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THE DORCAS WORK

O. W. LANGE, *Home Missionary Secretary*

THE distressing news, "Dorcas is dead" passed through the sea-side town of Joppa. Joppa was a port city. Most of the labouring men of the place earned their livelihood by way of the sea, and the sea had taken its toll leaving many widowed mothers and fatherless children.

At the doors of these unfortunate homes stalked the wolves of suffering and want. God was not unmindful of the need. He could have performed a miracle to alleviate the sorrow, but He had a better way to demonstrate His love.

Tabitha was a true disciple. Through her, God was able to show His plan of salvation and bring glory to His name. By letting her share in the work she also developed a purer Christian character. The work of Dorcas was recorded to be an example and an inspiration to believers today. Dorcas work is not fulfilled merely by a group of church members meeting to sew clothing or quilts for a sale although this may have its place. The true lesson the Master would have us learn from this good lady is far more important.

Tabitha, it is stated, was full of good works and alms-deeds. It is

evident that she had lived in the spirit of Jesus. Her efforts to bless others reacted on her own heart and life. By obedience she walked with Jesus representing Him as the Saviour to the lost.

The work of Dorcas should be the same today. It is our duty to meet in groups for Dorcas work. It is also our Christian duty and privilege to carry out the principles exemplified by Dorcas in our daily living. Doing this will not only alleviate much suffering and sorrow but will bring unexpected blessings to our own hearts. "Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future eternal happiness."—*Welfare Ministry*, p. 301.

Note these promises of happiness and health from the *Welfare*



A Dorcas Lady's Prayer

God, show me Thyself today.
Let me see in those whose
burdens I lift, whose hearts
I cheer, Thine own image.

For, verily, dear Lord, that
which I do to them, I would
do unto Thee. Amen.



Ministry to those who enter into the work that Dorcas did.

"Those who give practical demonstrations of their benevolence by their sympathy and compassionate acts toward the poor, the suffering, and the unfortunate, not only relieve the sufferers, but contribute largely to their own happiness, and are in the way of securing health of soul and body." Page 302.

"The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health." Page 303.

"The blessing of God is a healer, and those who are abundant in benefiting others will realize that wondrous blessing in their hearts and lives." Page 303.

"Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver." Page 304.

"The Lord Jesus means that you shall be blessed in imparting to His needy, suffering ones. He has made men His copartners. 'We are labourers together with God.'" Page 309.

Lest some should feel that in modern times Christians can leave the personal help work for Government and welfare organizations, the Lord's servant strongly

emphasizes this Christian duty.

"Many who profess His name have lost sight of the fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighbourhood, in the church, and wherever we may be, then whatever our profession we are not Christians." Page 42.

Dorcas was doing the practical Christian welfare work in her home town. She demonstrated her faith by her works. Are we doing the same today? These acts of

sympathy and mercy are the natural evidences of pure religion.

"If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. . . . Those who do not open their hearts to the wants and sufferings of humanity will not open their hearts to the claims of God as stated in the first four

precepts of the Decalogue. Idols claim the heart and affections, and God is not honoured and does not reign supreme." Page 49.

As these sobering words from God's servant sink into our hearts, shall we not humble ourselves before God, acknowledging our sin, and arise to do the work of the pure religion of Jesus Christ? This is the real work of Dorcas.

"If we would humble ourselves . . . and be kind . . . there would be one hundred conversions to the truth where there is now one."—*Testimonies*, Vol. 9, page 189.

DORCAS IN THE LUSHAI HILLS

HELEN MELEEN LOWRY

DORCAS work was organized in the Lushai Hills about seven years ago. The first project undertaken was to teach some of the girls and younger women to sew simple garments, to embroider, knit and crochet. The following year night classes were conducted for a few women who had not yet learned to read. After this, Dorcas seemed to slumber for a while till a young graduate of the Giffard Memorial Nursing School at Nüzvid awakened her.

Seeing the need Miss Ngurkungi Sailo, under the auspices of the Dorcas society, organized Home Commission classes where both men and women received instruction in baby care and simple home nursing. This training was enthusiastically appreciated in several villages as well as in Aijal.

There is much ear trouble in the Lushai Hills due to the fact that mothers do not know how to properly bathe their infants. There is much stomach trouble due to poor cooking and eating habits. There is much illness due to ignorance of the simple laws of sanitation. Our church members and others received valuable instruction, which when followed resulted in better health for all.

Some may wonder whether or not our Dorcas societies make garments for distribution to the poor as is done in other places, or have sales the proceeds of which



What is Kindness?

Kindness isn't sacrifice,
Or giving alms, my lad—
It's simply sharing happiness
With someone who is sad.

Kindness is a soothing light
That seeks out darkened hearts,
And makes them flame with new-
found hope,
New joy—and then departs.

Kindness is a merry song
Turned loose upon the air—
A musical guardian of our joy—
A foeman of despair.

Kindness is unselfish thought,
Unselfish, friendly deed,
Inspired by the wish to help
Some brother who's in need.
—Nick Kenny.



are used to help the needy. Village life in the Lushai Hills is so constituted that there are no beggars or charity cases. All families care for their own members. The head of a house sees to it that all relatives near and distant are provided for. If there happens to be some poor old man or woman who has no one to look after him, the immediate neighbours assume the responsibility by taking wood, water and

food to his home. He is also supplied with clothing. Young people in the village will tend their garden, and repair their houses when needed. Every person, no matter how unfortunate, has his own house and garden. Members of the Dorcas societies are active in this kind of work, but as members of the community and not especially in the name of Dorcas.

The Lushai women weave beautiful cloth. In several places our Dorcas ladies have woven beautiful table covers for the pulpit and other church tables. They have embroidered table cloths for communion service. Towels have been woven for use in the ordinances. Several societies have carried on these projects during the past two years.

Our Dorcas societies have also taken active part in relief work, and they have done a noble work. The first disaster came several years ago when a large section of the shopping and the residential area of Aijal town burnt down one night. The following day our society was on the spot with clothing, money and men. The men worked several days and helped erect temporary shelters for those who had lost their homes in the fire.

A few months after the above incident we received two bales of relief clothing from America. This

clothing was safely stored away for any future emergency. One sure need came when the village of Hliappui caught fire and thirty houses were burned. Four baskets of this relief clothing were sent to the village and distributed freely. The villagers wrote a letter of thanks to our church, and printed an article in the newspaper to express their sincere gratitude.

About a year later, the village of Pukpui in the South—about eight days journey from Aijal—was razed by fire. Eye witnesses said that within two minutes the whole village of about two hundred houses was a blazing mass of flames. Nothing could be saved. How grateful we were for the relief clothing and that we had an abundant supply on hand to send to Pukpui. The Aijal church members also collected all the cash and clothing they could locally collect, as well as pots, pans, books, Bibles and other useful articles and sent them to the needy village of Pukpui.

Not long after this, a church member in a village near Aijal lost his home by fire. Dorcas went to help and that same week a new house was erected. Pots and pans, bedding and clothing, a Bible and a song book, and money with which to help replace the year's supply of rice, which had been burned up, were all placed in the new house.

Recently the ladies of the Aijal church have realized that their supply of goods for helping out in such emergencies is woefully inadequate. To help remedy this condition they have opened a hot drink stall on Sundays where the ladies of the church take turns in preparing and selling our rice-bran drink. All who can contribute bread, cakes, cookies, fruit and other goodies do so, and they are sold along with the rice-bran drink. Under the able leadership of Mrs. Kapthanga, this plan is succeeding and the profit from this enterprise is to be used in purchasing cloth from which garments and quilts may be made in preparation for any disaster in future.

The Lord is blessing His work here and we request you to pray with us for His continued blessing.

DORCAS SOCIETIES IN THE PUNJAB VILLAGES

MRS. C. H. HAMEL, *Dorcas*

Leader, Pakistan Union



Mrs. Akbar Masih, Dr. Carrie Robbins and I visited the eight Dorcas Societies in the Punjab villages. We planned to encourage the Dorcas work and give medical help to our believers in the villages.

Our first visit was to Ghakkar Mandi where a small church was organized only last year. Although the women of this village were busy with household tasks, they found time to gather for an hour or so to discuss the true meaning of Dorcas work and lay plans for their future work. After the meeting we visited the home of one of the members in which the husband and wage earner of the family lay ill. He had been bed-ridden for months and the little home, though clean and neat, spoke of extreme poverty. Dr. Robbins said that he should be brought to the hospital for further examination and treatment. Here we witnessed a real spirit of brotherly love. The church members offered to make up a small purse to bear the expense of his fare, food, etc. so that the sick man could go to the hospital. Also our Dorcas sisters provided their poor sister with suitable clothing so that she could accompany her husband and care for his needs at the hospital. This is the true spirit of Dorcas, we were glad to see it manifest in this village.

Our tonga horse staged a run-away on the rugged village roads. Nevertheless we arrived safely at Mangoki. We appreciated the warm Christian welcome given us by Sister Gharib Dass and the other women. In Mangoki we have a faithful sister, a widow, who has been subjected to many beatings by her husband's people because she refused to sign up as a member of another denomination in order to receive free flour, milk and other

commodities which they distribute. This woman and some of the poor flood victims of this village were supplied with bedding made by our Dorcas sisters.

We spent a busy day visiting the sick and meeting with the sisters of the surrounding villages. It just seemed there was not time enough for all of the visits we were requested to make. Our dear village sisters were always ready to walk the second mile with us just to visit a bit longer.

The head police of a nearby village earnestly requested Dr. Robbins to call on his sick wife—which she was quite willing to do—and a good contact was made.

It was after sunset as we made our way back to the village of Mangoki—walking much of the way as the roads were very rough and in some places the mud was too deep for the horse to pull both tonga and occupants. Upon arrival at the village we found that loving hands had prepared us a delicious evening meal, to which we did full justice after the vigorous exercise in the country air. But we were not yet allowed to retire. The children wanted to sing. The women had finished the tasks of the day and gathered around and so we enjoyed a good evening meeting together. Many brought their Moslem friends, and the men also joined us. Here Brother and Sister Gharib Dass are working hard. We feel that our sisters could do so much more for their families if they could read the precious words of Scripture for themselves. We found that in that whole village only the pastor's wife could read.

The second morning of our tour dawned clear and beautiful. Dr. Robbins attended to a few more of the sick of the village, then we made our way along the canal in a



Dorcas Ladies Making Quilts for Flood Victims in W. Pakistan.

tonga to the village of Madar. As our horse jogged along mile after mile beside the canal our thoughts turned to our Saviour. We wished that we might have more wisdom to help our sisters prepare themselves and their families for His soon coming. At Madar we met with the women of the church. The Dorcas leader is Miss Doulat Chand. We were impressed with the cleanliness and neatness of the students in Miss Chand's school. The children were quite willing to demonstrate their ability to sing a number of the newly translated children's songs. Dr. Robbins again ministered to the sick. Time passed very quickly. Since we had promised to return to Chuharkana that evening we searched for transportation, but it was not easy to find. Finally we secured a horse to carry our baggage. We started on foot to a nearby village—a distance of about two miles—where it was thought a tonga could be hired. It was sunset by the time we reached this village. The husband of one of Dr. Robbins' former patients arranged for a tonga to take us to Chuharkana.

We pray that as the sisters of the churches continue to labour in love in the true spirit of Dorcas, souls may be won to the kingdom of God.

WHAT DORCAS IS DOING IN THE NORTH-WEST

MRS. T. R. TORKELSON

THE DORCAS Societies of the Northwestern India Union numbered twelve at the close of 1957 with a membership of ninety-seven. During 1958 it is hoped that new societies will be started in Jammu, Jabalpur, Jodhpur and Dehra Dun as well as in other places. Some of our societies meet only once a month, and the ladies take their work home and return it at the next meeting. Others meet each week, or twice a month.

During 1957 the societies that had money to donate made contributions toward a fund for purchasing hospital supplies for the Simla Hospital. The hospital also donated an amount equal to the contribution made by our Dorcas societies. From the material purchased, each society helped make various articles needed by the hospital such as: baby caps, frocks, napkins, bootees, binders, caps, masks, glove cases and

covers and surgical socks. A total of three hundred pieces were finished by the societies and sent to the hospital in Simla.

In addition to making these hospital supplies, several sales were conducted. Rejuvenated greeting cards have brought in a substantial sum to some societies.

At Christmas time one of the societies made gift parcels for the poor, containing many items including a Christmas cake and scrapbooks for the children. Some of the societies have funds available for helping worthy students.

There is so much poverty, sickness and trouble on every hand that the ladies of the church ought to find ample opportunity for helping others. Bringing happiness into the hearts and lives of others need not always involve an expenditure of money on the part of the society. It is a good plan to designate at least *one day* during the month (or if possible one day in a week) at which time the Dorcas members might visit, two by two, in the homes of the neighbourhood. During these visits they may seek out those who are sick or in need of help and encouragement; they may also find homes where they have used clothing and other articles which they may wish to donate to the Dorcas society.

"Busy, too busy," I hear someone say. Yes, we all are. But we usually find time to do the things we want to do. In our time budget why not plan on spending one hour a week with another sister of the Dorcas society in searching out and contacting those who need our help? I venture to say the experiences you will have will encourage you to spend more time visiting your neighbours.

Why is it that in some churches where there ought to be fifteen ladies attending the Dorcas meeting there are only four or five? Is it because there is no work to be done for those around us? Is it because there is no one who needs our help or the happiness we may bring into her life by a brief visit? You will readily agree that this is not the case. But it is because the

(Continued on p. 11.)



NURTURED FOR FRUIT-BEARING

O. O. MATTISON, *President, Southern Asia Division*

"I AM the vine, you are the branches. He who abides in Me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned." John 15: 5, 6 (Revised version). The first two verses of this chapter bring in a still closer relationship, where Christ declares, "I am the true vine, and My Father is the vine-dresser. Every branch of Mine that bears no fruit, He takes away, and every branch that does bear fruit He prunes, that it may bear more fruit." In this illustration Jesus would indicate that His relationship with His church, if such could be the case, is even a closer relationship with His Father, because He speaks of the vine, the branches, and the vine-dresser—the Father, who cares for the vine.

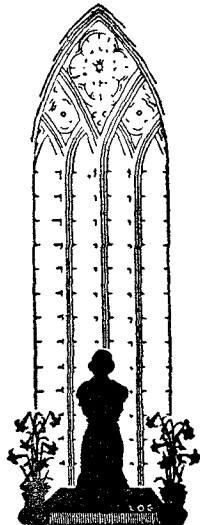
How comforting it is to know that in the great programme of soul-saving we can have such a close relationship with the Saviour, who calls Himself the vine, and we, His workmen, as being branches of that vine. Also, how consoling that the Father has the same care for the branches as He has for the vine. In His nourishing of the vine, His pruning and dressing of the branches, is seen His great objective of having a fruitful, symmetrical and close relationship of the branches with the vine. All of it is cared for and pruned to the great programme of fruit-bearing. A vine can be a thing of beauty, but only if it is nurtured, dressed, watered and

grown for beauty. Other plants can be chosen that are more beautiful than a vine. But I think one of the most beautiful sights is a well-dressed vine, laden with big clusters of fruit hanging down, inviting the wayfarer to partake and nourish his soul.

There are many phases of this wonderful parable which we could profitably study, and numerous relationships to which we could apply it. There is the personal relationship of the individual to Christ and the fruitful life. We should not get away from the great fact that this vine—the root, the trunk, the source of life, is Christ and He alone. We might liken the branches to the individual member of the church at large or to the de-

partments of the church. I like to think of the great organization that God has given us as a vine with many branches, reaching out through all of our activities, and having the great objective of bearing fruit.

First, let us consider the aspect of the individual to whom we can apply the example of the branch, using the same terminology that Jesus used in talking to His disciples. He spoke of Himself as the vine, and the individual branches were Peter, James, and John. He recognized that the vine could not dress nor prune itself, but that the Father, who was the caretaker of the vine, was the one who did the pruning. He did it so that each of the branches could bear fruit. It was not a pleasant experience for Peter because it meant cutting away his impetuosity and his determination to be always in the lead. It meant cutting away his filthy tongue that so readily swore, as on the night that he denied his Lord. It meant cutting away that desire to go back to the old things of life, like the time when he said, "I go fishing." It meant cutting away the old ties to everything in life that separated him from God, so that he could be a branch, firmly grounded in Christ, the vine. Then, and then only, could he bear fruit.



LEARN TO FORGET

Learn to forget the sadness
 You have known;
 Wrongs you have done
 Endeavour to atone.
 Leave in the past the sad
 Mistakes you've made;
 All that is over and you
 Need not be afraid.
 Life marches on—cast old
 Regrets behind,
 In every dawn a new chance
 You will find.
 Learn to forget dead things,
 Which hold you back;
 Faith will guide your footsteps
 On the new and hopeful track.
 —Selected.

For Youth



VOICE OF YOUTH EFFORT IN LAHORE

M. G. CHAMPION, M. V. Secretary,
Pakistan Union



THE Missionary Volunteer Society of Lahore, under the leadership of Mrs. R. G. Burgess is busily proclaiming "Hope" to this great city. Twelve meetings of the series have already been completed in the Lahore church. These have been a demonstration of what co-operation and team work can do, for this is *not* a series of meetings being conducted by the church pastor. This is a Youths effort—an MV activity—a series of meetings setting forth the Christian truth, and the *youth* are doing it. And each meeting has been a success.

Mrs. Burgess, the MV leader, and Brother N. L. Sherwin, the church pastor have led out in a strong way in working out the programmes and in correlating the efforts of the MVeEs, but it is the young people who are doing the work, and there is ample scope for the varied talents of the society.

The meetings are held on Sunday, Wednesday, and Friday nights. At each meeting one of the pastors, R. G. Burgess or C. H. Hamel, acts as the Master of Ceremonies and then the young people take over. There are three or four speakers each evening. Robert Poshan, Daniel Poshan, Jasmine Daniels, and Maxwell Khan are a few of the speakers who with Brother S. Rai and Brother Sajid have been doing most of the speaking.

Brother Sherwin controls the public address system; then there must be some one at the projector, some one at the Diorama board, and some who provide the special music for the evening. Brother John Ali Bakhsh has charge of the group who give an individual welcome to each person attending the meetings and in other ways care for the interests and comforts of all the visitors.

But this is not all. There are many workers who have done their work between meetings and behind scenes and who are not in the fore-front at the time of the meeting. There are the programmes to be planned, topics to be typed, handbills to be made. There is material to be prepared for the Diorama board and the "Blacklite" to be made ready.

This is an MV activity that develops team-work and builds a society that is a unit. Practices are held before each meeting and all parts are fully rehearsed. Following every meeting a prayer band is held. Those who feel they can do but little pass out handbills, which are printed at our newly established school press at the school at Chuharkana.

It has not taken a lot of urging

to keep a goodly number of church members attending regularly and the fact of the regularity of others in their attendance is proof of what the latent talent of the MV society is accomplishing.

We are sorry that you cannot look in on these meetings and gain the inspiration that they engender. You can, however, be assured that here in Lahore is a large company who testify to the ability of the

ANNOUNCEMENT

<i>Youth Evangelism Month</i>	—	<i>July</i>
<i>MV Week</i>	—	<i>July 19-26</i>
<i>MV Community Service Day</i>	—	<i>July 26</i>

TIDINGS readers are invited to unite with pastors, parents and MV Society officers in praying for and planning for a true revival and reformation among our youth during July—Youth Evangelism Month.

May our loving heavenly Father, who gladly gave His only Son for the salvation of mankind, enable us by the power of His Holy Spirit to renew our own consecration; to win to Christ every unconverted young person; to lead back to the fold every wandering youth; and to deepen the experience of every Christian boy and girl, young man and young woman under our influence.

Remember

JULY — YOUTH EVANGELISM MONTH

—J. F. Ashlock.

Voice of the Youth in our MV society to inspire hope. The "Hope of the World" will soon be here and there is confidence here that the result of these meetings will be that many will meet Him in peace.

[*MVees, have you tried a Youths Effort? It's fun. ED.*]

SPIRIT OF PROPHECY

THE SPIRIT of prophecy comes to us in the wonderful, helpful, and inspiring writings of Mrs. E. G. White. As I have read the writings of Mrs. White I have been impressed that she was truly inspired by the Holy Spirit of God, and her writings have enlightened my understanding of the Scriptures more than those of any other author.

I am convinced more than ever before that the messages are from God, and I tremble to utter any word of doubt about the truth which has been revealed through the Spirit of prophecy. Therefore, I write to those who do utter words of doubt in regard to the writings of the Spirit of prophecy. And I entreat such to study these writings, because I know this mistake is being made because of ignorance of the fact and the truth revealed in her writings.

If you have not yet read the writings of Mrs. White, read first the book *Desire of Ages*, and it will help you to know what is in her writings. Read them for the sake of studying as I did, and I am confident that a prayerful reader will find the marvellous truth made plain to him through the aid of the Holy Spirit.

To those who were born into Adventist families but who may have been led away from the Truth, I appeal to you to read the writings of Mrs. White. In these last days, in this time of crisis, they will help you to stand firm for Christ and His truth.

—Austin John,

Student, Spicer Memorial College.

* * *

Nothing is easier than faultfinding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.—Robert West.

THE WIDENING CIRCLE

H. D. LAWSON



TOO often young people do not realize how important and widespread is their influence. Sometimes we hear this comment by students in our academies: "My influence doesn't count too much because I'm living in a Christian environment." At other times a student in a public school will say, "The other students don't know I'm a Seventh-day Adventist, so I don't have to be so careful about my influence."

Just how important is our influence? Is it possible for us to live day by day without having an influence on someone else? In the *Testimonies*, volume 2, page 133, we read: "Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others."

Our influence cannot be neutral. Neither can our influence upon another person leave him the same as he was before. Either he will receive some good from our influence, or his Christian experience will grow a little dimmer because of our contact with him. What a tremendous responsibility this places upon us!

Often teen-agers are prone to think that they are too young to have any influence on an older person. However, many parents can testify to the fact that they are Christians today because of the life and influence of one of their children. Hard hearts have been softened as parents have overheard a son or daughter praying that God will help Mother or Father to become a Christian.

There is also our influence on younger brothers and sisters that we must consider. They look to us as an example, and usually try to imitate the things we do and say.

What a tragedy it would be if one of our loved ones should miss eternal life because we exerted an evil influence. On the other hand,

how happy we would be if Mother or Father, or brother or sister, should enjoy the pleasures of heaven because of our influence.

It is our character that determines our influence upon others, therefore we must be careful that our life is in harmony with the life of Christ. In this way we may always exert an influence for good.

"One rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another, that it will prove the ruin of his soul."—*Prophets and Kings*, p. 86.

"On the other hand, if by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence."—*Ibid.*, p. 348.

Our influence can be likened to the experience of throwing a pebble into a pond. When the pebble first strikes the water, it causes only a small circle to form. But this circle quickly expands, and as it continues to widen, it eventually strikes the shore. The words we say and the things we do may cause only a small ripple at first, but eventually they will strike the life of another individual. Through him other lives will be reached, until a vast multitude may be affected.

In the Old Testament is recorded the story of Rehoboam, son of Solomon. Solomon had grossly neglected the early training of his son, and this resulted in Rehoboam's developing a weak character. He endeavoured to serve God, but he was not steadfast. He failed to exert a strong influence for God. Little by little he gave way to inherited weaknesses and threw his influence on the wrong side. When he forsook the law of the Lord, all Israel followed him.

(Continued on p. 11.)

PAKISTAN UNION*President: C. H. Hamel**Secretary-Treasurer: R. G. Burgess**Office Address: 32 Mozang Road, Lahore***CHUHARKANA
BAPTISM**

E. R. REYNOLDS

IT WAS with no idea of setting records that we made plans for the recent baptism at our school at Chuharkana. But since that event I am told that this was the largest, in recent history, at least, in our field. On Sabbath, March 22, thirty-three young people and adults participated in receiving this rite.

The only baptism held during the year, this occasion was one which was eagerly anticipated by all the young people. Pakistan Union School and College as an institution of buildings and equipment, has in recent years made considerable progress. And we are thankful to God for what has been done, and for the willingness of our believers and workers in other parts of Southern Asia to share their blessing with us that the work here might grow. But it is more than mere material growth which we desire. And as an organic institution composed of men and women, boys and girls, we are convinced that spiritual progress has been made also. The young people at present attending this school are of the finest assortment that we have had for some time. And those who were baptized were an example of this.

The adults who were baptized on this Sabbath are also special in a way that makes us happy. We, here, have been trying to encourage evangelistic activity in different lines—literature distribution, Voice of Prophecy enrolment, branch Sabbath schools, village efforts. The four adults were all of them the result of the work of one of our girls in the school. She had studied with them and prepared them for baptism. Among the students were those who were baptized because of the influence of some of their

fellow students. And we know that there is joy in heaven, not alone for the souls who are won for Christ, but for the love of souls thus planted in the hearts of young people, who are prospective workers in the cause of our Master. Kindly remember Pakistan Union School and College in your prayers as we start our new school year, that this year, too, may be fruitful for God.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***TRIVANDRUM
CITY EFFORT**A. D. JACKSON, *Voice of Prophecy*
secretary, S. Kerala

IN THE north part of the city of Trivandrum stands the beautiful palace of Kaudiar and just to the west of this palace is our Kaudiar mission station. Here, in an attractive pandal, Pastor S. Thomas, Voice of Prophecy secretary for the South India Union, opened a series of meetings on March 16.

The attendance on the first evening was only about 250 because another meeting was being held in the city; but since then six or eight hundred have been coming out to every meeting and the interest is good. One of the local attorneys remarked, "I appreciate the sermons very much. I wish I could attend every meeting." The timely subjects have really drawn some of the thinking men of the city.

Pastor Thomas and his as-

sociates are visiting the interested ones and by personal work and literature are leading them to decisions.

We are glad to report that many of our Voice of Prophecy students are attending. Many new enrollees are also studying the lessons.

This is only the fourth week of the meetings; the testing truths have not yet been presented. The workers here are full of courage, and we request that the members of the TIDINGS family will join us in prayer for the success of the meetings.

**ADVENT TRUTH
PENETRATES
KURNOOL**

K. BHASKARA RAO

PRIOR to the formation of Andhra State in 1953, Kurnool was but a small town rich in donkeys and very poor in cleanliness. With the late Andhra Kesari, Sri Tanguturi Prakasam, as the first Chief Minister, the Union Government chose Kurnool as the temporary capital of Andhra. It was renovated to a great extent and transformed into the present beautiful town in a period of about three years. The town of Kurnool, 150 miles south of Hyderabad, is the present capital of Andhra Pradesh. It has a population of about eighty thousand, largely Mohammedan.

Pastor G. Isaiah, President of South Telugu Section, who is conducting an effort here in Kurnool, was able to secure a good site for the meeting place. The preliminaries having been arranged, Bro. P. Deva Prasad, one of the assistants in the effort, busied himself in putting up the shed. But it was soon discovered that the coolies working on the shed could dig hardly one foot into the ground as there is a thick layer of rock just underneath the surface. But Rs. 700/- had already been spent on it, and it was felt that we should go forward with the plan although there was danger that the shed might collapse should a heavy

wind blow. But thanks be to God, it stands unshaken though several heavy winds have uprooted some of the supposedly strong posts at other places in the town.

When the shed was all ready Pastor Isaiah and Bro. Deva Prasad approached the D. S. P. for permission to use a P. A. system. The officer said that a gentleman living just beside our shed objected to our meetings being held there for he had in his house two students preparing for University examination and the meetings would disturb them a great deal. The D. S. P., however, was convinced that it was purely a religious bias that prompted him to take such an objection, and granted the permission.

Attractive handbills announcing the first meeting were circulated throughout the town. But we did not get as many as we expected for the first meeting. However, the attendance at our meetings has been steadily growing over these four weeks and at present there are about 200 coming quite regularly. Many are appreciating the messages given and are faithfully taking notes. We hope that at the close of the effort many will take their stand for the Lord. We request the readers to remember us in their prayers.

FRUIT-BEARING

(Continued from p. 5.)

The same application could be made to the other disciples, and also to you and to me as individuals today, if we wish to bear fruit. We must be willing to submit to the pruning of the Father. He has grafted us into the fruit-bearing vine—Christ, the Lord. He expects more than foliage from us. The branch receives strength from the vine to bear both leaves and fruit. The vine-dresser will not deplore the leaves, provided that among them he finds fruit. He expects the fruits of the Spirit—love, joy, peace, long-suffering, etc. As He looks among the foliage of our talents and activities He may find certain characteristics which He

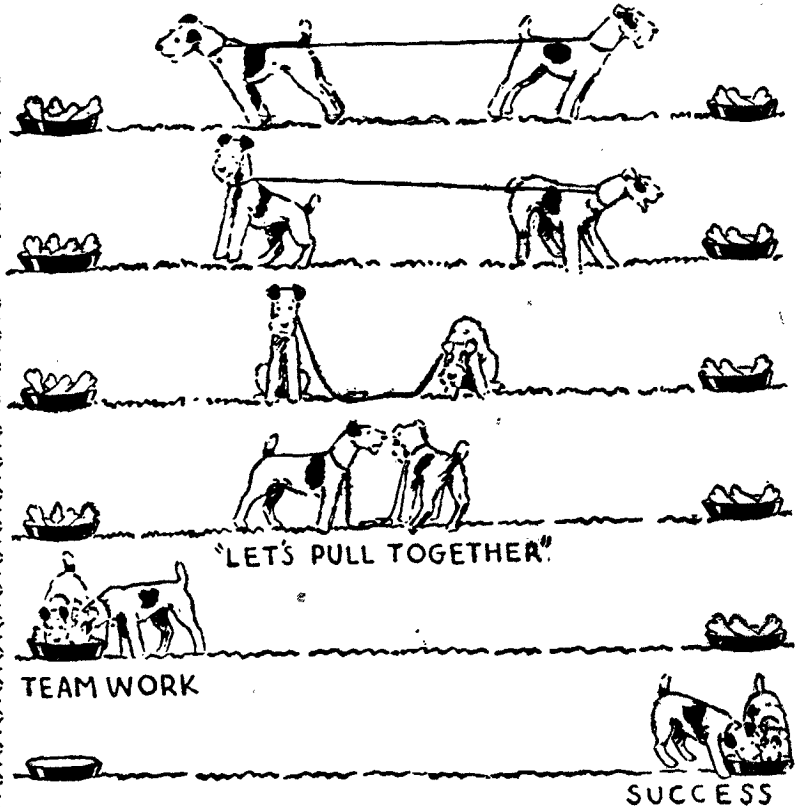
would have to cut away so that we may be fruitful. We must allow Him to do the pruning. We should not cling to those things He sees should be cut away if we would bear more fruit.

In applying this figure of the vine to a larger sphere—our great organization, which has the Sabbath school, home missionary, publishing, educational, temperance, radio and Bible school—all of these are cared for, nourished, and dressed by the vine-dresser Himself. I like to think of our treasury department as providing

the fertilizer to enrich the soil, thus giving impetus to growth and an incentive to fruit-bearing. The Father can use this phase of His work to enrich the vine and make it more fruitful. If we compare the General Conference to the main stalk or trunk of the vine, the divisions would be major branches from which the unions spring. The local fields branch out from the unions and extend on to still smaller limbs—the churches; the twigs would be the individuals.

But whether we speak of the organization in its administrative

LAYMAN'S CORNER



Greater co-operation is needed in all our churches.

"The people must lift where the minister lifts, thus seconding his efforts and helping him bear his burdens."—*Christian Service*, p. 67.

"The minister in the desk announces the theory of the gospel: the practical piety of the church demonstrates its power."—*Testimonies*, Vol. 8, p. 16.

—O. W. LANGE.

Temperance T witters

ONE WINS SIXTEEN

The day Paul Bhardwaj reached Pathankot was the first day of the free issue of liquor as a part of the military ration "to maintain the temperature of the body in cold climate." They told him that if he did not take liquor he would lose his ears, or nose, or fingers due to the extreme cold. Everybody seemed serious about it. Paul hesitated and ultimately refused to accept the good counsel.

On enquiry, he found out that there was a provision of cocoa, sugar and milk for those who did not take liquor. He was the first to give his name for cocoa. Most of the boys had never even heard about cocoa. Paul told them that cocoa would help to produce heat in the body and at the same time was harmless, whereas the evil effects of liquor were notorious.

The first man to join Paul was an old Mohammedan of 50; then a Roman Catholic. Thus a cocoa group was formed. One by one others joined and at last there were sixteen taking cocoa and leaving off the drinking of liquor. It was a real victory for Paul as he had won over one-fourth of his colleagues to total abstinence.

He stayed two winters in that cold Himalayan climate. Paul concludes his experience with these words: "With confidence I can say that I never took a piece of meat, or smoked a cigarette, or took a drop of liquor. I kept myself on simple food and drink. I knew my Lord was coming soon and I had learned not to defile my body, the temple of the Holy Spirit. I still have two ears and a nose on my face, and all ten fingers on my hands. I maintained fine health because I worked practically on the ideals of Seventh-day Adventist teachings."

Paul's experience proves true the promise of the Lord that "By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death."—*Testimonies*, Vol. 3, p. 489.

—S. James, *Division Temperance secretary*.

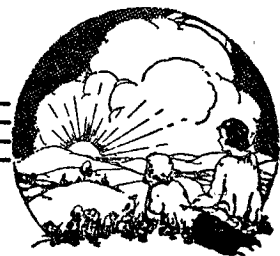
capacity or in its departmental capacity, it should all add up to the one great objective of fruit-bearing. Our united efforts are showing results for statistics indicate a harvest of fruit by our constant growth each year. But very often the question occurs to me of whether we are truly producing a rich harvest or whether we are producing many leaves. Each one represents some very definite branch of the Lord's work. I would not ask you the question of how many souls you have directly brought to the Lord during the past year, or how many you have been instrumental in saving, for that might be embarrassing. But nevertheless, it is a good question to ask ourselves, to see whether in our own individual lives we are bearing fruit or not.

When you take an inventory of the activities in your union or in your institution, how much of the efforts being put forth is really adding to the harvest? You may say that every church needs a pas-

tor. The members plead for a pastor, for they feel they are without honour unless they have one, no matter how small in number they may be. So we do our best to supply the demand because we feel that a pastor is needed to hold the church together. But really, brethren, if we face facts, many of our churches are not growing as they ought to. On the surface it may seem that we are making great progress because our membership at the end of 1956 was a thousand more than for the previous year. That is very good, but we must face facts. The working force throughout the division is about 1,100 regular workers, counting part-time workers and colporteurs. So you see, all of our gains add up to just a little less than one each. Does this mean we have too many workers? By no means! It means we have too little fruit.

Now let us look away from the individual worker for a moment, and even skip over the unions, be-

(Continued on p. 11.)



BEFORE SUNSET

G. F. MCADAMS

Oh, come and let us worship God
With all our heart and might,
And lay aside those worldly chores
We planned at morning light.

Kneel down beside the old arm-
chair,

Where Mother used to pray.
Give thanks to God, our only hope,
For blessings sent each day.

Remember Christ on Calvary's
cross;

The only son God gave.
With outstretched arms He shed
His blood

To save us from the grave.

Take time to sing, take time to
pray;

Let worldly matters wait.
'Tis those who look for Christ to
come

Will go through heaven's gate.

Remember those close to your
heart

Who never kneel to pray.
Reach out a hand, they need your
prayers

Before the end of day.

God hears the prayers of earnest
hearts;

He always sees and knows.
Oh, share your faith with those
close by;

The sun is getting low.

The scattered seed you sow today
May find some earth and grow.
'Twill be when God has called us
home,

And only then, we'll know.

And as you meet some precious
soul

On Eden's sacred ground,
He'll say, "'Twas you who led me
in

Before the sun went down."

Calendar of Special Days and Offerings 1958

May 17	Spirit of Prophecy Day
June 7	Dorcas Welfare and Evangelism & Dorcas Offering
June 21	Christian Health Day
July 5	Medical Missionary Day, H.M. Offering
July 12	Mid-Summer Offering
July 19-26	MV Week of Prayer
August 2	Home Missionary Day and Offering
August 16	Sabbath School Rally Day
August 23	Bible Society Offering
September 6	Home Missionary Day and Offering
September 20	Tithe Covenant Day
October 4	Home Missionary Day and Offering
October 4-11	"Review and Herald" Campaign
October 18	Colporteur Rally Day
October 25	Temperance Day and Offering
November 1	Lay Witnessing Day, H.M. Offering
November 8	Voice of Prophecy Evangelism Day and Offering
November 22-29	Week of Prayer and Sacrifice
November 29	Week of Sacrifice Offering
December 6	Home Missionary Day and Offering

THIRTEENTH SABBATH OFFERING

June 28	Australasian Division
September 27	Inter-American Division
December 27	South American Division

FRUIT-BEARING

(Continued from p. 10.)

cause the officers have their own statistics that show how individual organizations are measuring up as a fruit-bearing unit of the great vine. Let us examine the work of the departments which permeate every phase of our activities. Let us think first of the home missionary department which encompasses the church perhaps more completely than any other department. Our home missionary secretaries have thought much, prayed long, and worked hard to harness our members into soul-saving activities. Every member is supposed to bear fruit. But whether it is in Uplift work, church welfare activity, visitation, distribution of literature, or in direct soul-saving

THE WIDENING CIRCLE

(Continued from p. 7.)

How true it is that no man liveth unto himself! The influence of wrongdoing is not confined to the doer.

Even when we die, our influence does not cease. The mark we leave in this world lives on in the lives of others. It would be difficult to find more beautiful words to describe the influence of a good life than those found on page 429 of the book *Testimonies to Ministers*. "When a man dies, his influence does not die with him; but it lives on, reproducing itself. The influence of a man who was good and pure and holy, lives on after his death, like the glow of the descending sun, casting its glories athwart the heavens, lighting up the mountain peaks long after the sun has sunk behind the hill. So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. Their works, their words, their example, will forever live."

Like everyone else, you have an influence. What kind is it?

activities, just how much are we depending upon and receiving from our members throughout this division field? We must never be satisfied to have our members be mere foliage, for the Lord is not satisfied with that.

The Lord has said that every branch that does not bear fruit is pruned away. Could that be the reason why many members fall away? It is not our responsibility to see that they are pruned away, but that they are pruned into effective fruit-bearing branches. When our 17,000 members are led to realize that they can be fruit-bearing branches and not merely the foliage, then what a transformation will take place within the church! Then the static membership, which we all deplore, will begin to bear fruit. The churches that do not have even enough members to keep the church in good repair will flourish and increase in numbers until the church

will need to be enlarged to care for the precious fruit.

The Lord, to a degree, holds us as leaders responsible to see that every branch does bear fruit. We must not try to shift the responsibility onto the Lord and say that the Father is the vine-dresser. I do not believe that the Father wants to cut away branches, but He does want those branches to bear fruit.

(Continued on p. 12.)

DORCAS IN THE NORTHWEST

(Continued from p. 4.)

ladies of the church do not yet have a vision of the numerous simple ways in which we may work for others. Mrs. White has written, "The law of self-serving becomes the law of self-destruction." May we not allow self-serving to become the law of our lives, but may we serve our fellow believers and neighbours who are in need of physical and spiritual help.

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION

of the General Conference
of Seventh-day Adventists

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Miscellany

● Pastor N. G. Mookerjee is back again in Poona after an absence of two months. During this period he has been conducting V. O. P. rallies and visiting churches in the Kannada, Tamil and Telugu Sections of South India. He reports good attendance at these meetings held in connection with efforts.

● Pastor and Mrs. R. J. King and their little son Glendon arrived in Bombay in the S. S. *Iberia* at 2:00 p.m. on May 4, 1958. After a brief visit at the Division headquarters at Salisbury Park, the Kings left for Mussoorie for language study. Later they will connect with our work in Kalimpong to labour in company with Pastor and Mrs. Allen Maberly. We welcome this family to Southern Asia.

● A Council of the Union Home

Missionary and Sabbath School Secretaries will be held in Mussoorie from May 31 to June 7, 1958. We feel this Council will be a means by which the work of the Home Missionary and Sabbath School Departments will be strengthened for greater service in the days ahead.

● On April 7, Pastor T. R. Torkelson, assisted by Pastor Jenson, conducted a memorial service in the Lucknow church for Bertram Adolphus Nathan. Many of our readers will remember Brother Nathan as a member of the Lucknow church many years ago and a one-time gym teacher at Vincent Hill School.

When the Second World War broke out he joined the armed forces and was with the British Army in Egypt until the evacuation.

In February, 1957, Brother Nathan reached England and took up work at Warrington. On the 12th of March he suffered a heart attack and passed away suddenly. He leaves to mourn his loss, his mother, four sisters, two brothers, and a host of relatives and friends.

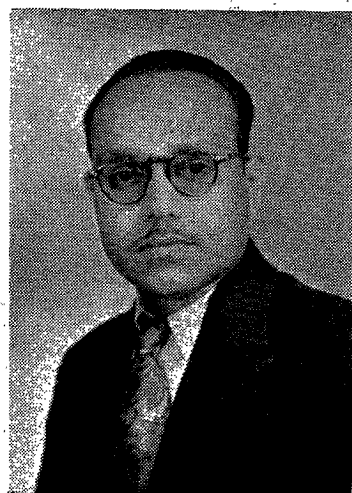
FRUIT BEARING

(Continued from p. 11.)

He has put you and me into places of responsibility so that we can encourage and develop fruit-bearing branches.

Closely related to the home missionary department is the Sabbath school department. This also is a fruitful branch, but here again often it fulfils only half of its responsibility. True, it keeps the church at study and the spirit of Biblical knowledge fresh in the minds of the believers. But unless that knowledge is put to fruit-bearing, we will be like some that Paul spoke of, "ever learning, and never able to come to the knowledge of the truth." Once the truth grips the heart of a church member he must become fruitful and pass the Word on just as did Philip to the eunuch, and the eunuch to all of the people in Ethiopia.

MEET OUR WORKERS



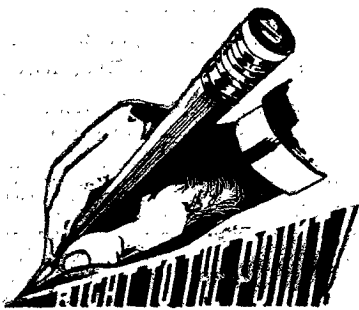
Brother A. Joseph was a member of the first family to accept the Seventh-day Adventist message in Kerala. His parents were careful to see that all his education from his first year in school until he graduated from Spicer in 1942 was obtained in Seventh-day Adventist schools.

Following his graduation Brother Joseph worked for two years each in the Karamana Trivandrum church and in the Nedumangad District. In 1946 he became the publishing secretary of the Kerala field. In 1953 he was invited to the Voice of Prophecy work in Trichur.

At the time of the division of the Kerala field in 1956, Brother Joseph was chosen to assume the leadership in the North Kerala section. He was ordained in 1957.

The "church at study" should reach out to bring others also into systematic study of the Word of God as part of its fruit-bearing. The Sabbath school is the one school in our denomination that is not just for our own people. We should expect the Sabbath school to have an enrolment of at least three times that of our church membership, because it should include every church member, his children, and friends and neighbours. What a tremendous membership our Sabbath schools would have, and you can also see what great potentialities there are in such Sabbath schools. The pastor would have a large field in the Sabbath school from which to reap a rich harvest.

(To be Continued)



"SEND IT IN"

If you have a bit of news,

Send it in;

Or a report that will enthuse,

Send it in;

A story that is true,

An incident that is new,

We want to hear from YOU,

Send it in.

Never mind about the style,

If the news is worth the while,

We'll accept it with a smile.

SEND IT IN!

(With apologies to Co-operation)

—Far Eastern Div. Outlook.