manipal, and Lyn Behrens, President of Loma Linda University, sign an agreement for continuation and expansion of the exchange programme between these two great institutions. Present at the signing were Dr Calvin Rock, Chairman, LLU Board, Dr M E Cherian, President SAD, and other dignitaries. 1990's
SDA delegates at the World Peace Conference held in Moscow in May 1982. Dr M E Cherian and G J Christo were invited by the General Conference.

M E Cherian felicitated Chief Minister of Andhra Pradesh, Chenna Reddy on 25th Oct 1990, on behalf of the SDA church in Southern Asia.
Paul Dalhunty’s friendliness with the Royal Family of Nepal has influenced the Queen to help the leper colony.
Prime Minister Rajiv Gandhi, receiving a donation from G J Christo, President Southern Asia Division, towards the Prime Ministers Relief Fund during the IRLA conference.

1989

President Robert Folkenberg meets the Chief Minister of Mizoram, Lal Thanhawla. 1993

The Chief Minister of Mizoram, Lal Thanhawla, confers with Robert Folkenberg. 1993
Mr & Mrs Justice, Hidayatullah, the Vice President of India, were chief guests, at the opening ceremony of the IRLA conference, New Delhi.

The All India Christian Association has helped the Adventist Church to develop the ecumenical vision. Dr. Cherian has been its President for many years.
Looking Back at the Publishing Work

SDA publishing work began in 1896 under the name "International Tract Society". The society began by issuing a number of tracts in the International series. In 1896 it began publishing a magazine titled, "The Oriental Watchman", at first having the printing done by commercial printers in Calcutta. In 1903 the Watchman Press was founded and was housed at the mission's office at 38 Free School Street, Calcutta. In July of that year it turned out its first issue of "The Oriental Watchman". In 1905, the press was moved to Karmatar, Bihar, and remained there until 1909 when it was transferred to 19 Banks Road, Lucknow. The growth of church membership and the consequent increase in the need for publications made a larger press building necessary. In 1911 a portion of a $ 300,000 fund given by the churches in the United States was used to build quarters for the Indian Union Office, Lucknow. About this time the Watchman Press became known as the "International Tract Society". The name of the press was changed in 1919 to the "Seventh-day Adventist Publishing House". In 1924 the publishing house was moved to its present location at Salisbury Park, Pune, and named the "Oriental Watchman Publishing Association". Six years later, in July 1930, the house was renamed as "Oriental Watchman Publishing House"--a name under which it continues to serve the SDA Church in Southern Asia. The house prints in many languages including Assamese, Bengali, English, Garo, Gujarati, Hindi, Kannada, Khasi, Malayalam, Manipuri, Marathi, Naga(AO), Naga(Thankul), Oriya, Punjabi, Tamil, and Telugu.

The recent addition of new machines will sharpen our commitment and enlarge our service. For having made this possible, we want to thank the Government of India for facilitating the speedy import of the machinery, the General Conference of Seventh-day Adventists and its Publishing Department for their help, the National Home & Health Service for circulating the printed page to all parts of the country, and we are indebted to all the managers, factory superintendents and workers for their service and contribution.

The Oriental Watchman Publishing House was established as a result of the vision of a band of people who had faith to believe the counsel which they had received from the Lord. Through the years we have seen the dream fulfilled as we have noticed the growth of the publishing house and the increase in the circulation of magazines and books in the many and varied languages of our Division.

We are amazed at the evidence of God's leading in this institution. We would like to thank our Heavenly Father for the blessing He has poured out upon our endeavours. We would like to thank the Publishing House staff for their dedication to the witness of the printed page.

The Oriental Watchman Publishing House has served our land for 90 years with singular devotion to the improvement of the life-style of our people. The OWPH has been committed to the production of literature that will contribute to excellence in spiritual, moral, mental, social and physical dimensions of living.
OWPH family, late '50s

OWPH 1938, (side building is the church-school)
Job Christian—
The first to operate
the inter-type machine.

L—R A. Powar, Sunder Rao, M Jacob

Phototype Composing
R. Edwards

Desk Top Publishing.

L D Vasantha Rao, Alwyn A.

Suresh J, Chandru J.

OWPH Employees, 1930
J M Curnow and V Raju congratulate winners, M S Jeremiah and R Poaring.

Early beginnings.

OWPH workers and staff, 1963.
Press Dept.

1. Leidelers Letter press installed around the time of OWPH working force, early 1940s.

2. Composing Department, 1970s.

3. Heidelberg Letter press installed during the time of V Raju.


5. OWPH working force, early 1940s.
Processing in the Graphic Arts Department

Camera room, Sunil K and Prem W

Stripping and Layout, Bobby, Solomon K.

Stripping and Layout, L–R: Roshan R, Faithful T, Prem W.

Platemaking, Ravi K


OWPH workers, 1967
Present Press Department.

The OWPH family, 1981.

W A Benwell, James Poddar, and D Kamble at work.
OCPH workers group, 1986.

ORIENTAL WATCHMAN PUBLISHING HOUSE
The Bindery: NOW
Circulation Department, Past and Present.
Maintenance and office staff.

Superintendents:

C N Abraham  Shultz  W A Benwell  D R Bankhead

P K Halder  K J Sundara Rao

Assistant Superintendent:

Dinker Khandagle

Officers with Editors.
The OWPH staff prayed before the printed literature was sent out.

Publishing Departmental leaders with Division President, R S Lowry, late 60s.

Workers group, early '60s.
Mrs C B Guild, and Miss White, were also Editors of the Tidings magazine.

Later became Southern Asia Tidings
Mariadas outstanding LE, Central India Union.

R M Massey congratulated for highest sales, NIU.

Appenzeller commends Joshua for meritorious service.

Y James LE par excellence
V Raju Manager, OWPH 1959-1982

V Raju felicitated

Inaugurating the "Perfect Binder"

Extension of the OWPH in process.
TO WHOM IT MAY CONCERN:

This is to certify that the bearer of this letter, Mr. Poddar, has for a period of years held the position of foreman of our composing department and is fully conversant with English and vernacular composition.

During the period of my engagement, I have found him most reliable and courteous and have pleasure in recommending him for work in the capacity above stated.

Yours faithfully,

THE ORIENTAL WATCHMAN PUBLISHING HOUSE

S K Poddar, oldest living press worker.

G S Peterson

C N Abraham with guests
G P Crussiah, former Treasurer.

T R Torkelson and Kenneth Holland.

1st flag raising ceremony at OWPH, May 1, 1988

Pr Bashir Alam contributed to publishing work in Pakistan

Release of the book "To Your Health" by Johnson Koilpillai, 1992

A G Rogers Manager OWPH, 1937, and family
Editors-in-Chief

E A Hetke 1974-1976
S Hutton 1982-1986
C B Hammond 1987-1992
Edwin Charles 1992-
L J Larsen 1954-1959
Thomas A Davis 1965-1970
R S Lowry 1980-1981

Teamwork among Editors.

T R Torkelson 1959-1965

Foremen with officers, 1993.
Soule with Publishing department personnel.

‘Our Times’ Campaign


Outstanding PPD’s, SIU

S Kumar, being congratulated by Publishing Leaders

Release of Booklets – Benwell and Astleford

Calvin Joshua, standing extreme right, is the first to cross 1 lakh sales mark for a year.
Inauguration of flip-top Metal Helide platemaker by Elder Appenzeller

Release of the book ‘Story of Redemption’ by Chief Minister, Mizoram.

“Story of Redemption” released by the Chief Minister of Mizoram

Southern Asia Division
Literature Ministry Seminar
Of
Seventh-Day Adventists

The first SAD literature seminar, SIU
L to R: G Isaiah, T K Joseph, and P H Lall

Production seminar, Malavli, 1989
The Word Church Hymnal Released by Robert Folkenberg
G C President 1990.

M E Cherian commends the Vegetarian Cookbook

SMC Student LE Institute

G C officials visit Graphic Art Department, OWPH
The Treasury, 1993

Editorial staff, with John Fowler, 1980's.

Sathyaraj James, former worker of the press, Circulation Department.

P H Lall meets with N T Tiwari, minister for finance and commerce, 1988. Import and Export matters were discussed.
Boxter Kharbteng, NU, winner of highest sales-Rs 7,478.50.

G S Peterson, receiving faithful service pin.
MP. V N Gadgil, inaugurates the Heidelberg-two-colour offset machine and the folder machine.
Early Record

Early records in the Southern Asia Division are fragmentary as far as policy items are regarded. The oldest policy book in the archives of the Division Secretariat is the one published in 1956. Updated policies were published in 1967, 1971, 1976, 1982 and 1987.

The early records show that the first officers appointed for the India Union Mission were J L Shaw, S Ingersoll, and Elery Robinson. A November 1903 minute records an action to assign Brother and Sister Meyers to Burma, Brother and Sister James and Miss Knight to Punjab and the Northwest respectively. In the same year an action expresses appreciation for a two-year annual contribution of Rs. 2000.00 by Grace M Kellogg. On July 13 that same year the first treatment rooms were established at 50 Park Street in Calcutta.

The First Working Policy

The first working policy lists the duties of officers and departmental secretaries. A working policy for schools and treatment rooms was adopted in 1924. In 1920 the first constituency meeting of the Oriental Watchman Publishing House was held and bylaws adopted. The following year a working policy for Vincent Hill School was adopted, and in 1924 working policies and bylaws for Union Missions and local fields were established. The records show that the first wage scale for Europeans included Europeans domiciled and baptized in the countries of the Division and Anglo-Indians. The Division committee had a difficult time formulating a national wage scale. Sub-committees were set up, recommendations studied, but action was postponed.

1910-1917

In 1910, the General Conference separated India, Burma, and Ceylon from China, forming the three countries into a Union Mission Field. The officers to be were: a superintendent, an assistant superintendent, a secretary, a treasurer, a medical and Sabbath school secretary and a general canvassing agent. The four mission making up this union field were NORTH INDIA: Hindi, Bihari, Rajasthani, Punjabi and Sindhi speaking areas; BENGAL: Bengali, Oriya, Santal speaking areas and Assam; SOUTH INDIA: Tamil, Telugu, Kannarese, Malayalam and Sinhalese speaking areas; WESTERN: The Marathi and Gujarathi speaking areas and BURMA. The first biennial session was held in Calcutta from November 14-24. In 1917 the India Union Mission became a part of the Asiatic Division which included Australia.

1922

In 1922 excess luggage taken on transfers was not to exceed one munda (40 seers) as accompanied baggage and another five mundas by freight train. In lieu of transferring goods one could claim an allowance not to exceed Rs. 80.00. Those receiving more than Rs. 150 in salary could travel 1st class, equivalent to 1st class today, or inter-class, and others including single or married workers. It may be of interest to know that the TA for vernacular workers was four annas a day at the same time. For sometime the committee struggled as to which word to use for local workers. 'Vernacular' was changed to 'indigenous' and 'indigenous' to 'national' which still remains today. Somehow 'native' was seldom used!

1940

Until the 1940s most policies, or regulations as they were then called, had to do with section II (expatriate missionaries). These regulations governed the operation of motor cars. For instance in 1921 the allowance was 6 1/2 annas a mile, 30% of which was debited to a sinking fund, 30% to a repair and renewal account, and the remaining 40% was charged to a running expense account.
1980-1990

Geo-political conditions and various governmental formalities in the 70s & 80s necessitated a fresh look at the SUD organizational structure. During the 1980-1985 quinquennium period, the General Conference appointed a study committee to make recommendations pertaining to structural readjustments.

The recommendations which became effective in 1985 added several countries of the Southern Asia Division to Divisions that lay to the east and west of India—Burma (Mayanar), Sri Lanka and Bangladesh to the Far Eastern Division, and Pakistan to the Trans European Division. Southern Asia was left with India, Nepal, the Maldives Islands and Bhutan. The Division office continued its legal office and treasury in Madras Services Association of Seventh-day Adventists (SERVSDA), and the Advisory Council (SUDAC), in Pune. After much consideration and prayer, thoughts were turned to a possible relocation of the Division office. A committee was again setup. After surveying the price of the land and climatic conditions, the committee recommended that the relocation be to Hosur, Tamil Nadu, where both legal and structural offices would be combined. A General Conference officer came to Hosur to consider the change with the relocation committee and gave approval for the move. In March 1989, the General Conference president, Neal C Wilson, cut the ribbon to the new office building. The Madras office and all its legal bodies were consolidated with the Division office. The Division committee could again function according to the constitution of the General Conference. The treasury office in Washington was moved to Kathmandu. Except for this small operation all other functions are carried out in the new Division Headquarters.

National Leadership

The forties under the leadership of A.L. Flan saw the introduction of national leadership in the sections. During the Lowry administration this process of progressively placing nationals in position of leadership in the Unions and Division departments was continued. As government permission for expatriates to reside in the countries of Southern Asia were restricted, nationals had to assume greater administrative responsibility. A national secretary of the Division was elected in 1975, a national president in 1980. In 1985 a national treasurer was also elected.

Wage Scale

The wage scale for Europeans included a provision for an enhancement of 33\% in salary when a single worker got married. The wage scale for Indians went through a series of stages. One of the strangest of these was one which had provision for six ranges. The criteria for inclusion in this range was one’s standard of living, his/her capacity for carrying responsibility, and his/her showing evidence of leadership qualities. Another wage scale experimented with a provision for certain workers being starred. The employing committee could arbitrarily permit such a worker to advance 33\% beyond the maximum of his category. During the sixties and seventies the wage scale was refined finally evolving to fourteen categories with a percentage of 18% for the beginning of the lowest category to a maximum of 190% of category fourteen. Physicians and dentists were rated differently. In the eighties a new system of percentile ratings was introduced narrowing the gap between percentages. The minimum beginning percentage was raised to 40% and the maximum of the highest per cent rating lowered to 165% thus narrowing the gap from ten plus times to less than four times. Physicians and dentists continue to have a higher rating.

This continuing metamorphosis in the wage scale is indicative of the intricacies of the peculiar conditions prevailing in the Indian sub-continent. The emoluments paid by the government and other sectors show an even greater spread in minimums and maximums. However as the benefits of education and opportunity for leadership increased, a wagescale was adopted which suited the context of our economic variances.
Miss Georgia Burrus, after spending two years in learning the Bengali tongue, began to do house-to-house work in the city of Calcutta and its suburbs. Her first two converts, Nanibala and Kheroda Bose, were widows. In a high-caste Hindu zenana, Nanibala first met Miss Burrus and heard from her the story of the cross. Her heart was touched, and she decided to cast in her lot with God’s people. Scaling the walls of the compound by night, she made her way to Miss Burrus, who gladly took her in and instructed her in the way of salvation.
Joseph Jeyaraj was the first Adventist to complete Printing technology in India. He stood first in the state of Maharashtra and was known among his peers as an outstanding student.

A Sukumar secured first class in Printing technology from the well reputed Maharashtra institute for printing technology, 1991.

'Mission Madras,' was sponsored by the Pioneer Memorial Church, Andrews University. Three pastors of PMC—Dwight Nelson, S McCarthy, A Gary, along with M Ponniah and K V Ratnam co-ordinated this special Mission project. This group consisted of 13 members of which Dwight Nelson, pastor PMC was the main speaker.

Effort meetings were held for about 3 weeks at the Periyar Hall with an average attendance of over one thousand. The team was assisted by local pastors and city evangelists from South India Union. J Willmott, President, SIU along with Section personnel took keen interest in the project. P Dorairaj, Director, Madras Region, and Shadrach Samuel, pastor of the English church were among others who actively participated in "Mission Madras." On July 31, 1993, about 160 precious souls were baptised and among them were two pastors and two lawyers.

Apart from the evening meetings, this team also conducted the "Week of Prayer", during the morning and a Pastors Workshop was organized and the clergy from other denominations participated in the meetings. Each pastor was given a copy of the book 27 Fundamental Beliefs of the SDA Church and Will the Brothers Meet?

Later, the PMC team also conducted a Teachers Workshop. It was well attended by teachers of other Christian schools in Madras.

The Southern Asia Church acknowledges the sacrifices and dedication of the PMC members and its leadership for their substantial contribution and support for "Mission Madras".

World Tobacco Day observed by our Health dept of SDA, Hosur, 1993.

Press department, 1993: This group has worked hard in the printing of the book: Images along with the other departments.

Effort meeting, Aurangabad Dr Philip, Pr Shinde, V D Ohal were among others who not only presented the message but helped in organizing this effort meeting.

Dr Robert Donald, Principal-Lowry Memorial higher secondary school. He is first to have pioneered work in the field of Humanistic psychology in India.
K Bhaskara Rao has composed 50 original compositions and 60 translations to the Telugu-hymnal. Five of his songs are reviewed in the book entitled “Christian literature” in Telugu by Dr R R Sunder Rao. In describing his style the writer commends him for his beautifully woven metaphors. Besides writing devotional songs, he has translated into Telugu Steps to Christ, Counsels for the church, Mini Great controversy and the Baptismal manual.

C B Guild gave over 43 years of service to the cause of God in Southern Asia as President, (WIU) Division Treasurer and Secretary.

M E Cherian inaugurates the centre for the integrated Education of Visually Handicapped, AP.

Priya Lowry of the Kindergarten division received a Centivester token from D S Ariyarthanam, Division Sabbath School Advisor, Pune, 1981.

Ebenzer Joseph, 1st lab Graduate from Nuzvid, 1953.

C B Guild gave over 43 years of service to the cause of God in Southern Asia as President, (WIU) Division Treasurer and Secretary.

V Christian, Acting Auditor, Southern Asia division.

Chelliah, evangelist, Tamil Nadu.

Ebenezer Joseph, 1st lab Graduate from Nuzvid, 1953.

Simon Latour, Photographer, set apart a portion of his income for Investment. In 1981, he turned in Rs 1000.
Temperance club, Krishnagiri. Ravi Selvaraj demonstrates the "scientific smoker" to keen onlookers, 1990's.

K Jesuratnam Division Education Director, presents a Braille typewriter to the resource teacher, Mrs Grace Moses. The typewriter is a gift from the Christoffel Blinden Mission of Germany.

W H McHenry preaches while Pandit translates into Marathi. McHenry was one of the outstanding youth director this division has ever seen. Pandit has also made his mark in the state of Maharashtra, 1970's.

W G Lowry and wife received Garlands and words of recognition and praise for their 32 years of service in the Southern Asia Division.

LE institute South India Union, Kerala, 1993. Thomas K Joseph Division Publishing Director, E Murthy PDD, SIU. Thomas K Joseph has made the life of LE's more interesting and effective. He has also raised their range and taken keen interest in catering to their retirement benefits.

Marak's family is an example of what the printed page can do. God's speaks to modern man and Desire of Ages were the books that led this family into this marvelous light.
Medical Ministry

Medical Work, 1900-1910:

Medical work continued to develop throughout the decade. In 1900, the treatment rooms in Calcutta, operated for some time on Wellesley Street by Drs R S and Olive Ingersoll, were moved to a larger place at 51 Park Street, and there came to be called the Medical and Surgical Sanitarium. In the next year, the institution was moved to still larger quarters at 50 Park Street, and thereby was known as the Calcutta Sanitarium. The vacated quarters were occupied by the newly established Sanitarium Health Food Company, which continued the preparation of health foods begun in a small way by D A Robinson early in the history of the medical work in India. In 1901, the Karmatar dispensary, which had suspended operations after Brown’s death, was reopened with May Quantock (the former May Taylor) in charge. She was succeeded by Thekla Black. Dr R S Ingersoll came twice a month to take care of the more complicated cases. In 1902, a medical station was opened at Chandernagore, some 30 miles north of Calcutta, where Samantha Whites and Grace Kellogg, a newly arrived worker, administered simple treatments.

In January, 1903, the Calcutta Sanitarium became self-supporting. At that time it was reported that a nursing class was being taught. In 1907, the Calcutta Sanitarium was reduced to treatment rooms, and the main medical work in India shifted to the more healthful climate of Mussoorie, where Dr H C Menkel opened the Mussoorie Sanitarium in 1908 and operated it till 1910. In 1906 Dr Lucinda Marsh conducted medical work in the city of Bombay, but she became ill after a few months and left the area. In 1908, treatment rooms were opened in Lucknow.

As a rule, medical work was conducted at all SDA missions and even where the missionaries were not medically trained. The demand for medical assistance was so great that simple treatments were everywhere given.

Dr Noel Fernando and family, founder of Lakeside Adventist Hospital, Kandy, Sri Lanka, 1968.


Dr Rentfro checking a ‘Zenana’ patient.
Dr T R Flaiz  Dr Philips Nelson  Dr C A Ninan  Dr K P George  Dr N S Fernando

Miss Mary Matthews teaching the nursing students, GMH.

Dr Mc Williams, medical worker of GMH, Nuzvid, surrounded by medical staff.

Subodh Pandit, first secretary of COSDAH.

Grace Anandam worked closely with Dr E J Hiscox

A heart surgery in progress at GMH, August 12, 1982
Jullundhar Hospital Building.

Khunti hospital, the old building.

Nuzvid Hospital.

SDA Dispensary, Karmatar.

Pune Adventist Medical Centre.
A first Aid Training Programme conducted for the Reliance Petrochemical Employees by the Surat Hospital, 1992.

Dr. Yvone Bazliel contributed much to the growth of Simla Sanitarium.

Blood Test

Receiving donation from well wishers of the hospital.

Dr. William Borge attending to a child, Bangalore.
The building was opened by Begum Liaqat in October 1951.

SDA Hospital, Karachi:

The main entrance of Surat Hospital.
The All India radio broadcasts the Health week, organized by GMH on July 21, 1988.
Dr. I.R. Baziel examining Tibetian patients accompanied by congress president of Himachal Pradesh, Mrs. Satyavate Dang, 1965.

Dr. Sturgess and Scheer family.

Gollapalli Immunization programme.


Gujarat Relief work.
Dr Cherian, chief guest, at the All India Conference of Medical Technologists, 1991.

Ranchi Hospital.

A group of nursing staff.

Capping ceremony, GMH, Nuzvid.

Dr George Kurian, Director Ranchi Hospital.
Kalyani Shah, the first physiotherapy graduate from the CMC, Vellore attending to Indian Cricketer, Chandrasekar.

Christian Medical College, Vellore training ground for the past 50 years.

A view of CMC, Vellore, home and maker of the Indian medical force in Southern Asia Division.
Dr L Vigha and Dr Devanand with the health minister, Scheer Memorial Hospital, Nepal.

Nurses and the technician attending to a patient.

Nursing graduates with staff, Surat, 1992.

Surat hospital celebrates its Golden Jubilee.

Simla Sanitarium bags prize at the state level flower show.

Dr William Borge and Dr George Kurian.
A little hospital nestled among the foothills of the Himalayas is Simla Sanitarium and Hospital. It is situated in the City of Simla but provides Medical Care to all the far-flung, hard to reach areas of Himachal Pradesh. The very fact that this hospital exists in this place and its history through the years prove God's hand in the affairs of this world.

The hospital was established in 1915 and since then has been through many ups and downs. There have been times when it had to be closed down but men of dedication have been called by God and the hospitals has continued to grow. Many well-qualified and dedicated men and women have served in the hospital through the years: Dr Menckel, Dr I R Bazliel, Drs G R & B Y Bazliel are just a few examples.

Paediatric ward being opened at Surat Hospital, 1987.

The first nursing graduates with Miss Miller, Surat, 1981.


Dr. Mathew examining a patient, Surat Hospital, 1987.
Dr K Yesudian—Medical Director and Pioneer of Ottapalam Hospital. He laid the foundation for excellence in ‘Academic Ongoing Medical professional training’. He was also the Medical Secretary of Southern Asia Division. Now he has returned to cherish his dream of starting a SDA Hospital in Tamil Nadu.

Sister Mary Varghese, extreme left, nursing superintendent of Ottapalam Hospital, later nursing Superintendent of PADMEC. Credited for over 30 years of service.

Kieth Sturgess who carried on the many years of pioneering work of Dr John Sturgess.
Community service rendered to a nearby village in Pune.

Dr. George Kurian and Dr. Philip V., at a medical camp.

The inauguration programme, Pune Adventist Hospital.

Aashray, a Chronic Care Centre for the Aged started by Dr. Philip, Pune.

An aged woman at the Aashray, a chronic care centre, 1993.
Meiktila, Burma.

Adventist Hospital.

Kondapally, free eye camp, 1982.

Pune Adventist Hospital.

Ranchi Hospital

GMH, Eye Camp.
Dale Visgar inaugurating while G W Maywald, H Rice Narayan Reddy and Mr N Devaraj (Panchayat Chairman) look on.

Church members, Salisbury Park.
Temperance work, Delhi

Evangelist S M Ponniah and David, one of his early converts.

Division committee members with G C Personnel, 1966
MI5 CHURCH IS ERECTED TO THE GLORY & SERVICE OF GOD IN HONOUR & FRIENDS OF THE SEVENTH-DAY ADVENTIST CHURCH IN COMMEMORATION THIS STONE IS Laid ON JUNE 26, 1977 BY ELDER MATISON, AJMER CHURCH, RAJASTHAN, 1977.

Foundation stone laid by W H Mattison, Ajmer Church, Rajasthan, 1977.

Division committee with GC leaders. W R Beach and R R Figuhr, 1965.

VOP Radio speakers.
Mansidh Tirkey with wife, pioneer worker among the Oraon and Mundas. In 1933 he met P D Kujur and W B Votaw.

The first three Burmese delegates to the GC.

O W Lange presenting his report at the Division council.

Workers group, Maharashtra.

R R Figuhr, fourth from right and Beach, G C President visit Madras school, 1965.
Effort meeting, Calcutta.

Children's Sabbath school, Bombay.

Church Leaders at Calcutta Effort.
Doctor and Mrs Shah were responsible for building many churches in Maharashtra.
Division council, late 50s.

L-R front row: C N Abraham, G Gurubatham and Burmese leaders.

Late Norman Fendall, Layman from Himachal Pradesh, Rohrdo.

Division council, 1968.

M D Moses welcomes G C Personnel.

D P Thomas and layman Samuel.

Literature Evangelists Institute, North West India Union with Elder M C Adams, Hapur, 1966.
A J Johanson with Union Presidents.

Baptismal candidates, Madhya Bharat Section, with E F Gardner, Daniel Jacob and P H Lal.

Teachers Institute, Kanpur, 1963.
Soule and O W Lange with workers Northern India Union.

M P Daniel pioneer worker Andhra Pradesh. His family has served the Division for 378 years cumulatively.


Division committee members, 1964.
A D Jonathan with early Hubli church members.

Believers in Burma.

Margaret with Sabbath School children, SIU.

Seenivasaham, John Gnanaprakasam and Chelliah.

Moradabad church converts.
Lay Institute at Mohan, 1964.


V J Khandagle with newly baptized members, Kolhapur.

Temperance work, Delhi, 1965.

Laymen's institute, NIU, 1962.
P K Simpson and family. Early workers in SAD.

Part of SAD delegation on Mt Olives enroute the 1966, G C Session.

Thirteenth sabbath school offerings funded these projects.

Division officers, late 60's.

Northern India Union & Section Officers, 1961.

Jacob Jagdhane felicitated by Chandrapur Junior Chambers for community service.
RS Lowry

Dr and Mrs R S Lowry's 40-year long ministry in Southern Asia has spanned some of the most difficult periods of the history of the church. In the early 50's when the Adventist educational system was going through a series of crises of identity and accreditation, Dr Lowry, as the Division Educational Secretary, worked, counselled, and guided the schools to preserve their divine mandate and scholarly pursuit. During the past 18 years, Dr Lowry piloted the Adventist ship with utmost creativity, concern, with prayerful leadership. Consequently, the work has grown enormously. Membership at the beginning of 1962 was 25,877; at the beginning of 1980 it was 101,657. Number of churches in 1962 was 361; today 792. Baptisms for 1962 was 2,084; for 1979, it was 11,889. More than statistical increase is the growth and maturity that the church has witnessed during this period: in leadership, in evangelism, in pastoring, in education and health ministries.

Dr Lowry took an abiding interest in the welfare, growth, and fruitage of the work. From designing the first decent living quarters at Salisbury Park to bringing graduate education at Spicer College, from listening to the whisper of the humble to mastering the varied problems that confronted the church, from chairing numerous committees on mundane details to preaching the Word of God with a prophetic urgency, he devoted himself unreservedly for the furtherance of God's cause in Southern Asia. The edifice he has helped build will stand for God's glory.

-J M Fowler
condensed from Tidings, 1980.
T Holroyd, Madras church, baptized by G G Lowry June 17, 1917.

Millivester from the Primary Division, Delhi.

SIU year-end committee, 1977.
Yvonne Baziel conducting women's workshop.

A K Kandane and J Khajekar with church members.

Dr & Mrs Staples with Health Seminar delegates.

Education council at Singapore.
Lay activities, Karnataka.

An old cripple man desires baptism, Aurangabad.

M P David being honoured while Muthiah, Christopher, Prasada Rao, A I John and M J Laben look on.

Lingarajapuram Effort meeting, Karnataka.
R I Clark, P K Peterson and Pandi at a 5-day plan programme 1974.

Ceylon Union Office.

Early Western India Union church.

Sabbath school workshop conducted by Mrs Sharlaya, Rangoon, Burma.
A P Samuel and P R Israel.

Ordination service, 1977.

Jaipur church, organised, April 15, 1972.

Shinde with convert.
ME Kammerer, O O Mattison and Beach with others at the Quinquennial Council, Pune, Dec 1959.

S James with S M Mall, Upper Ganges section constituency.

Workers, Burma Union.
Over 30 ministers and their wives were instrumental in bringing out the message of freedom from sin. Willmott and Elder Schmidt were the main speakers.
Distributing blankets at the refugee camp, Assam.


C C F directors visit Hume McHenry School, Pune.
A J Johanson baptises candidate at Karikul.

Mission structures at Burma.

A E Nelson and wife, pioneer family.

Famine Relief in Tuticorin, 1976.

Manipur/Nagaland, believers.

Gloria Thomas at a sabbath school workshop, Trichy. Also seen, Israel, V D Edward.


Direct Evangelism, Aurangabad.
O O Mattison preaches while S Thomas translates.

Students at SMC, 1956.

Narsapur Evangelistic retreat, 1974.
5-day plan organised by S James, V P Muthiah and I K Moses.


R S Lowry and M S Prasada Rao in the office.

Workers, Burma Union.
Youth congress, 1964.

Layman Asirvatham at work in Paniyur.

ACC staff and radio speakers.

Daniel's band meeting, Mizoram.

Banepa health demonstration by Earnest Steed, Azad school.

Sam Sudhakar with converts, Pondicherry.

Tamil special song, Division Council.

SDA school, N Kerala section.

A J Johansen in South India.
Pratap Gaikwad of Lasalgaon earns his way through school.

NW India Union Colporteurs Institute.

Principal D S Poddar with teachers, ATS, 1974.

Karnataka section camp meeting Edikal dam.
W G Jenson and family have served India for over 84 years cumulatively. Jenson has served the church as a pastor, teacher, evangelist and is now the Division Field Secretary.
Adventist Communication Centre was originally known as the Voice of Prophecy. The VOP services formally began in 1947 with A E Rawson as its first director. 1950 saw the beginning of the first vernacular school-Hindi.

Though the VOP started as an English Bible School, other languages were to follow. They include: English & Sinhalese in Sri Lanka, 1950; English in Rangoon, Burma, 1951; Malayalam, 1953; Telugu and Marathi, 1955; Kannada in Bangalore, 1956; Bengali, 1956; and Health Course at Pune, 1958.

In the early years, the Voice of Prophecy at Pune served India, Pakistan, Sri Lanka, Bangladesh, Nepal, Sikkim and Bhutan. The first Broadcast was aired on Sunday, April 30, 1950, from Emisora, Goa, at 9.00 a.m.

In December 1951, this radio program was suspended from Goa. Later, an agreement was made with the Sri Lankan Government and the first broadcast from Colombo was aired on October 1, 1950. The programme was the first of the series "Your Radio Doctor".

In March 1976, Voice of Prophecy School at Pune was given its present name - Adventist Communication Centre (ACC).

Today this centre produces radio programmes for Adventist World Radio (AWR) in Hindi, Malayalam, Marathi, Tamil and Telugu in two of its studios and cares for the six English courses offered by its Health and Bible Schools.

Mizo & Khasi VOP School in Shillong, 1967

VOP, Gujarat

Telugu, VOP, Hyderabad
Group Bible Study in Session, E B Matthews at ATS, Jowai, Oct '92

VOP staff with Elder R H Pierson, 1952.
VOB Bible and Health progress map.

VOB, school staff, Calcutta.

ACC, a rare moment.

Elder Scrugg with VOB staff, 1973.
VOP Bible Correspondence School, Certificate of Award

VOP school certificate being given to a student from Hume McHenry School, Pune.

VOP staff, 1987.
ACC Staff
Program Improvement Award 1990

Presented to the Adventist Communication Centre, Southern Asia Division for Outstanding Improvement in the Production of Broadcasts to Spread the Gospel through Adventist World Radio-Asia.

Walter R. L. Scragg
Director
Adventist World Radio

AWR, Programme Improvement Award - 1990

E.B. Mathews, Director, ACC, receiving increased programme production award in Hongkong from Walter Scragg, director AWR, 1991.

Isaac Chavan, Avinash Holkar, Mrs Habel in AWR studio, 1990
Spicer college is a successor to the South India Training School established at Coimbatore in Southwestern Madras State under G G Lowry as principal. This was one of the first two training institutions established by SDAs in India in 1915 for the education of SDA youth and for the training of workers for denominational service in India, Burma, and Ceylon. In 1917/18, the South India Training School was moved northward to Bangalore, a more central location for South India. It began to offer some college courses in 1920, after the reorganization of the India Union Mission into the Southern Asia Division in 1919 resulting in the closing of the other training school. Two years later, in 1922, the South India Training School was moved to Krishnarajapuram, a village seven miles from the city of Bangalore, where an estate was bought and buildings constructed to accommodate the institution, and in 1937 the school was reorganized as the co-educational junior college for the Southern Asia Division. Its name was changed to Spicer College, in honour of W A Spicer, who had been one of the early SDA leaders in India. Later it became known as Spicer Junior College.

After 20 years at Krishnarajapuram the college section was moved in 1942 to its present location near Pune, about eight miles from the former Division headquarters, and the following year was renamed Spicer Missionary College. In 1944 the high school from Lasalgaon was transferred to Spicer Missionary College. In 1946 it was upgraded by offering certain senior college level courses and by introducing four-year degree curricula in theology, education, history, business administration, and English. In 1948 an elementary school was also opened on the campus. In 1955 the name of the institute was changed to Spicer Memorial College.

Since 1966 the University of Pune has been accepting the graduates of this college for studies at the Master’s level. At the present time this practice is being followed up by some other Indian Universities also.

In 1974 it offered a four-year curricula leading to the Bachelor’s degree in religious philosophy, religious history, industrial arts, graphic arts, home economics, business administration, secretarial science, occidental music, Hindi, English, elementary education, biology, botany, zoology, mathematics, physics, chemistry, economics, geography, and history. A fifth-year degree programme is offered in secondary education and theology.

In 1980 the college board approved introduction of graduate programmes in Business Administration, Education and Religious Philosophy. After prolonged negotiations with Andrews University the college was recognised in 1983 by Andrews University as an external examination centre with AU being fully satisfied with the facilities available and standards maintained.

SMC continues to train leaders and workers to man the organizational structure. It also serves as a resource centre for gospel ministers and other workers.
Presidents

E. W. Pohlman
1938-1944

E. M. Meleen
1918-1924

L. B. Losey
1930-1938

M. O. Manley
1944-1946

C. A. Schutt
1946-1949

M. E. Cherian
1963-1990

R. E. Rice
1955-1963

N. C. Matthews
1990-

Administration building, SMC, a side view.
Principals Bungalow, SITS, Coimbatore, 1915.

G G Lowry and family, SITS, Coimbatore, 1915.

The young and old of SITS, Coimbatore, 1916.
O A Skau and family.

The first principal, G G Lowry and his wife with the first group of students, SITS, Coimbatore, 1915.

Boys Hostel, SITS, Coimbatore, 1915.

The first principal, G G Lowry and his wife with the first group of students, SITS, Coimbatore, 1915.
SITS location prior to Krishnarajapuram.

SITS students.

A farewell to the principal of SITS, Elder Meleen and family, 1923.

SITS family with L C Shepherd and G G Lowry, 1919.
Graduates, SITS, Bangalore, 1921.

South India Training School group 1926-1927.

Some students who attended SITS, 1922.
Artinasaal Storer, son of the first convert from Jaffna, Sri Lanka.

Peter Crussiah

Arunasalam Storer, son of the first convert from Jaffna, Sri Lanka.

SITS, Bangalore, 1923.
The staff, SITS, Krishnarajapuram, 1927. L to R: J C H Collett; Mrs O A Skau; O A Skau; P C Poley; Harry Nissanka.
The name 'Spicer College' was changed to "Spicer Missionary College," in Pune.

The college young men, with M E Cherian, Dean, 1950's.
The New Men's Hostel, SMC.

Ladies' Hostel, SMC.
The college choir with W G Jenson, conductor, SMC, 1989.

Mrs Jensen, church organist has greatly contributed to the worship services in SMC, 1990.

College deans Josephine Raja and Regenold, with students, 1964.

The Old Men's Hostel, SMC.
L to R: Harry Nissanka, J C H Collett, Pr and Mrs O A Skau; Pr and Mrs E D Thomas; Vincent Stewart Jack.

SITS, 1928-1929.

L to R: Vedamuthu, J C Blackburn, S Nathaniel; seated in the middle is Grace Thomas.

Class of 1930.
First seminary graduates, Panaveli, Kerala.
Mrs. Lowry inaugurating the girls hostel wing.

Summer extension school, 1952

Residents with the dean, 1957.
The Administration Building, SMC.
Cultural day is one of the highlights of the College year. October 2, is set aside for Cultural celebration.

President Cherian, with faculty and students, 1963.

KARNATAKA

Shades of culture in Spicer, East, West, North, South.
South India Training School
Krishnarajapuram, Bangalore District

To all to whom these Presents may come, Greeting.

Be it known, that

has manifested a good moral character and has completed in a satisfactory manner the
Junior College course of study and other requirements
prescribed by this School.

In testimony whereof, We, the undersigned, by the authority vested in us, have this day
awarded this

DIPLOMA.

GIVEN UNDER OUR SEAL this First Day of March 1930

[Signature]
Chairman of Board

[Signature]
Principal

SITS Certificate.

Spicer Memorial College
of Seventh-day Adventists
Poona, India

To all to whom these Presents may come
Be it known that

has completed in a satisfactory manner the prescribed requirements
for the Degree of

Bachelor of Liberal Arts

In testimony whereof the undersigned, by the authority vested in him by
the Board of Trustees and upon the recommendation of the Faculty,
has conferred this Degree
on the Twenty-first day of March 1930

[Signature]
President of the College

Bachelor of Liberal Arts Degree
President M E Cherian, with faculty and students of Religious philosophy department, SMC, Pune, 1963.
Spicer witnessing group.
The members of Teachers of Tomorrow with club leader, Rose Meister, SMC, 1947.
Glynn Lalkaka leading the SMC choir, 1992.

Hindustani music at the Youth Congress, 1989.

College quartet.
Old high school building, SMC.


Judas betrays Christ.
A M Job, Headmaster, with High school staff & faculty, 1965.

The Spicer Food Industry.

Spicer Press Staff, SMC.

Men's hostel group, 1965.
Five men's hostel deans. L to R: L R Burns; G J Christo; S Jesudas; O W Lange, M E Cherian

President Higgins with faculty, 1950s.
Ad. council members, 1963.

High school staff, 1966.

Summer extension school, 1968.
Graduating class, SMC, 1971.

Foreign students with M Amirtham, 1970s.
Maliakal Eapen Cherian

No measuring scale can ascertain the value of Cherian's service to Spicer Memorial College and to the church. The growth and development of Spicer Memorial College through his insightful leadership is a distinctive mark of achievement. Cherian's length of service in a single institution, that of 28 years, is a record which very few may have the opportunity to approximate. His administration characterised the leadership virtues of integrity, persistent pursuit of declared objectives, and self confidence.

"Spicer Memorial College has found in Cherian a genuine advocate for academic excellence and in upholding the values of Adventist Education." – a remark of the General Conference Education staff during the felicitation of his service of 25 years as the president of the college. His hard work as instructor, dean of men, librarian, registrar, academic dean, professor in religious philosophy department, director of Andrews University external examination centre, and as the president of the college, not only brought the college from obscurity to popularity, but also saw marked development in both the academic and physical aspects of the college. His meritorious work in the Educational field, on the community of Pune, and in India at large, brought Spicer Memorial College tremendous popularity and recognition. His close interaction and work with the Government of Maharashtra and the University of Pune helped the Spicer graduates gain easy admission in the University for further studies. He also paved a path for getting recognition from the Government of India, a task N O Matthews took up along with the administration of the college.

The tall beautiful buildings that came up in just a few years proclaim his foresightedness and total dedication to the development of the college.

Dr Cherian has the distinguished honour of being listed in the famous men of India, 1976; Who's who of Indo-Nepal; Learned India Biographies and in the International Directory of Distinguished Leadership. He is also listed in the International Book of Honour, 1985. Lastly but not the least, he has been given the title "Distinguished Ecumenist Educator" by the All-India Christian Association for higher education, 1993.

M E Cherian

M E Cherian receiving the medallion of honour from Ralph Thompson, GC Education department, 1989-
Gluten doesn't wash itself as Veeraswamy can testify.

Harry Miller, noted surgeon and student of mass nutrition, S J Pinnich, engineer & Emmerson P David, foreman closely observe the initial grinding of the soya pulp, SMC, 1970.

Soya milk production was launched by 1970 as part of the growing industrial capacity of the college with the SDAs emphasis on healthful living—the food industry was a natural development. Spiso (soya milk) is the favourite drink of many.

SMC metal industry constructing the elementary and secondary school buildings.
George Mari Muthu, first blind graduate, SMC, 1972.

Andrew Jesudas, painted the portraits for the Calendar that marked the centennial year.

Workers and believers of the South India Mission, Coimbatore, 1916.
Biblical research institute, 1982.
Platinum Jubilee celebration programme.

Lowry addresses the college family, 1990.
K S Charles, teacher and press worker

Sumarajan Charles - SMC Press.

Arputha Rao - SMC Press.

Lay activities at Pemi
Director, Noble Pilli,


Primary sabbath school, SMC.
Men's hostel group with S P Chand, 1982.
First batch of graduates, AU masters programme, SMC, 1983.

Mrs Hedy Jemison explains the functions of the E G White centre, SMC
Moses Borge, former manager-Industries, SMC


The Chemistry Lab, SMC.
Study commission from the General Conference.

Spicer Industry staff and workers, 1993.

Samuel Young helped establish the Chan Shun Computer Centre at SMC, 1990.

This special Platinum oreodoxa issue is a pictorial overview of SMC. It contains valuable photographs and information on the origin and development of this educational institution.
Cherian cup.

Franklin Samraj,
Dean of Men, 1992,
seated center.

Neal C Wilson laying the foundation stone for the English church at Spicer, 1984.

Men's hostel family, 1992.
The new library complex.

G J Christo laying the foundation stone for the science building, 1992.

New Science Block.

Spicer lay-activity group giving Bible study to a Roman Catholic family. Director, Noble Pilli and sponsor Kenneth Swansi.
N O Mathews and M E Cherian with participants of the Easter programme. Organiser Mary Pillai.

N O Mathews baptising the wife of a UBS theologian who recently accepted the Adventist faith, 1993.

N O Matthews, President with SMC faculty, 1993
The Comprehensive Oral Exam Committee, SMC.

President Cherian with staff & faculty, 1980.
Gentry G Lowry and wife Bertha, posing in 1909 at a camp ground just prior to leaving their home in Tennessee, USA, for India. They commenced their work among the Tamil people. After few years of serving the church, he felt that direct evangelism is not the way to lay the foundation for a strong national church. Instead he considered the educational program as a forerunner in developing a strong working force. This vision evolved into the South India Training School, which in time served the entire division in providing national leadership at all levels.
Andrews University and SMC in the final phase of making an association agreement. The association, part of the fraternity of SDA higher education, envisages SMC to coach and prepare students for Andrews University examinations in business, theology, and education. The arrangements were finalised in a week-long negotiation held at the AU campus during the early part of August, 1983. M E Cherian and John Fowler, educational director of SAD conducted the negotiations with the three faculties and administration of AU.

As a requisite for recognition, M E Cherian presents a comprehensive syllabi of all undergraduate courses to Sri G H Gole, registrar, Pune University. The compilation of this material had taken many months and consists of eight volumes with 1760 pages. Also seen is Emil G Fernando, registrar, SMC.
Games 'people' play

Work ethics on the ramp

Expatriate dictates

Games 'people' play

WHAT NEXT?
"A child of the king..."

"Go pastor, go!!"

"Where are the other stars?"

The 'long and short' of membership statistics.
That the world may know

Positions held:
1. Nobel Prize
2. PhD
3. MD

Rich!

Selective brotherhood

Serving two masters
Adventist individuality

Premature ordination

- and if HE is elected to THAT post, I promise you, I'll either resign or go to the STATES.
Educational Work, 1900-1910

SDA education in India during the first decade of the twentieth century expanded from one school at Karmatar, the Orphanage Industrial School, to at least five in various areas of the country. In 1900, Barlow opened a school at Simultala, where about a score of Santali young men were trained in various trades and in better methods of farming as well as in evangelistic and teaching methods. In 1902, a Boarding School was opened for the English-speaking students at Karmatar, under the supervision of Thelkla Black. Anna Orr was the teacher of the first group of 12 students. It appears from the records that it was an elementary school and that after two or three years it was moved to Calcutta, where it met for a time in the home of one of the workers. There does not seem to be any mention of this school between 1905 and 1910. The 1905, Statistical Report lists one elementary and one intermediate school in the India Mission, with a total enrollment of 25. In 1904, one of the first Santali converts, a young man trained in Barlow’s school, went to teach at the newly established Babumohal mission school some distance from the Simultala mission.

The beginning of school work in Southern India dates from 1909, when according to the Outline of Mission Fields a school, staffed at first with non-SDA teachers, was opened under the supervision of James at Nazareth the community of Sabbath keeping Tamil Christians.

In 1910, an industrial school was opened by L J Burgess and his wife in the vicinity of Dehra Dun, in Northern India. This was listed in the Yearbook until 1926, first under the name of Garhwal Industrial School, and later as "Open View Mission School".
Chuharkana school staff, 1952.

Kolhapur school.

Chuharkana School Girls, Pakistan, 1952.
Lowry School students with W F Storz, 1947

Lowry School students with R S Lowry, 1950.

Valakkai North Kerala Section, V B S.
Printer's class, Roorkee School.

Vacation Bible School, Dhulia, Maharashtra.

Early Chuharkana School Body
Lange sisters, girls, ATS, 1946.

Some of the Pioneer teachers, ATS.


Student body of ATS, Jowai, 1953.
Nash, principal with staff and students, Roorkee

Niadurai school staff, 1991.

Brookside Adventist School, Shillong

Small beginnings:

Panruti School, Investiture service.

Nash, principal with staff and students, Roorkee

PATHFINDER CLUB

AIM: TO SERVE AND SAVE THE SOCIETY

Motto: JESUS IS COMING AGAIN
Youth Congress Cultural Pageant, 1989.

Union/Division Youth Leaders, 1964.

Youth Congress Cultural Pageant, 1989.

Youth Congress Delegates from Maharashtra, 1964.
Old school building, Khunti.

Principal T Christian Raju, with the school staff, Lakshamram English school.

New school building, Khunti.

L.M Wagh, principal, with Indore school staff, 1976.

Madras English School Staff, 1956.
Youth Congress delegates, North India, 1964.

Youth Congress delegates, Himachal Pradesh, 1989.

Youth Congress delegates, North India, 1989.
School Inspection : Port Blair, Andaman Island-
S D Kujur, Education Director.

SDA school staff, Panjim, Goa.

E D Thomas Memorial School, staff and students. 1955.
Principal, Lazarus supervises Lowry School work programme, 1992.

V John, principal with staff, Jullander.
Youth Congress delegates, South Tamil Section, 1989.

Youth Congress delegates, North Tamil Section, 1989.

Youth Congress delegates, Tamil, 1964.
Lasalgaon School.

John Willmott, Ground-breaking Ceremony, Hubli School.

Y R Samraj Principal, Madurai, 1968.
Youth Congress delegates, Pakistan, 1964.

Dr Subodh leads out in discussion, 1989.

Youth Congress delegates, witness in Pune City, 1989.
Canganagar school staff with officers, Madhya Bharat Section, 1970s.

James Memorial School, Prakasapuram, 1970s.

Youth Congress delegates, Central India Union, 1989.

Youth Congress delegates, Andhra Section, 1964.

Harnabai Ohal Hostel for girls, Lasalgaon, 1976.

SDA School, Pondicherry.
Youth Congress delegates, Karnataka Section, 1989.

Rohini Philip, Workshop at the Youth Congress, 1989.

Youth Congress, Karnataka Section, 1964.
Union/Division Youth Leaders, 1964.

N E delegates during Youth Congress 1964.
SDA High School, Roorkee.

Edwin Dass, Principal, assisting the chief guest.

Sundaram, Principal with E D Thomas school staff.
Youth Congress delegates, North Kerala Section, 1989.

Youth Congress delegates, South Kerala Section, 1989.

Youth Congress delegates, Kerala, 1964.
Pathfinder club, with Mrs Cooper, Director, Hosur, 1928-1951.

Flaiz memorial school celebrates Independence day, 1993.

Flaiz memorial school staff, 1993.

principal, Votaw, Khunti, 1928-1951.

Khunti School Staff. 1972.
Margaret Nathaniel, M E Cherian and Israel Leito at the Youth Congress, 1989.

Youth Congress delegates, Ceylon, 1964.
Lowry school administration building.

Lowry School Auditorium.

Hume McHenry School staff, Bakul Bhosale, Principal.
Gudiattam School, Temperance Day Programme.

Effort meeting, Neyveli School, Panruti, 1983.

Salisbury Park Youth Camp, Janjira.

Effort meeting, Neyveli School, Panruti, 1983.
Tim Ashlock Addressing Pathfinders, Madurai Central School.


Youth Congress, 1989.

Pathfinder Camporee 1978.
Pupils during week of prayer at ATS, Jowai, Meghalaya.

ATS Golden Jubilee Celebration, Mrs Erickson, and Mr Bankhead, graced the occasion.


Extension of Brookside School Shillong, '90s.

A.T.S Golden Jubilee Celebration, Mrs Erickson, and Mr Bankhead, graced the occasion.


Nuzvid School Staff, 1993.
JM V Investiture, S1U.

SDA School, Kollegal.

S1U Team wins Division award at Youth Congress, 1999.

JM V Investiture service, Salisbury Park.
D I G Inaugurates Temperance Rally at Tanjore as Principal Jayakar and Paulraj Isaiah look on.


Principal Jeremiah, with Surat high school staff, 1993.
First School Building, Khunt.
Votaw seen front row.

Health & Temperance Rally,
Karnataka Section.

Health & Temperance Rally,
Chengelpet, SIU.

Falakata school staff, 1993.

Inter-School Temperance Speech Contest, Hosur, 1992.

Temperance Rally, Vijayawada School, 1990.
Principal Edwin Dass, counselling, Roorkee school.

Maranatha Team at work, Roorkee school.

Principal Vijendra Rao, with Hyderabad School Staff, 1993.


Pathfinder directors meet, Pune, '60s.

Chengelpet school celebrates World Health Day.
School Temperance Rally, North India.

Middle school children at worship, Bangalore.

Principal with Secunderabad school staff.
Week of Prayer,
Salisbury Park Church,
Sept. 4-10, 1993.

Karickom School student body, Kottarakara.

Lasalgaon school staff.

Khunti school staff, 1993.

Bombay school staff, 1993.
VBS Staff and students, Andhra Section,
Organiser: R.I. Matthew,
Director: N.S. Bhasker Rao.

A.D. Jonathan, principal,
Kollegal School.

Staff & faculty of SDA high school, Karickom Kottarakara.

Early Taungbaw-zu School body, Burma.


Seventh-day Adventist Church in Southern Asia Division turned a new page in its illustrious history when the world gathering of Adventists at Dallas, April 17-26, 1980, appointed Pastor G J Christo as its chairman for the next quinquennium. Succeeding Dr R S Lowry to the most difficult and challenging post that the church has in Southern Asia, Pastor Christo has the distinct honour of being the first Indian national to be chosen for this august office.

There were many positions of leadership that he held during a distinguished career that spanned 46 long years. In 1986-the award: Doctor of Laws, honoris causa, was conferred on him by Andrews University faculty, in recognition of his outstanding contribution as a teacher, pastor, evangelist, communicator, youth leader, educator and administrator.

The church has recorded excellent growth. When he started his career the strength of the church here was a mere 7,000. The strength had gone up over 20 times over the period of 10 years.

Under his guidance the PROCEED programme resulted in model churches being established. Inspite of an administrative load that called for most of his time and effort, he found time to participate in evangelistic efforts in this direction around the division's territory. He laid emphasis of accepting into the church fold only those who were truly convicted by the Spirit. He has secured five seats in the prestigious Kasturba Medical College, Manipal, and negotiated an arrangement with Christian Medical College, Ludhiana.
James explaining the importance of sabbath keeping.

Adventist Tailoring School, Port Blair, Andamans.

Manipur/Nagaland section annual meeting.

Region Headquarters, Port Blair, Andamans.

Khasi believers, Shillong.

Bhajan Singh, leading laymen in Jammu.
Dehradun church established by D K Down.

Gateway of Bhutan.

Dr Rohini, speaker at Lion's International seminar on Drugs, AIDS. seated center

V Benjamin presenting a report during the Quinquennial session 1980's.

Church Ministries Department Personnel.

ADRA workshop conducted by Buhler and G C ADRA associate, Pune, 1986.

Union committee members with section officers, SIU, 1980.
Baptism in North Tamil Section, 1988.

Rehmat Massey and Hira Lal, 2nd order pioneers of North India.

S Chand, President, NIU, addressing the quinquennial gathering, 1985.

Baptismal Candidates with Evangelist B M Mall, Awan Lakha Singh Village, North India.
Believers in Goa studying the Bible, 1986.

South India Union-wide youth council, Bangalore, 1979.

Inauguration of the "Sunshine Orphanage", Bangalore. L to R: J Willmott, Mattison, and Rosetta D, director (S O).

G S Peterson at an opening ceremony,

Dr Zachary conducting the Harvest '90 programme Salisbury Park, Pune, 1986.

Layman Anil Singh and Family, Jodhpur, died in a car accident on Nov. 28, 1991.
Members added to Seethampathi church, North Tamil Section.

C Pherim baptising a new believer.

Foundation stone of water tank, Prakasapuram.

Unity Building now stands on the United High School grounds where Rawson conducted public meetings, Bangalore.

Harvest '90 programme Tutucorin church, 1986.
Leadership Training at Shillong, 1986.

Cradle Roll Sabbath School, South India.

Lay Council, Mysore, 1986.


Johnson Christian, supporter of SAD, regularly conducts workshops.

Johnson Christian, supporter of SAD, regularly conducts workshops.
J M Fowler addressing a meeting in Hyderabad church.

Dr Reid, Director of BRI, addressing the delegates, 1988.

1888 - 1988
Centennial Commemoration
THE LORD OUR RIGHTEOUSNESS

Brian De Alwis outlining the frontier Adventist theology at the 1888 centennial conference.

Biswa, first SDA member collects highest IMEWS donation. Seated left Dudley Ponniah, Andaman Islands.
First IMEWS campaign, 1987, Port Blair, Andamans.


Devadas baptising.

East India Section Lay council, 1986.
Manzoor R Massey, supporter of Southern Asia Church, regularly conducts Health Seminars in India.

John Willmott, P I Thomas, and baptismal candidates, North Tamil Section.

Miss Lou with Section and Union Directors, North India.
I K Moses, converted in 1930, Bangalore, joined the organisation in 1933, and served at many administrative levels including Division General Field Secretary before his retirement in 1970.
FOONDA I IION STONE
MARCH 14, 1999
Stone laying ceremony, Jaipur church, Rajasthan.

Baptismal candidates with pastors Kurien, Stanley and R D Riches.

Bob Spangler with NIU personnel.

Outstanding LE Ebenezer and family.
Indian sculptor Ezra David, an active layman and a prolific artist, sculpted the bust of Neal C Wilson, former GC President.

Reflections

Many years ago
Some pioneers laboured so
A thorny path they walked
Across the battles stalked
At last they built a church
Ev'n though it cost them much
That we the truth may know
And reap what they did sow

Now we must do our part
Sing praises from our heart
To Him whose love had cost
His life to save the lost
We tell the world the news
Of Cross which paid our dues
We tell of angels three
Their message sets us free

O Lord we humbly bow
And make a solemn vow
We'd strive to reach our goal
And win many a soul
Our church will continue
Though we be very few
To spread the message clear
Our Lord's coming is near

—Vinita Gaikwad

Baptism at Mohlan, Madhya Bharat Section.

O Israel explains about the OWPH books.
"Family Ministries" was born in Southern Asia Division in 1985, when the new Church Ministries Department was organized. Prior to this Mrs W G Lowry catered to the needs of families in a small way. She brought out a book called "Happiness Homemade", with a study guide as well.

Now we have several family life seminars available which will strengthen families inside and outside the Church.

There is one on "Pre-marriage", which is useful to college students. Another on "Caring for Marriage" for couples. It rejuvenates their married life when they go for this week-end course. There is also a seminar on "Parenting", and one for elderly people called "You are not alone".

There is a seminar on Interpersonal relationships called "Temperament Inventory". This is for all ages, young and old. It helps people know who they are and why they react the way they do and how to live with difficult people in the home, school, work place etc. Then there are others on "Grief Recovery", "Stress", "Time Management", "Family Finance", etc.

The continuing education of the Division had accepted two of our seminars 'Temperament Inventory' and 'Parenting'. Credits were also made available to pastors at the completion of these courses.

Pastor and Mrs Flowers were able to make two visits to our Division in 1987 and 1991. Early 1994, we hope to have them visit us again at which time they will offer a two-week training programme for all Church Ministries and Family Life directors and senior ministerial students at Spicer Memorial College.

Margaret Nathaniel conducting Home & Family workshop Mizoram, 1992.
Staff and officers, SAD, 1987.
Laymen are active in the work of the church—one such with elder Pierson.

North Western India Union, lay congress camp, 1964.

R M Massey pioneered work in Saharanpur and Dehradun along with D K Down.

D S David, welcoming the delegates and guests, during South India Union constituency, 1976.

Laymen are active in the work of the church—one such with elder Pierson.
IMEWS committee members, Nepal.

Branch Sabbath school at Wadi (Sneh Nagar), Leaders: David Poddar, James Poddar, Devadas Chavan and Dinker Khandagle, Pune.

S K John with converts, effort meetings, Vadavathur, 1986.

Adult literacy seminar, Roorkee.
First layman meeting organized by church ministry department, SIU, 1986. P V Jesudas has established fifty-five churches and has baptized over four thousand members.
Effort meeting Mizoram, NEIU.


Baptisms, Udenkode church, South Kerala Section.

VBS, South Andhra Section.
Elder Malcolm John Allen
Inaugurates Youth Meet.

Baptized candidates of Kuttilapooval Effort.

Foundation stone laid by G J Christo for the Division office, Hosur, April 1987, R D Riches and Koilpillai look on.

Local corporator participates in Republic-Day celebrations, Salisbury Park.

Elder Malcolm John Allen Inaugurates Youth Meet.
V Chellathurai Coordinator, Core Programmes
Inter-University Centre for Astronomy and Astrophysics
(IUCAA) Pune University Campus.

Quilon Mobile Gospel Team, Sunderam,
P K Matthew, and the church pastor.

LE baptismal candidates, Karnataka.

Church elders with baptismal candidates, Jodhpur, 1986.

Andhra celebrates Platinum Jubilee.

Ordination ceremony.

IMEWS project for flood victims, AP, 1975.

Madhya Bharat Section, church pastors workshops, Roorkee, 1989.

EVERY CHURCH
A BOOK CENTRE...
EVERY BELIEVER
A LITERATURE EVANGELIST
EVERY HOME IN
SOUTHEAST ASIA
WITH A LITERATURE
EVANGELIST

T K Joseph conducts LE institute in Bangalore.

Maharashtra section officers with believers in the early eighties.

Temperance presentation by S Muthiah at the Lion’s club.

R N Baird conducts a five-day plan programme.

E B Matthews receives National Award for outstanding achievements, 1989.
John Wycliff, recipient of the Hind Rattan Award for outstanding services to the Indian Community, Delhi, 1991, at a convention organised by the NRI Welfare Society of India.

V.D. Edward addresses one of the Quinquennial Sessions.

SDA Headquarters NEIU in Shillong.

Church members, Trichur.


Baptismal candidates being examined by Sibil, Port Blair, Andamans, 1992.

Children's sabbath school, Andamans, 1986.

R S Mani supports the church with liberal offerings.
Promotion of Booklets: Total mobilization, 1983.
L to R: Astleford, Christo, Peterson, and Ohal.

Education conference, Roorkee.

Lay training institute, Falakata, 1986.
Church foundation stone laid by Frank Jones, Hosur, 1989.

K Shanmuganathan, Ph.D., professor of physics at the American College, Madurai, Tamil Nadu. He is also a member of the Indian Association of Physics Teachers, and has authored a message book addressed to Hindus, *The Story of a Loving God*. He is presently a member of the Division Committee.

Male Quartet, LE Institute, 1986.

John Willmott preaches while A K Kandane translates Maharashtra.

B Bhosale with believers P B Kimwomi, and D O Nyambane, Nagpur, 1990.


B Nowrangi & wife with students at Patna school, Bihar.

Isaac Kumar and P V Jesudas with new converts, South India.
Inaugurating the Health Exhibition at GMH L to R: G Nelson, M R Apparao, M V G Apparao, M Chandrashekhar, K J Moses, Joseph.

I Kumar baptising, '80s.

Home visiting team, Port Blair, Andamans, 1992.

P Durairaj with a Bible study group, North Tamil Section.
Theological Issues – A late comer in Southern Asia

Theological issues have very seldom risen within the church in Southern Asia. This could be due to absolute trust in the teachings of the church and confidence in the church positions, but it also could be due to the immaturity of the membership and the following of a system blindly without personal study or investigation.

The few deviations in doctrine were prompted more by overseas influences than private investigation. Forms of worship have remained western except for sitting on the floor, removing footwear, and covering of the head by women in some local churches, mostly in the rural areas. Church standards have been influenced by local Indian culture. These include standards in dress, marriage symbols, music, and in some areas the custom of dowry for marriage arrangements.

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<th>1970</th>
<th>The Question of Righteousness by Faith</th>
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<td>The nature of Christ, and the question of righteousness by faith was presented by Jack Sequeira at a series of meetings at Christian Medical College, Vellore in the 1970s. Not all were prepared to accept these messages and felt that here was a departure from the historical stand on law and grace. The series resulted in a change of emphasis on fruit bearing being the result of, rather than the means of salvation. Groups of young people from CMC visited several churches in the Division presenting what to them was a blessing. This message was not only further refined by individual study, but also by the visits of overseas ministers, articles in the Review, and through the Sabbath School lessons. John Fowler was appointed as the Division representative on the Biblical Research Committee of the Church. Cherian, Christo, and Fowler were appointed as members of the World Sabbath School Curriculum Committee. The Division appointed a special committee to plan for the celebration of the 1888 messages of “righteousness by faith.” A programme for this celebration throughout 1988 was planned and implemented. These plans also included a Bible conference which was taught by leaders from the Biblical Research Committee and from Southern Asia.</td>
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<th>1974</th>
<th>Claim to Prophethood</th>
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<td>In 1974, Monica Hazra, a young lady at Kellogg Mookerjee high school in Bangladesh, was perceived to have had visions describing the spiritual condition of the church in the Bangladesh Union. She is alleged to have pointed out the sins of some leaders. Visions were written out and sent to the churches, copies also being sent to the Division office. Many of the leaders felt that the visions originated by the moving of the Holy Spirit. The Division committee set up a committee chaired by the Division Ministerial Association secretary, W G Lowry. The committee members were present when the young lady had vision-like manifestations. After using all the tests mentioned in the Scriptures, they concluded that the visions were not necessarily prompted by outside influences but were self-induced. The information about the condition of the church and the criticism of some of the leaders were common knowledge and that no new information or light had been given to the person. The committee recognized that the character and the lifestyle of the individual concerned was impeccable. She continues even today as a faithful member of the church.</td>
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Multiple Marriages

Another theological discussion prompted by the church in Africa was the matter of multiple marriages. A recommendation from a study committee of local church scholars and field representatives was accepted by the Division Committee and forwarded to the General Conference officers. The church at its Annual Council session adopted a recommendation, similar to the one voted by the Division committee, which permitted multiple marriages under certain conditions. The church in Africa, however, voted overwhelmingly against multiple marriages and decided to remain with the mainline sisterhood of churches.
The Jubilee Movement

In the 1980s, the Jubilee movement predicting the exact year of Christ's return influenced small groups of workers and members in several parts of the field, chiefly in Pune. Four members withdrew from the church. The Division set up a committee made up of G J Christo, President, as chairman, W G Jenson, L A Willis, Brian De Alwis, and J M Fowler. They were asked to prepare answers to the issues raised by the Jubilee advocates. This document became the basis of study in various churches in Southern Asia, as a result of which the theological surety of the second Advent was preserved. This Jubilee document became the basis of meeting the challenge of the Jubilee movement in several areas of the world field.

Womens Ordination

The debate over the position of women in ministry reached Southern Asia as well. Each Division was requested to study the Bible position and the cultural impact of the question. A study commission was set up of church administrators and members of the college faculty. Questionnaires were sent to the field, and a consensus of Union committees was taken. The study committee came to the conclusion that though the scripture was silent on the issue, the prohibition of women being ordained to the gospel ministry was conditioned by Old Testament example, that the Pauline injunctions on the place of women in places of worship were influenced more by local culture; and that the freedom of the gospel removed all barriers between genders. The Division participants at forums of the world church included women. The committee felt that women could serve women and single parents more meaningfully. The response from the field was negative, though it was conceded that women in ministry would be acceptable as there was a precedent for women's ordination in several parts of the country.

Bullock-Cart Theology

The decade from 1980-1990 demonstrated that the Southern Asia church could benefit and contribute in international doctrinal forums. The church has matured sufficiently to study locally the issues which were relevant in Adventist theology and to face the challenge of schisms which may arise from time to time.
New Division Appointments

Central India Union.

1993
North Andhra Section

Boney S Moses
President

M L Apitha Rao
Secretary

G S Edward
Treasurer

V Sken-A
Vylealt1

Y D Luikhham
President

S Kashiprii Arche,
Treasurer

Ass° ,

Cbu res 

An aerial view of Salisbury Memorial campus, Pune.

Manipur/Nagaland Section

G J Paulson
Associate PDD

D Thyaga Raj,
Director, Ministerial Dept.

G Mohan Raj,
Associate Director,
Church Ministries

T Gangee
Secretary

S Kasthura Nave
Church ministries

K S Nave
Education Dir.

Mrs A J Luikhham
Mrs A J Luikham
Education Dir.

Khammi L
PDD

Johnny Shimra
Communication

Shangar Prasad,
Legal Advisor.

M D Edward
Health & Temperance

D Thyaga Raj,
Director, Ministerial Dept.

G Mohan Raj,
Associate Director,
Church Ministries

K P Jones
Church ministries

Y P Mohan Rao
Director, ADRA
January 11, 1993

Dear Brethren,

In view of the serious and tragic situation that exists in the country following the incidents at Ayodhya, we are suggesting that January 23, 1993 be declared as a Day of Prayer for National and Communal Harmony. It should be a day of special prayer and intercession on behalf of our country and our people for peace, communal harmony and religious freedom.

We are suggesting that special opportunity be provided during the worship service for the consideration of the principles which undergird communal peace and harmony. Each congregation should arrange for a time of corporate and individual prayer for peace, preservation of freedom and respect for life and property.

We shall greatly appreciate your cooperation in this matter.

Yours sincerely,

M. E. Cherian
M. E. Cherian, President
Southern Asia Division
Shanti Sadan

Shanti Sadan Centre of Chemical Abuse came into being in 1986 in an old bungalow next to the hospital. It caters as a residential treatment centre for chemically dependent people and has a good national reputation. The Shanti Sadan Centre, (a name that means 'Home of Peace') apart from the therapeutic community concept, also runs a counselling centre for family therapy, marriage counselling, stress clinics and innovative S.A.P.'s. SAP stands for Social Awareness Programme.

SAP 1. is self awareness programme.
SAP 2. is substance awareness programme.
SAP 3. is sex awareness programme. (AIDS awareness programme)
SAP 4. is spouse awareness programme. (Marriage enrichment seminars)

These programmes are very much appreciated by various ages and audiences as they are developed on a fun filled approach to information with a lot of group participation.
Layman Edwin Mark of Pune is a successful photographer, who did some of the photographic work for this book.

A family of 4 colporteurs: Father and 3 sons, Karnataka Section.


Year-end meeting, 1987.
The Division implemented the plan for helping lay persons entering into self-employment schemes. K P Philip was appointed to care for this service. Several families in South and Central India were assisted in this venture. The first person appointed to assist lay persons in self-supporting enterprises was C N Abraham in the early 60s.

Lay Economic Development Scheme has been revived. It is a new venture to strengthen the laity of the church economically and spiritually. If this is properly managed, it can be a mountainous blessing to the present laity and even to those in future. This would have been established much earlier. However, it is better late than never. In the hundredth year of the work in Southern Asia this department is born. It can be well remembered by the year objectives.

**Objectives:**
- To train up skillful laity
- To make laity strong financially and spiritually
- To have sound rapport between the leadership and the laity.

**Proposals:**
- Survey of lay members
- Economical status of members
- Educational level of skillful lay members.
- Business minded lay members.
- Lay members below poverty line.
- Specially involving women lay to stand on their own feet.
- To find out availability of government schemes at the centre for the state levels for economically weaker sections and for the establishment of business and industrial enterprises.
- To contact banks, co-operative sectors, and corporate managements to get the loans on lower interest for the laity.
- To locate skillful laity and to train the other laity who are interested in various skills.

Saharanpur mission station established by D K Down.

Salisbury Park estate workers have maintained the physical beauty of the campus for many years
Manager, Probash Halder; Secretary, David Chavan.
ADRA, VTDC project, AP.

SEVENTH-DAY ADVENTISTS

VTDC stone laying ceremony, AP.

Entrance to VTDC.

ADRA Seminar at Bangalore conducted by K Bhaskara Rao.
Newly baptised Bhutanese (Dupka) women, Bhutan, 1993.

K Bhasker Rao ADRA Director assists the chief guest at the inauguration of ADRA housing project.
G S Clive inaugurates quarters at Mirmipadu, 1992.

I Subushanam inaugurates Nuzvid school science block while SAD officers look on.

Gujarat Region officers and staff.
L to R: Pankaj Parmar Treasurer; G E Sharan, Director; Mrs Suwarna Rao, Secretary.
Seventh-day Adventists Employees Housing Deposit Scheme

This special scheme commenced on April, 1993, by the Division to help individual employees save specifically for housing.

**Scheme At A Glance:**

**Objective of the Scheme**

To maximize the return to the individual depositor through systematic investment. It is a scheme to help those who want to help themselves.

**Basic Feature of the Scheme**

That a member saves Rs 100 monthly or in multiples thereof, as long as the person does not own a house.

The scheme is open to all regular employees who have up to 35 years of service.

The amount saved under the scheme is tied to a housing facility and can be utilized only for building or buying a house/plot.

**Benefits of the Scheme**

Long-term benefits to our workers in having the ownership of a house and plot of land.

Sense of security, happiness and comfort during retired life.

Karnataka section officers with workers.

Counting the offering at Salisbury Park Church. Mr Sigamony among others have been faithful stewards.

Clement Martin heads the new department for housing development in SAD.
Salisbury Memorial Church Members.
Inset—J Maywald, Asst. Pastor 1993
Rimsu standing with some of the baptismal candidates, Beghmara (target) NEIU.


Adult Literacy programme,

Global Mission programme, South India
Samzuram church, Nagaland.

Young aspiring doctors at Manipal Medical College.

Adult Literacy, Kadrudih Karmatar, Bihar.
K Jesurathnam and N O Matthews at the educational council, Hongkong.

J H Sibi with the Karen believers of Andaman Islands.
S G Mahapure, Secretary, CIU, inaugurates Amrud Kalan, North Andhra section, 1992.

Home Minister S B Chavan conferring the Parmahamsa award to M D Joseph, who stood first in his University MA results.

Writers' workshop hosted by OWPH at SMC, Nov 4 to 5, 1992.

Lto R: Edwin Charles; L. C. Cooper; J. Kollpillai; M. F. Cherian; Kenneth J. Holland; P. H. Lall; N. O. Matthews.
Temperance Director, Selvaraj Muthiah assisting the chief guest.

Five-day plan at Coimbatore.

Salisbury Park youth in action, Pune.

The Adult literacy programme in Karnataka.

IInd Islamic council, England, 1993, M E Cherian and Edison Samraj were Indian delegates.

Two papers were presented by the Indian delegates at the seminar. M E Cherian, presented on the topic "Islam in India", and Edison Samraj on "The Muslim as a Reader."

"Will the Brothers Meet?" authored by Edison Samraj, was released by M E Cherian in England, 1992.
Performers' youth social service group poised for tree-planting activities in Salisbury Park.

Sam Williams, laymember of Pune church displays SDA literature at his airport store.
S Samuel translates into Tamil while M E Cherian preaches.

Members of Kathmandu SDA church, Nepal.

Pune Marathi church members with M E Cherian and wife.

All India Seminar on prohibition of alcoholism and drug abuse.

Prize winners, speech contest. All India Seminar on prohibition of alcoholism and drug abuse.
After the 1990 General Conference Session, the Southern Asia Division decided to also have the focus called “Children’s Ministries” in the Church Ministries Department.

Prior to 1990 this was under the associate Sabbath school department director. During Miss Gloria Thomas’ time lots of material was made available for children’s Sabbath schools, branch Sabbath schools etc. After that Mrs Sharalaya took over and continued till 1989. Quarterlies for Kindergarten, Primary, Earlyteen etc., were printed. Also a one year cycle of ‘Story Hour’, which was very beneficial for branch Sabbath schools, and a song book called “Songs we love”, were made available.

Everywhere there is a great need for visual aids for children. We have been able to make available to the Division field 150 sets of felt pictures which illustrate the full three year cycle for children in Kindergarten and Primary.

We have produced a brand new VBS kit. Series I and II are completed and Series III will be completed by the end of this year.

A set of branch Sabbath school helps on a two year cycle will be ready by the end of next year, along with a set of 21 lessons for children to be used during the evangelistic campaigns. While adults receive the message, the children will have something for themselves too. We experimented this method and it proved successful. Regular attendance and baptisms were the result.
A set of Branch Sabbath School helps on a two year cycle will be ready by the end of next year, along with a set of 21 lessons for children to be used during the evangelistic campaign. While adults receive the message, the children will have something for themselves too. We experimented this method and it proved successful. Irregular attendance and baptisms were the result.

We had the privilege of having Mrs. Virginia Smith in July 1992. She is the Children's Ministries Director for General Conference. She visited four unions and conducted children's workshops in Yercaud, Aurangabad, and Roorkee. She offered new and practical teaching methods which were appreciated very much. Children's Ministries caters for children up to the Junior level. In whatever way they can be ministered to, they should be cared for and fashioned. The children must be easy to mold and fashion, and they can be instruments for bringing Jesus to adults too. We experimented this method and it proved successful. The children were found everywhere.

Miss Sheela Chaman, Sri Thangavelu, Minister of State Social Welfare and V Thansiama, SAD Temperance Director at National Temperance workshop, New Delhi.

M E Cherian with the Mizons.
Some participants of the seminar organised by the centre for the study of Hinduism, Khandala, 1993, Justus Devadas, Director for the centre.

**Centre for the Study of Hinduism**

The centre for the study of Hinduism is an integral part of the Seventh-day Adventist Church and its mission. Therefore, the mission of the Centre is same as the mission of the Church. As an integral part of Southern Asia Division, the objectives of the centre for the study of Hinduism is to promote and to advance the mission of the Church. It may be stated here in the context of India:

- To gain a better understanding of Hinduism and the people who have accepted the principles of Hinduism as their way of life.
- To discover ways and means of reaching our Hindu friends with the Gospel of Jesus Christ.
- To assist the evangelistic programmes of the Church among the Hindus by suggesting methods of public evangelism that would attract them to the gospel and convince them of the claims of Jesus Christ in their lives.
- To establish an ongoing programme to evaluate the effectiveness of evangelism among Hindus.
- To prepare literature explaining the Gospel message in such a way that would speak to a Hindu within his religion and cultural background.

In order to accomplish this, the Centre proposes the following line of action:

**Action Plan**

- To study the Hindu religion as it is found in its scriptures, in the teachings of various reformers and sects, in their practices and traditions as they exist in various Hindu communities.
- To dialogue with Hindus in an endeavour to understand the Hindu psychology and mind.
- To dialogue with Christian individuals, both SDAs and others, who have worked among Hindus.
- To assess the works carried on both by SDAs and other Christians among Hindus.
- To study the literature, produced by Christians who have studied Hinduism and worked among them.
- To study the literature produced by Hindus regarding Christ and Christianity.
- To conduct seminars, workshops etc. Among SDA workers to evolve better ways of approaching Hindus.
- To conduct surveys etc., so as to evaluate the effectiveness of evangelistic methods among Hindus.
- To study and develop methods to be adopted by SDA Church to care and nurture the ones who accept the Gospel and become members of the Church.
- To conduct, pilot evangelistic meetings, cottage meetings, Bible Studies etc., and to evaluate their effectiveness.

Dr Jacob of REACH Int. confers with M E Cherian.

REACH--Meera Matriculation school, Sivagnanapuram, Tamil Nadu.
Members of the temperance workshop in Pune.

Temperance cycle Rally, Madura.


Division Presidents of the present term.
Sunder Singh, a dedicated worker, SAD.

Sam Jaishail Rao, Mahindra British Telecom (MBT) Senior Software Engineer.


Treasurers’ and accountants’ council, 1992.
Adventist Presence and Global Mission Challenge in India

Global Mission in Southern Asia is an experiment of outreach activities during this decisive decade of 1990s. Adventist Frontier Service (AFS) is a strategic plan of locating volunteers in unentered segments in the Division. During the period under review eight planning sessions were held attended by nearly 200 officers and departmental leaders from Union and Section. These leaders identified 100 DIVGETS and 250 UNISETS for 1991-95 to make a systematic penetration with the gospel. They spent for the first time in history, thousands of man-hours in actual detailed preparation of witnessing activities and submitted 350 SCENARIOS to the Division. These were processed at the Division office and forwarded to the GC Global Mission Office.
Global Mission baptisms,
Northeast India Union.

K J Moses co-ordinator, Global Mission
fulfilling the gospel commission.
Wintley Phipps, graced the occasion with his original, uplifting songs of praise.

Dr. Vijayan Charles has consistently helped projects in Southern Asia.

Elder Richard Baron, addresses the church family, Pune.

Dr. Vijayan Charles has consistently helped projects in Southern Asia.
Mrs Lilly Chopala, founder, Priyadharshini School of Nursing.

Copper mural designed by V S Powar, SAD headquarters, Hosur.

Dr Shanmuganathan, laymember of the Division committee.

Lay participants in the decision making body.
Francis Fanthome, secretary of ISCE council, addresses Adventist Educators, 1992.

M C John leading the educators in taking a pledge to revive true Adventist education.

Delegates for the Educator's Council, Madras.

SIU Education Council.
General P D Kumaramangalam retd. Chief of Army Staff was guest at the opening ceremony of SAD Headquarters, Hosur.

L C Cooper baptising, Hosur, 1990s.

Youth members of Hosur church with L C Cooper and William Johnson.

Streeter and elder Rice with their wives attend a get-together in Australia.
O Israel
1st National Section President

M D Moses
1st National Union President

G J Christo
1st National Division President

J Koilpillai
1st National Division Treasurer

TRADA programme at Kottayam.

Division committee members, 1992.
NOW IS THE TIME...

ENTER INTO UNENTERED TERRITORIES

Global Mission workshop NIU.

AFS workshop, South India Union.

AFS training programme NIU.

AFS training programme, Manipur.

AFS workshop, South India
Spicer church, the largest church in the Southern Asia Division, 1993.
Resolved: That the objectives of Spiritual nurture, fellowship, and community outreach and Global Mission be encouraged by the adoption of the Adult Sabbath School Action Units Plan or an equivalent plan within a multi-option strategy in some selected churches of the Unions/Sections. Each Union/Section will develop a plan of implementation and report annually to Division CM Department.

Guidelines for the Adult Sabbath School Action Unit Plans are defined as follows:

- Classes of Six to Eight: Classes are formed into groups of six to eight for optimum participation.
- Outreach Leaders: Each class has an outreach leader called a Care Coordinator, who is an assistant to the Church Personal Ministries Leader. Assisted by a secretary,

Language editions of Adult Literacy workbooks.
the Care Coordinator promotes outreach in accordance with the class plan.

- **Class Time:** 50 minutes is provided to the sabbath school class. 15 minutes is devoted to outreach at the beginning of the class followed by 35 minutes for lesson discussion.

- **Time for missing class members:** There is weekly caring for missing sabbath school class members. The discussion group leader (teacher) takes up to five minutes at the beginning of the 25 minute outreach time to welcome all, take the record, arrange for sending cards, telephoning, and visiting missing sabbath school class members.

- **Lesson Discussion & Application.**
- **Sharing, Fellowship - Consultation for Evaluation.**
Relief for earthquake victims.

VTDC, Andhra.

ADRA team at work, Uttarkashi.

Vocational Training & Development Centre of SEVENTH-DAY ADVENTISTS
Shri Suresh Shewale, Mayor of Pune, presents M E Cherian with a momento and a scroll of honour, 1992.

J R Jayawardene, President of Sri Lanka with C J Christo, 1984.
Major effort in Falakata resulted in 101 souls for the Lord.

Kruparao, Thyagaraj, and new church members, Warangal, North Andhra.
South India union conducted a historic camp meeting at Madurai from August 19-22, 1992 which was attended by 3000 delegates from all over the section. Dr Willmott was the main speaker during the evening sessions. During the day, workshops were conducted by leaders from the union and the division.

A rally was organized. 2500 Adventists led by the division secretary L C Cooper and John Willmott walked for over 3 km through the busy streets singing and praising God witnessing to the people in this temple town. 218 candidates were baptized in the newly constructed baptistry in Madurai North school campus.
Mizo Section: A Brief History

The Advent Message was first brought to Mizoram (Lushai Hills) by Lallianzuala Sailo in the year 1942. Lallianzuala had visited the site of Adventist Training School, Jowai, in March, 1941, accompanying O W Lange, who was its first principal. As they were sitting together under a pine tree, Pastor Lange told him that ATS would be built there. When Lange explained the Adventist programme to be introduced at the new school, Mr Sailo decided to be the first student and was admitted to the school.

Foregoing all the scholarships that he drew from the Government and leaving the Government High School in Shillong, he got himself transferred to ATS in April 1941, to become the first student enrolled in the school. Since people could see remarkable changes in Sailo’s character, many parents decided to send their children to ATS and 30 new students enrolled.

When Sailo was afflicted by enteric fever for many months, Pr Lange was so kind to him during his illness that he felt he received real parental treatment. After joining the Baptismal Class for sometime, Sailo was baptized by Lange on 28 November 1941. Thus, he became the first man from the Mizo tribe to join the Seventh-day Adventist Church.

Since he was enthusiastic about spreading his new found faith, Sailo spent his winter holidays in Mizoram in 1942, telling his people all that he knew about his new found religion. While still a student of ATS, under the guidance of Lange, he translated the book, "Christian Doctrine" into Mizo (Lushai) which was printed in Shillong. He started selling copies of this book during the winter vacation of 1942.

Sailo taught at ATS for sometime, and later attended Spicer Memorial College to be the first Mizo student and was awarded a degree in Theology. In November, 1944, six Mizo students were baptized at ATS. Among them were L. Hmingliana, former president of NEIU, and Ngurkungi Sailo, the only girl in the group, now a resident of USA.

Mizo Section

The Mizo Section was created with the framework of the Northeast India Union in 1976, with its headquarters at Aizawl. L. Hmingliana was its first President and V L Rawna, its first Secretary. The next Mizo Section President was C. Hmingliana.

At long last the church in Mizoram has finally realised a long cherished dream as it has graduated from the status of a ‘Section’ to become the first ‘Conference’ in Southern Asia Division. It is now 98.85% self-supporting financially. Through the hard work and faithfulness of members the percentage of self-support has approached the 100 per cent mark.

It is our hope that our gracious God will bless and help His people who strive towards reaching the goals before them, and spare no effort in completing the task He has entrusted in their care.

Self-Support Percentage

<table>
<thead>
<tr>
<th>Section</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mizo Section</td>
<td>102%</td>
</tr>
<tr>
<td>North Tamil Section</td>
<td>82%</td>
</tr>
<tr>
<td>South Tamil Section</td>
<td>77%</td>
</tr>
<tr>
<td>Maharashtra Section</td>
<td>73%</td>
</tr>
<tr>
<td>Megalaya Section</td>
<td>70%</td>
</tr>
<tr>
<td>Manipur Section</td>
<td>67%</td>
</tr>
<tr>
<td>North Kerala Section</td>
<td>61%</td>
</tr>
</tbody>
</table>
The higher authorities (Union & Division) appointed a commission to study the position of maturity in spiritual, organizational, leadership, and administrative and economic matters.

The Division deposited Rs. 350,000.00 in fixed deposit as Endowment Fund. A further sum of Rs. 500,000.00 was also promised.

A resolution was passed at the third constituency session of the Mizo Section held from January 31 - February 4, 1990, requesting the higher authorities of the church to study the section's case for Conference status.
The first Seventh-day Adventist church was built at Zokhawsang Village, located on top of a hill 12 km east of Aizawl in 1948. In 1946, Ronghilhlova (Rova) and his wife became the first Adventist believers in the village. Under the supervision of Mr Sailo, a bamboo and wood structure was put up; no financial aid was received from the Mission. The local members raised the resources displaying a mature sense of commitment to the cause of local church growth and progress.

The first ever baptismal service was conducted in Mizoram in 1948, in which 7 men were baptized by W G Jenson. Some of them were inhabitants of Zokhawsang village and Dengrikhuma was from Lungleng village. Since this baptismal service was conducted in Aizawl town, many curious spectators came to witness it.
C M of Mizoram addresses the Adventist gathering.

**Highlights**

As per the latest report of the Secretary of the Mizo Section, there are 39 organized churches and about 35 companies with the total membership of 6,211.

The Mizo Section (as of May 1992) employs 35 regular and 57 temporary workers.

The Section has a press called the "Remnant Press", which prints Sabbath School Lesson books and other reading material to meet local needs.

The Dispensary which is located within the Mizo Section compound was completed in 1990.

At present there are 11 ordained pastors in the Mizo Section.

W G and Helen Lowry were the First Adventist missionaries to Mizoram.

The W G Lowrys received a call in 1948 from the General Conference to be the pioneer missionary couple to Mizoram. At the time of the call, they were in Washington DC. After a long and difficult journey with their two children, they arrived at Aizawl on December 13, 1949.

H B Lalkhawliana—First ordained Mizo Minister

H B Lakhawliana, ordained as minister in March 1958, by Pr Meleen was the first ordained minister not only among the Mizo's, but also in the whole of Northeast India Union.

Daniel's Band—an organisation of Adventist lay men

At an annual meeting held at Pukpiti village from March 6-9, 1959, the 40 delegates who attended the meeting organised the Daniel’s Band. This Band is a fast growing voluntary organization of Adventist lay men. It employs quite a number of evangelists who enter into unknown mission fields. Lay men and workers contributed toward this organization for employment of evangelists.
The General Conference of Seventh-day Adventists held its 1993 Annual Council in Bangalore from October 5-11, 1993. The annual council is the major meeting of the year for the General conference executive committee. "Victory Through Christ" was chosen as the theme for the devotional meetings of the council. Business agenda included policy revisions, review of church progress worldwide, examination of financial trends, and the approval of a budget for the next fiscal period.

From an organisational standpoint the annual council ranks next to General Conference (held every five years), in being the voice as a world Seventh-day Adventist membership.

It was the privilege of Southern Asia Division to host the 1993 annual council. This is the first time in the Division history that a world wide meeting of church leaders is being conducted within Southern Asia Division territory. For the past several quinqueniums the General conference has scheduled annual council outside of the USA twice in a five years period. Since 1985 annual councils outside of North America have been held in Rio de Janeiro (Brazil), Nairobi--Kenya, Perth--Australia.

Approximately 275 leaders from around the world attended the annual council held at Bangalore. The International delegation of church leaders was enlarged by 315 delegates from Southern Asia Division for many of whom this was the first time opportunity to see the world church in business session. Preliminary meeting for the council began on September 24 and culminated in the opening session of the annual council at Chowdiah hall on October 5 at 7:00 pm. During the daytime, the council business session was conducted at the Ashoka conference hall. Each evening the world divisions presented brief reports of church work in their respective territory. It was heartening to note the progress made by each division represented. It was a thrilling experience to listen to some of the reports from former communist countries. The evening sessions were held at the Chowdiah hall.

The chief minister of Karnataka, Shri Veerappa Moily, was the chief guest at the inaugural function of the Annual Council. He paid rich tributes for the work done by the Adventists in India.

Robert S Folkenberg announced a donation of Rs 1 crore for the earthquake relief fund, and handed over a token relief fund to the chief minister Veerappa Moily. Thanking the Adventists for their generous contribution Moily said that it was an illustration of a true Christian philosophy of showing compassion to others.

Others who were present on the occasion were Karnataka Minister of state for Home, Ramanath Rai, Bangalore Mayor, B S Sudhanwa, and city corporator, Pradeep Reddy.

On the second day of the Annual Council, the chief minister of Mizoram, Lal Thanhaola, addressed the delegates. He identified himself with the Adventists by saying, "Today I feel one of you." He not only acknowledged the contribution made by the missionaries but also praised them for their commitment and dedication.

It was indeed a historic council. The laity and workers were impressed by the way the business sessions were conducted. "Seven days made so much difference to the perceptions in the minds of Southern Asia Division believers about themselves as well as altering emphatically the views about this Division held by leaders of the church from outside the territory of this Division" reported Dittu Abraham, editor, Tidings. The Annual Council concluded with the plea for unity to accomplish the divine mandate given to this great prophetic movement.

The Violin Shaped building - Chowdiah Hall was the venue for the evening meetings.
ANNUAL COUNCIL
OCTOBER - 5 - 11 - 93

Passed by Delegates to the Annual Council of the General Conference Committee meeting at Bangalore on October 1, 1993:

With sincere sorrow and regret, delegates to the annual world council of the Seventh-day Adventist Church meeting in Bangalore have learned of the disastrous earthquake which took place during the early morning hours of September 30 at Latur.

Such statewide loss of life and property resulting from this disaster has brought us as a Church family deep grief, and we express heartfelt condolences over the loss. We also assure the Government of India and the residents of Maharashtra and Karnataka states of our pledge to participate in bringing immediate aid and long-term assistance.

The Church joins with the international Adventist Development and Relief Agency (ADRA) in this work of Relief and reconstruction.

We pray that the people affected by this tragedy may find strength in God and the commitment we make in their behalf during this hour of crisis.

The Seventh-day Adventist Church, as an expression of love and concern during this time of suffering, makes an initial contribution of one million rupees and authorizes ADRA/International and ADRA/India to undertake immediate plans for the long-range rehabilitation.

Signed on behalf of 7.7 million members by:

Robert S. Folkenberg, President, General Conference
G. Ralph Thompson, Secretary, General Conference
Donald F. Gilbert, Treasurer, General Conference
Malihakal E. Cherian, President, the Southern Asia Division
Ralph S. Watts, Jr., Director of ADRA International

Church leaders meet Governor, present condolelce resolution

The General Conference officers accompanied by Dr. M.E. Cherian, met the Governor of Karnataka, Shri Kurshed Alam Khan, on October 1, 1993, and explained the work of the Seventh-day Adventist Church. They also presented a copy of the resolution passed that morning at an emergency session of the leaders, which expressed grief and anguish at the tragic loss of life and property on the morning of September 30 when the unprecedented killer earthquake rocked South Central India.

The GC President R S Folkenberg and the Division President M E Cherian, met Karnataka Governor Shri Kurshed Alam Khan at his official residence. Ralph Thompson, secretary and Don Gilbert Treasurer of the GC were also present.

Manoj Samuel was one of the first Adventist Doctors to reach Latur.

The ADRA, Director, CIU, Swama Raj distributed filtered water to the earthquake victims.

Maharashtra Section President Das along with departmental ADRA director distributed blankets to the victims.

Immediate medical assistance was given by ADRA personnel.
EXPRESS NEWS SERVICE

BANGALORE - The annual meeting of the World Council of the Seventh-day Adventist (SDA) Church got off to a solemn start on Tuesday with SDA President Robert S Folkenberg announcing a donation of Rs 1 crore towards earthquake relief.

A token cheque of Rs 1 lakh was handed over to Karnataka Chief Minister Veerappa Moily who was inaugurating the meeting, being attended by Adventists all over the world.

Thanking the Adventists for their generous contribution, Moily said it was an illustration of the true Christian philosophy of showing compassion to others. He noted that the teachings of Christ were similar to the teaching of the Karnataka Saint Basavanna. These were teachings that needed to reach the hearts of everybody in the world.

Moily noted that Christians in India had always identified themselves with the mainstream and had never created problems of any kind.

Among those who were present were Karnataka Minister of State for Home Ramanath Rai and SDA South Asia President M E Cherian. In addition to 400 delegates from abroad, about 10,000 persons are expected to attend the week-long deliberations.
The World President Elder Folkenberg was given a warm and cordial welcome at Bangalore on his arrival on September 23, 1993.

L D Raelly, President Eastern Africa Division.

President Folkenberg addressed a group of Christian Leaders of Bangalore on October 3, 1993 at the Holiday Inn.

L-R: C C Nathaniel, Don Gilbert, Ralph Thompson, Robert Folkenberg, M E Cherian, John Willmott, L C Copper and I N Rao.

Devotional Topics
And Speakers
Theme - 
"Victory through Christ"

Christ the Leader
Robert S Folkenberg

Christ the Victor
V F Bocala

Christ the Unifier
L D Raelly

Christ the Provider
Sharon M Cress

Christ the Redeemer
Walter R L Scrugg

Christ the Shepherd King
Raymond D Tetz

Christ the Conqueror
Clarence E Hodges


Adventist Review Editor, William Johnson released the Special Issue at the inaugural function of the Annual Council, 1993.

Sharon Cress, director Shepherdess International

The World President Elder Folkenberg was given a warm and cordial welcome at Bangalore on his arrival on September 23, 1993.
One of the Division Presidents introduced the delgates before the presentation of their report.

President George Brown, IAD (not seen in the picture) introduced the delgates and also welcomed the newly elected president - Israel Leito-extreme right.

In the past five years, 1988 through 1992, more than 2.8 million believers were added to the church. Losses accounted for about 800,000. Net growth amounted to 2 million. During the previous five-year period net growth was about 1.5 million.

Large growth from small bases of membership was seen in the 12 months ending June 30, 1993, as membership in the Euro-Asia Division advanced 39.74% and in China 14.57%. Those territories, containing only 2.78% of world membership, accounted for 8.93% of the church’s growth in 1992. Large growth from a large base of membership occurred in Eastern Africa, which alone accounted for 22.75% of total net membership increase from its base of 15.11% of world membership.

During the same five-year period, an average of about 10,860 members joined the church each Sabbath. However, during 1992 the additions to the church averaged about 11,720 a Sabbath. China is not included.

Distribution of Membership

- Americas 45%
- Europe 7%
- Africa 29%
- South Pacific 3%
- Asia 16%

The Mayor of Bangalore Shri Sudanva was presented a momento at the Annual Council inaugural by M E Cherian on October 5, 1993.

The Chief Minister of Mizoram, Shri Lalthanhawla and his wife were specially honoured in one of the evening sessions of the Annual Council. President Cherian presented a momento in honour of his support and contribution to the church.
Delegates from the former USSR. The Euro-Asia Division presented exciting reports of the Lords leading in the former communist ruled regions.

President Alfred Mclure, (NAD) introduced the delegates before presenting the report.
The Annual Council of General Conference concluded with an appeal for unity.

Popular Mizo singers rendered inspirational songs of praise at the Annual Council.

John Fowler, associate editor, Ministry, assisted in the Holy Communion Service conducted for the women attending the Annual Council.
Cultural Program

A cultural pageant was presented on October 9, 1993. Rain did not dampen the enthusiasm of the singers, dancers and other performers representing India’s multi-culture. Their performance on Saturday night was outstanding. The items presented by students of Seventh-day Adventist institutions across the country gave a glimpse into India’s rich cultural heritage. “Thankyou, hundreds of participants for giving your global family a superb programme.” remarked Shirley Burtun, General Conference Communication Director.

1. Cultural dance, SDA school, Hyderabad, Secundrabad.
2. S K Poddar, pioneer worker was honoured.
3. Lizzim dance, Maharashtra.
4. Dandiya Raas, SDA school, Surat.
5. Bamboo dance, Mizoram.
7. A partial view of the Annual Council delegates
8. Peacock dance, SDA school, Madurai.
The Annual Council coincided with another important event in Southern Asia Division history. This year 1993, marks the Centenary of the SDA work in India. A special event to mark the 100th anniversary was held on October 9th at Bangalore. Week-end services for the Annual Council was held at the Tennis stadium. Due to unavoidable reasons, Sabbath services were simultaneously held in the stadium as well as in the Chowdiah hall. The Sabbath school featured a drama depicting the beginnings of the SDA work in Mizoram. Sabbath school lesson study (Chowdiah hall) was in the form of Panel discussion. William Johnson, Editor, Adventist Review, was the chairperson. Other panelists included Gordon Christie, Edison Samraj and a woman representative from Holland. The Divine service was taken by the World President Elder Robert Folkenberg. He stressed the need for unity and challenged the members to maintain the uniqueness of the SDA church. General Conference Vice-President Elder Phil Follett addressed the large gathering of believers at the Tennis Stadium. His message focused on the cross of Christ. Later, in the afternoon, the Union Development & Resource Minister Shri Arjun Singh along with former Minister of State for Foreign Affairs Shri Natwar Singh addressed the Adventist church family at 3:00 p.m. M E Cherian introduced the chief guests and thanked them for their co-operation and interest in the Adventist church. Shri Arjun Singh commended the role played by the Seventh-day Adventist church in India in the field of Education and Public Health. Shri Natwar Singh, speaking to the believers, hoped that the centenary celebration would usher in peace, love and good will. The World President of the Seventh-day Adventist church, Elder Robert S Folkenberg, read out a special message from the Vice-president of India, His Excellency Shri K R Narayanan. The message reviewed the good work of the SDA and commended its service in the field of Education, Medical and also Relief work. Elder Neal C Wilson, speaking on the occasion, reviewed his acquaintance with Mahatma Gandhi and Rajiv Gandhi and stressed the need for utilizing human resources for the common good. Don Gilbert, Treasurer of the world church offered the concluding prayer. After the welcome ceremony of Shri Arjun Singh and Shri Natwar Singh, the Southern Asia Division report was presented. Dr K J Muses, Global mission coordinator was the organizer of the program. An interview with pioneers and former missionaries was conducted by Mrs pillai and Dr Mrs Gaikwad. Pioneers interviewed included W H Mattison R S Lowry G J Christo and M Amirtham. A skit was presented depicting the history of the church in southern Asia. This report closed with the president’s stirring challenge for the church to rise and proclaim the Gospel to every person.

Later in the evening a cultural programme was presented exclusively for the delegates of the Annual Council at the Chowdiah Hall.

For the first time the Asia-Pacific Literature Ministry co-ordinating board was held in India. This board met at the Holiday Inn on October 12, 1993. This Inter-Division committee was formed to co-ordinate the literature needs of the regions represented.
**Vice-President’s Message**

Activities of the Adventists spanning one hundred years are examples of courage, humanism, and service to the people, the Vice-president wrote. Institutionalization of your philanthropic activities in many crucial areas of life across the globe have endeared the Adventists to the peoples of the world. Your emphasis on moral values, simple life, stress management, vegetarian diet, non-alcoholic and non-smoking practices have current and continuing relevance.

Thanking the Church for joining massive efforts to provide assistance to Maharashtra’s earthquake victims, the vice-president affirmed the church for recommitting themselves to serve the suffering millions and strengthen the human fabric.

*K.R. Narayanan,*
*Vice President of India*
President Folkenberg spent few moments with the believers at the Tennis Stadium. The President addressed this historic gathering with words of thanksgiving and praise to God.

Elder Phil Follet, vice-president of the General Conference addressed the large gathering of believers at the Tennis Stadium on October 9, 1993. His message was focused on the Cross of Christ. L-R: Sharad Chandra, E Ludescher, George Brown, Neal C Wilson, M E Cherian, Joao Wolff.

Spicer Memorial College choir rendered inspirational selections at the Divine Service under the direction of Mrs Lalkaka.

St Thomas landed in Cranganore, Kerala.

Vasco da Gama landed in Calicut, Kerala.

Francis Xavier arrived in Goa.

William Carey landed in Calcutta.

Henry Martyn developed models for Islamic evangelism.

William Miller preached on the Second Coming.

First vision of Ellen White on the travel of Advent people to the Holy City.

Sabbath truth was introduced by Racheal D Preston, a Seventh-day Baptist.

The Great Disappointment—a group of believers expected Christ to return on October 22.

Joseph Bates began keeping the Sabbath.

First document ever printed by any person connected with the denomination was a two page leaflet by E G White entitled "To the Remnant scattered abroad".

The name - Seventh-day Adventist was adopted, October 1.

The General Conference organized, May 20.

John Byington became the first President of General Conference.

First denominational school established in Battle Creek.

J N Andrews - First foreign missionary to Europe.
President Cherian welcomed the distinguished guests and the believers assembled in the stadium. He commended Shri Arjun Singh and Shri Natwar Singh for their interest in building our Nation and for the support to the Adventist Church.

Shri Arjun Singh, India’s Human Resource minister addressed the Adventist believers with words of commendation and support. L-R: Ralph Thompson, M E Cherian, R Folkenberg, Natwar Singh, Neal C Nelson and Don Gilbert.

President Cherian, presented a momento in appreciation of the minister’s commitment to secularism, freedom, and democracy. October 9, 1993.

1898 S N Haskell and P T Magan crossed India from Calcutta to Bombay.
1892 G C Tenny was sent to India on a fact finding mission.
1893 William Lenker and A T Stroup landed in Madras and began canvassing.
1895 First regular SDA worker employed.
1896 Publishing work began in Calcutta.
1898 First SDA Mission station opened in Karmatar.
1899 First church school established in Calcutta.
1903 The official news magazine—Southern Asia Tidings was first printed under the title Eastern Tidings.
1905 A Health magazine—Herald of Health was first printed.
1909 Meiktila Industrial School established.
1910 Organised as India Union Mission.
1911 Harry Armstrong and Owen enter Ceylon.
1915 South India Training School established in Coimbatore.
1915 South India Training School moved to Bangalore.
1917 Laisagoan Training School established, Maharastra.
1919 Delta Mission established, Burma.
Former Minister of state for External Affair's Shri Natwar Singh, addressed the believers at the Tennis Stadium. He praised the Adventist Church for their philanthropic work, friendship and goodwill.

Former President of the General Conference, Neal C Wilson reviewed his childhood years and acquaintance with Mahatma Gandhi and Rajiv Gandhi at the welcome ceremony of Shri Arjun Singh and Shri Natwar Singh.

Ralph Thomas, secretary of the General Conference offered prayer at the welcome ceremony.

1919 Central and Upper Burma established, Burma.
  -Southern Asia Division organised, Lucknow.

1920 Fulton, first president of Southern Asia Division appointed.
  -West Pakistan Training School established, Chuharkana.

1921 Kellogg Mookerjee school established, Bengal.
  Narsapur High School established.
  -Southern Asia Headquarters moved to Pune from Lucknow.

1925 Gifford Memorial Hospital

1927 Roorkee High School established. It was the successor to North India Christian Training school.

1936 Tamil Health magazine Nalwazhi was first printed.

1938 Myaungya school established, Burma.

1941 Karnataka section organised.
  -Assam Training School established.
  -Khunti elementary school established, Ranchi.

1942 Spicer Memorial College moved to Pune from Krishnarajapuram.
  -Lowry Memorial School established, Krishnarajapuram.

1946 Telugu Health magazine Maragañdarsi was first printed.
  -Chuharkana Mission Hospital established.

1947 Nalwazhi clinic established in Trichy.
Former missionaries and senior workers were honoured. President Cherian presented each one a momento for their meritorious service rendered to the church. L-R: G J Christo, Mrs & Pr Jenson, Neal C Wilson, WH Mattison and RS Lowry.

Shepherdess International Director Sharon M Cress presented scholarships for Girls in Spicer to president N O Matthews. She also presented two devotional books for the girls hostel library.

A skit portraying the origins of Adventism in Mizoram was presented by the members of the Mizo's section as part of the Sabbath School programme at the Tennis Stadium, October 9, 1993.

The Hosur ladies choir presented songs of praise at Tennis Stadium. Rae Copper is the director.

1948 A Hindi Health magazine- Swasthya Aur Jeevan was printed.
- A Malayalam Health magazine- Arogya Bodhini was first printed.
- Rangoon SDA Hospital established.

1949 Kinsaung publishing house established, Burma.
- Raymond Memorial Training School established, Falakata.
- Ranchi Mission School established.

1950 Karachi SDA Hospital established, Pakistan.

1951 Temperance Society organised.
- First Urdu Health magazine printed in Pakistan.

1952 First Southern Asia Youth Congress held in Pune.

1955 E D Thomas Memorial School established, Tamil Nadu.
- SDA school established, Bangalore.

1957 Kyanktaing high established, Burma.

1964 Lakeside medical centre established, Sri Lanka.

1965 A English Message magazine- Our Times was printed.

1966 Madurai Central School established.
- Ruby Nursing Hospital established.

1967 Upper and Central Burma Mission seperated.

1969 Ottapalam Hospital established, Kerala.
1969 Southern Asia Division as an organization was legally incorporated under companies act.
1974 Simla Hospital established
1975 Indian Financial Association (IFA) was formed.
1976 A Marathi Health magazine - Arogyadeep was printed.
1978 Sind section of Pakistan established.
   -Punjab section of Pakistan re-established.
   -Bangalore Nursing Home established.
1979 Work began in the Andaman Island.
1980 Elim Adventist Home established, Hyderabad.
   -G J Christo appointed as the First National President.
1983 Burma Union vocation training school established.
   -A Kannada Health magazine Aroygavani, was printed.
1984 North-east India Union organized.
   -Milton Mattison Memorial Hospital established.
1985 Ellen G White estate established, SMC.
1986 Major restructuring of Unions - Pakistan merged with TED and Sri Lanka, Burma, Bangladesh became part of FED.
   -Southern Asia Division office moved to Hosur from Pune.
1988 Shanti Sadan established, Pune
1992 Centre for the study of Hinduism established, Hosur.
1993 Mizoram Conference organized
   -Annual Council, of the GC Centennial Celebration, Oct 8-9.

An Interview was conducted by Dr Mrs Gaikwad and Mrs Pillai. This was part of the Southern Asia Division report presented by Dr K J Moses. L-R: Dr Mrs Gaikwad, R S Lowry, M Amirtham, Vijayan Charles, W H Mattison, Mary Pillai and G J Christo

A skit depicting the early years of our church history was presented by students of SMC. Burrus, is seen with one of her early converts.

A five-day women ministries leadership training programme was conducted in Hosur. Rose Otis, G C women’s ministries director led out in the sessions before the Annual Council.
A Time to Pause... An epistle to the Seventh-day Adventist Church in Southern Asia at its centennial.

From a servant of Jesus Christ, called to be His witness, to the saints scattered abroad from the foothills of the Himalayas to the beaches of Kanyakumari, from the sweltering marshes of Gujarat to the forbidding hills of Arunachal Pradesh, to those of the Southern Asian Adventist diaspora in North America and elsewhere, and to those who meet in Bangalore to mark a centennial milestone.

Greetings and peace in the name of our Lord Jesus Who in His foreknowledge and wisdom had sent us His own disciple soon after the Pentecost to suffer martyrdom in our midst as an emissary of the saving power of the Cross, and who not wishing to leave us without a witness of His soon return sent us a 100 years ago those valiant heralds of the third angels’ message.

Consider, brethren, our heritage. Have we not heard of J C Little who leaped with joy when as a first fruit he baptized “our leper brother” in Gopalganj? What made D A Robinson choose to die with the orphans of Karmatar when a great plague of smallpox swept through that forsaken land? Or have you heard of O W Lange who on horseback tracked a road for 50 miles or more to create the Adventist Training School in the land of the clouds? Or of E D Willmott who took our Lord’s word seriously in giving “the cloak also” and established a powerful church in southern India? What about E D Thomas, V D Koilpillai, S. Thomas, M P Daniel, S N David, L G Mookerjee, A M Akbar, the Lowry family, and scores of other pioneers from here and abroad who toiled so selflessly in order that we may have the church that we do today? Evangelism was their bread; sacrifice was their water; undying love for God’s work was their soul.

With such a heritage, brethren, we have a right to celebrate this centennial mark. But let not the celebration be a moment of glory for self or a time for complacency. Rejoice, yes. Again I say, rejoice. Once we were nothing, but God has made us a part of His cosmic body. From the wastebin of history, His grace has placed us in the edifice of His glory. Out of the decay of death, we have risen with our Lord to await eternity’s great dawn.

With rejoicing, brethren, forget not the responsibilities. The eschaton is not far away; it’s even at the door. He that shall come will come and will not tarry. Even as you wait for that day, think not of another centennial. You won’t have any need for that. But think of the Cross, its saving power. Let it flow in our lives individually and corporately, so that all the divisions for which we were spoken of in times past need not cloud the prospects for the future. Unitedly press on! we are poor in this world, but poverty need not mean weakness. The Lord expects us not to be rich but to be faithful stewards. Be faithful in worship, witness, and waiting. And the grace of our Lord Jesus be with us all. Maranatha.

John M Fowler who served Southern Asia Division for a one-third of this centennial is currently the associate editor of "Ministry" magazine at the General Conference.
The emergence of Adventism and its contemporaneous movements is an interesting correlation. The context suggests that it is God’s initiative and interest in restoring a proper perspective of truth. But truth was systematically diluted and undermined by scientific and philosophical thinking of the 19th century.

Darwin influenced by the new scientific method of induction proposed his basis for the origin and development of life. He laid the foundations that govern natural selection and thereby implicitly sustained mankind’s ontological continuity with nature. Later, Marx picked these strands of thinking and developed his theory of a classless society by defining man as a social animal. After a while Nietzsche tied the Marxian premise and the Darwinian thesis of natural selection and declared God dead. When the image of God in man was denied and social relations determined man’s essence, then God and Freedom became redundant. Rhetoric and scientific argumentation took over every sphere of life.

It is in this context, the advent of Adventism becomes relevant and significant. For Adventism reaffirmed the fundamentals of scripture by sola scriptura. It defined the essence of man and explained the basis of true freedom. When the seeds of communism were being sown and the foundations of evolution was gaining importance and acceptance, The Three Angels Message was preached by our devoted pioneers. It helped to restore man’s true identity and assured the human race of the true meaning of fulfillment.

We thank God for his providential intervention in human history in restoring the proper perspective of truth. We praise the Lord for our dedicated pioneers and for their commitment to truth. The edifice they have built is truly phenomenal. Eternity alone will determine its real value. As we celebrate the centenary year of the Southern Asian Church, we rejoice together as a global family for being part of the restoration process of the human race for over one hundred and forty-nine years.

Edson Samraj, Book Editor
Oriental Watchman Publishing House
Today the Church in Southern Asia looks back upon the last one hundred years of its existence, of growth and development, of God’s providences, of His care and protection, as well as blessings with a deep sense of gratitude and thanksgiving. On reflection, our faith in the leadership of God in the affairs of the Church and in assurances of God that the Church is the object of His supreme and unique love and care is reaffirmed. We are also led to affirm that we have nothing to fear for the future, as sister White has pointed out, except as we shall forget how the Lord has led us in the past. So to us it has been a time of grateful reflection and joyous remembrance and praise to our heavenly Father for His wonderful mercies to us as a Church.

It has not only been a time of reflection and remembrance, but also one of evaluation. Have we measured up to the Lord’s expectations? Which have been our shortcomings and even our failures? One could think of opportunities lost, of lack of faith, trust and vision. We recall our selfishness, our pettiness, our neglect and our indifference. We confess our disunity, our refusal to be led by the Spirit. Yet with all of that and in the instances in spite of these, the Church has grown, developed, and has been maturing.

Reflection, remembrance and evaluation must, to be meaningful and relevant, lead to a consideration of our role in the Church in the days to come, and a prayerful seeking of God’s mind as to what He wants the Church to be in the future and how we are to fulfill the mission for which it has been called into existence.

One hundred years is not an insignificant period even in the life of an institution such as the Church and if it had been a period of growth and development it must have been of necessity a period of maturing for the Church. So as we enter the second century of our existence, a very pertinent and vital question arises and assumes great significance. That is how mature is the Church in Southern Asia? Let us be sure that God desires His Church to grow and mature.
The Seventh-day Adventist Church is not an isolated organization, nor is it an independent entity in itself. The world has related to the Church in many ways: Mega-events have shaped her thinking. Great personalities have contributed to its development. Dominant trends did influence our attitudes. Secular ideologies, historical forces, has had its bearing on the organizational structure.

This century has truly been a “unity of opposites” and the church has lived its life with it. The Church has witnessed two major wars. It has seen the rise and fall of communism. It has passed through the horror of a nuclear holocaust and the tension between the superpowers. Now that the cold war is over, a new form of battleground is emerging. Harvard political scientist Huntington argues that cultural conflict will replace ideological struggle in the upcoming era.

As a church, it has been difficult to keep abreast with the scientific advancement, sociological changes, political re-orientations, philosophical debates, theological controversies, historical interventions and cultural confrontations. At times we have been confused and disillusioned. Sometimes we failed to see the relation of these parts to the whole. Biblically, we maintain that History is linear and teleological. Prophetic utterance support such a thesis.

As a church, we ought to keep the larger picture in mind so that we do not get drowned in the trivia. Moreover we must bear in mind that historical forces and the secular ideologies are ultimately in control of a God who reigns supreme in the universe.

The triad union of dominant powers that Ellen White outlines is at work and is moving in the direction of establishing a New World Order. Yet it is through this quest for economic and political supremacy, the acid test for God’s people will come. As members of the remnant church, we need to challenge ourselves to face the greatest spiritual test of the Ages.
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Their Commitment

Our Challenge