



VOLUME 54

POONA, INDIA, NOVEMBER 1, 1959

NUMBER 21

## The Place of the Dorcas Society in the Church

MRS. O. O. MATTISON



TO ANYONE who has had the privilege of helping another and experiencing the joy and happiness that comes from Christian service, the name of Dorcas is an inspiration, and a desire springs up within the breast which makes one whisper to his own heart, "Oh, if I could only be to my church what Dorcas was to her church." We are admonished to study the pattern of her service and to follow in her footsteps. Dorcas was an honourable woman and a worthy citizen in the ancient city of Joppa. The brief record is found in Acts 9:36: "This woman was full of good works and almsdeeds which she did." This is a wonderful tribute to any woman. Suppose some morning you would pick up the local newspaper and find your name mentioned as one of the leading citizens of your community with such a tribute paid to your services. Suppose that that newspaper should be quoted far and wide throughout the whole world. What would be your reaction? I am sure it would make you feel most happy, yet very humble, that others recognized you and esteemed you so highly that it had gone on record that you were full of good works and charity toward others.

We do not do good works that others may praise us. Neither did Dorcas. But certainly if our hearts are warm toward our neighbours, we cannot help but do good to them; and invariably, when our

love and sympathy flow out to others, they are going to praise us just as those did who benefited from the sympathy and love of Dorcas. She freely gave to those who were discouraged and in need. She searched out the poor, who were clothed in rags and clothed them—hungry, she fed them. It was not without effort that she did her good works or that she administered alms to the needy. She went in search of them and extended to them that love, sympathy and help which makes us admire her so much. What a wonderful thing it would be to-day, if we who take the name of Christ, could show forth in our every-day acts that beautiful spirit of Dorcas and could weave into our characters that warm Christian spirit which radiated from her life.

There is no more tangible way in which we can honour our Lord than to follow in His footsteps and as we radiate His love bind up the broken-hearted in the homes near us. This is called "pure and undefiled religion" and is the kind of religion we like to see manifested in the lives of others; when we manifest it, it is like a contagious disease. Those who are exposed to our lives and influence are soon emulating us in their lives, and this makes for a warm Christian church and community.

What is the great objective of the church in the community? What is the great objective of the Dorcas programme? True, our hearts go out in sympathy to those who are in need, but our great objective is to lead others to know the love of God. We long to bring a knowledge of our loving Saviour into the lives of our neighbours and friends, and the most effective way in which we can do this is to continually put into operation the love and compassion that He has shown to us. His supreme desire was to see others saved from sin, therefore He ministered to their physical needs that they might turn to Him and accept Him as their Saviour. In order that our witnessing for Him might be effective, He has given us the work of extending a helping hand to others, that through us they

### THE DORCAS WELFARE

The Dorcas Welfare was established by God.

Through Dorcas, so long ago,  
To help relieve the suffering  
Of those more needy than you.

It may be clothing or shelter,  
It may be goods or care;  
Whatever the service rendered  
Your Saviour is watching there.

Jesus set us an example—

He went about doing good.  
If He went about helping others,  
I am sure that you and I should.

Someone has had a bad fire,  
Their physical assets are burned;  
Some help from a Dorcas Welfare  
May reveal a heart that has yearned.

When the physical needs are aided,  
When the body is clothed and fed,  
You will find some people ready  
To hear what our Saviour has said.

So keep up the work of Dorcas,  
Of relieving want and woe;  
How many may find their Saviour  
Eternity alone will show.

God bless each active member,  
As you serve in your own home town;  
While helping the poor and needy  
You are building stars in your crown.

—E. E. Opdyke

might see true Christianity in operation.

If we as Dorcas members are unselfish in our service in the church and through the church to others, then that service proves of great assistance to the minister of our church and makes the preaching of his message far more effective than it would otherwise be. People will see the effect of his ministry working in and through our lives and they will come and listen to the message that he presents to them.

We sometimes speak of the minister as a "man of God." It is right that we should thus speak and think of him, but when we as women in the church uphold his hands by putting into operation the counsel that he gives from the pulpit, it is just as true that others will call us "women of God," which is really what we all desire to be.

Dorcas work is not a work for only a few women to do when they get together on various occasions to sew, study and distribute that which they make, but it is a work that needs the entire support of the church if it is to be effective in its soul-winning endeavours. It

should never be narrowed down to the closed circle of only the members of our church. Our responsibility is to keep an eye upon the multitudes around us. While the church is the object of the supreme regard of Jesus, still His undying love was manifested to all, and through us. He desires to see that love operate and reach out into the lives of those who do not know him. The great burden of everyone in the church and primarily of the members of the Dorcas society should be to convince others of the living reality of the great truths that the Lord has given to this people. This can best be done by personal contacts through the ministry of the Dorcas society. Not only can we take into the homes of others the physical essentials, but by that very act we can take into the homes the words of our Lord and Master. We should never enter the homes of others without taking the time to read a portion of His word, to offer prayer for those in need and to speak a word of encouragement to the older ones; and what an opportunity we have to gather the children around us and tell them Bible stories!

True, in our approach we must be tactful and not give the impression that what we are doing is only to persuade them to accept our doctrines. This often only produces prejudices. By living the message God has given us and radiating the hope of His soon coming we make the message beautiful and attractive. What wonderful opportunities we Dorcas sisters have of visiting those in need, speaking a word of courage to them and praying with them. I fear we do not do enough visiting and when we do perhaps we fail to witness in a definite way for our Saviour. While we must be tactful, we must never hesitate to speak of His love; and as we speak of it, manifest it. The love of Jesus is irresistible and to speak of it is the highest honour we can do Him. I have yet to find a person that resents that love, even though they may be slow in accepting it. As we present the story of His love, we have the opportunity also of showing others

the joy and happiness found in Christian fellowship in the church and inviting them to join us in worship. The personal visit and a word spoken with love will convince them that you have a better way of life than they are experiencing, and they will be drawn to it.

My appeal is not only to every Dorcas leader, but to every pastor as well, to encourage every member to become an active member in the Dorcas society and make plans to increase the influence of your society. As the Dorcas influence grows the church will grow in membership and in Christian experience.

Never in the history of the church in Southern Asia have we had so many catastrophes from floods. In so many places in various parts of the Division our people have lost everything. It may be that even you have suffered loss. By joining together in Christian service we can help one another. I am sure that many of you have taken advantage of such situations and have stepped into places of emergencies and given relief where it was most needed. If you have not done so you have missed a great blessing. We know that before the end of time more and more such catastrophes will take place. These are signs of the end. Yet these very occasions afford us an opportunity to manifest the love and service of Dorcas. It will take planning—far-reaching plans. It will take time, sacrifice and effort; but what joy and happiness will come to us in being a part of the work that Jesus did here on earth. He went about doing good and bringing succour and help to those in need. Let us re-consecrate our lives to Him for service. Let us pray for strength, for wisdom and knowledge to know how to more effectively do His work; and as we search to know His will more perfectly, He will open our eyes to opportunities about us. May we prove ourselves to be true and loyal members of the great band of Dorcas workers throughout the world. May God bless you abundantly in your sacrificial service for Him.

## Why Health and Welfare Ministry is Needed

*An Inseparable Part of Our Commission*

**T**HE great commission places upon the Christian church the responsibility for giving the gospel to every creature. Where the gospel is preached and churches are established, every member of the congregation must be concerned for the health and welfare of every other member, of its community, and of the world. The church has the responsibility of such witness for Christ through the ministry of its individual members. There is no need which does not come at least temporarily within the scope of the church's ministry.

Such personal ministry is mandatory upon the Christian. It is done because it must be done by the child of God. It is to be carried out without respect to results in terms of blessing to one's self, added members to the church or funds in its treasury.

*Jesus Set the Example*

In His earthly ministry, Jesus marked out the pattern to be followed in fulfilling that commission. "He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men."—*Welfare Ministry*, p. 56.

Thus, giving the gospel includes more than preaching or teaching; there is to be an interpretation of the gospel in the form of loving ministry to suffering humanity.

"Christ's work in behalf of man is not finished. It continues today. In like manner His ambassadors are to preach the gospel and to reveal His pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the truth of the

gospel."—*Welfare Ministry* p. 57.

"During His ministry, Jesus devoted more time to healing the sick than to preaching. . . . The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul."—*Ministry of Healing*, pp. 19, 20.

Christ's way of doing His work cannot be improved upon. Only by labouring in His way can the Christian be assured of success and approval.

*Why Health and Welfare Ministry Should Not Be Left to Others*

1. The gospel commission includes this ministry. Every Christian must develop awareness for needs about him and do what he can to help.

2. The character development which accompanies this ministry is needed by every Christian.

3. Human needs are such that the help of every Christian is required. There is room for the service of all persons and all organizations.

4. Major catastrophes may strike anywhere. Our preparedness will make it possible for us to help along with other agencies. At times we may be the only prepared group in the area.

5. Victims of adverse circumstances need more than material things. Often the greatest need of such is a will to recover, or the re-establishment of morale. The promises of the Word of God are the best source of faith, hope, and courage—the essential forces in rehabilitation. These promises are more believable when presented by those rendering efficient practical assistance.

6. The prophecy of Isaiah 58 calls for a dual reformation in the individuals making up the church of God—a personal reformation in true Sabbath observance and in

health, and welfare ministry. This reformation is to reach its climax in the remnant church.

7. Seventh-day Adventists are uniquely qualified for this ministry by having:

- a. Inspired principles of healthful living.
- b. Inspired instruction in methods of health and welfare ministry.
- c. Inspired principles of church missionary organization, making possible an effective and continuous service.
- d. Inspired principles of gospel finance.
- e. The inspired message for this time which meets all the needs of all men.
- f. A full complement of willing volunteer workers, with unselfish motivation for this welfare ministry.

8. The General Conference has taken the following action with respect to health and welfare services, which action has thus become the authoritative expression of denominational policy:

"WHEREAS, It now seems evident that we are entering the last stages of earth's conflict, with wars, famines, epidemics, fires, floods, earthquakes, each a clarion call upon the Christian church to demonstrate the spirit of the good Samaritan; and,

"WHEREAS, We have received the following counsel: 'I cannot too strongly urge all our church members . . . to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is the work of His own appointment. . . The nearer we approach the end, the more urgent this work becomes.' (*Testimonies*, vol. 6, p. 265) and 'with the work of advocating the commandments of God, and repairing the breach that has been made in the law of God,

we are to mingle compassion for suffering humanity.' (*Special Testimonies*, series A, No. 10, p. 3);

"We recommend, 1. That conferences and mission fields initiate a well-balanced welfare programme, geared to current conditions, to serve the needs of humanity; and that the churches be organized, and the members trained (a) to do disaster relief work and (b) to engage in every form of Christlike ministry in their immediate communities.

"2. That our churches be encouraged to make provision to store local reserves of food and clothing for emergency distribution." (*Actions of the General Conference Session*, July 10-22, 1950, p. 25.)

9. This ministry is the right hand of the message, opening doors of opportunity for soul ministry. (*Welfare Ministry* p. 122; *Testimonies*, vol. 7, p. 59.)

10. Others admit the possibility of future major natural and war disasters with casualties and suffering on a large scale surpassing anything yet witnessed; Seventh-day Adventists know these will visit the earth as signs of the soon coming of Christ. This knowledge gives a tremendous advantage in speeding preparations for effective health and welfare ministry to those who will be affected.

With so many good reasons for service and with so many wonderful advantages and resources at its command, the Seventh-day Adventist Church should provide a far-reaching and most effective health and welfare service.

#### *Scope of the Health and Welfare Services*

1. The aim is to please God and to promote the physical, mental, and spiritual well-being of men of every race, creed, and nationality.

2. The suffering of the sick is to be relieved, the hungry are to

be fed and the naked clothed; but the special contribution of local churches toward meeting the physical needs of the individual is in the field of education—teaching the individual to help himself. In health ministry emphasis is placed on teaching how to be well and keep well by observing the laws of health. The best help that can be given others is to teach them to help themselves. (*Welfare Ministry*, p. 199.) An important objective in welfare ministry is to help the needy to become financially independent or to help those for whom this is impossible to live better on assistance provided them through public welfare. In all our ministry we recognize that knowing Christ is man's greatest need; thus we point men to Him, the Source of all life and true happiness.

3. Material assistance is provided to families by supplying clothing, food, and other needs. However, such assistance is almost always of a temporary or supplementary nature. We do not try to take the place of public welfare agencies. We specialize in emergency cases. Our aim is to help the individual in a personal way to meet an emergency he is unable to cope with. We serve some who are not eligible by law to receive public assistance, yet need help. Our main purpose is rehabilitation through temporary relief, counselling, and education. We aim to give spiritual encouragement and help which the public welfare agencies, by their very nature, are unable to provide.

4. We endeavour to provide services not already made available by other organizations and to supplement services which may not be adequately supplied by others.

5. Our first responsibility is to care for our own church members; but this in no way relieves us of our responsibility for helping others.

6. An important part of our work consists in stockpiling a reserve of clothing, bedding, medical, food, and other supplies, and offering disaster relief services.

### Rewards

1. Through acts of unselfish love, others are won to Jesus.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." — *Testimonies*, vol. 9, p. 189. "No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favour of the gospel is a loving and lovable Christian." — *Ministry of Healing*, p. 470.

2. Seventh-day Adventism receives favourable attention, alleviating prejudice or causing it to disappear.

Unselfish, unbiased concern for those about us, demonstrated through acts of practical helpfulness will, if done consistently, build in the minds of those who receive such help and those who observe it proper concepts of the Seventh-day Adventist faith.

3. Bring new life into the churches.

"I have been instructed to refer our people to the fifty-eighth chapter of Isaiah. Read this chapter carefully and understand the kind of ministry that will bring life into the churches." — *Welfare Ministry*, p. 29.

4. There is a personal growth in grace and renewal of health.

(Isaiah 58.) "When you succour the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus." — *Welfare Ministry*, p. 311. "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." — *Welfare Ministry*, p. 303.

— Taken from **MANUAL FOR HEALTH & WELFARE SERVICES**, Chapter 1 (adapted).

## The Ideal Dorcas Society

ELLA MAY STONEBURNER

**R**ECENTLY, there appeared an article in the *Journal of the Christian Medical Association of India* entitled, "Could This Be?", written by our own Mrs. Lucille Small. This article portrayed an ideal hospital situation in which every worker did and said just exactly the right thing. The patient was treated in every way just as he should be. What a wonderful thing it would be to find a place where this is done!

Let us portray in the same way if we can what an ideal Dorcas society would be like. First of all, every member of the church would be an active member of this welfare group. There would be excellent co-operation by each member and a spirit of unity which could not be excelled. Each member would be full of enthusiasm and ideas of ways and means of improving the good work of the society. Every member would respond willingly but with humility if asked by the church board to become the leader of the society.

An ideal Dorcas society would be doing welfare work in the community. What does this mean? This means actually participating

in supplying food, clothing or medical aid to the needy of the whole community. It means to lift the burdens of the oppressed, to visit the fatherless and widows, to take care or provide homes for the aged or orphans, to visit those in prison. It means to bring sunshine into homes which have been darkened by sorrow or poverty.

In an ideal society each member would be present at every meeting. The conversation would always be uplifting. Personal problems or gossip would never be indulged in, but the tenor of the talking would always be "others—how to help them." And so—it would be! What a wonderful asset this ideal Dorcas society would be to every member, to every church, to every community.

Is your Dorcas society an ideal Dorcas society? What can be done to make your society an ideal society? Surely it is possible. Sister White says that the Lord does not set goals for us which are impossible to meet; therefore, it is possible. Let us each one determine that our Dorcas society will be an ideal society and if this is accomplished, our church will be an ideal church.

## Dorcas in Action in Karachi

LOIS E. FOUTS

**T**HIS year will certainly go on record as being one of the wettest in the history of Pakistan. Even dry Karachi has had flood after flood until the desert lands around are beginning to turn green.

Because of the suffering entailed by the floods the Pakistan Union called for relief funds and the Division responded with Rs. 1,000. The Karachi church appointed a committee of five, consisting of Miss Kishander—the Dorcas leader—Mrs. Hawley, Mrs.

Saunders, Harold Googe and Inayat Harun, to look over the situation and to decide how best to use the money in hand. After investigation it was felt that relief could be given to more individuals if bolts of cloth were purchased and cut in lengths suitable for making trousers, shirts and ladies' qamiz, saving the remnants for children's clothing, because many of the women are able to sew their garments by hand.

So with this in mind the entire

amount was spent for malesha, latta and prints—local materials which are inexpensive yet durable. Loaded with these “lengths” of cloth we headed for the refugee hutment area. We first called at the police headquarters of the district where two escorts were supplied to us. They put us in contact with the “headmen” of the hutment area who proved to be very helpful not only in keeping order but in putting us in contact with those most needy. As a guide for this purpose we stated that we wanted to see only the widows, the blind and the crippled. Checking the family ration cards we were able to determine the number in each family and the validity of the widow claims. We were shocked at the unbelievably large number of “pucca” widows. In almost every case we visited the huts of those helped and though not always able to leave something for every member of the family yet we did provide some relief and endeavoured to spread a little cheer in each hut.

The conditions under which these poor people are living are unspeakably miserable in good weather but under flood conditions are indescribable. The children are pitifully malnourished. We hope in the near future, through CARE distributors, to start a milk route for the benefit of these children.

Though our help seemed small compared to the great need, yet it was appreciated by the people and placed us in a favourable light in the eyes of those in authority. Regardless of what else it may have accomplished it certainly brought a blessing to those of us who had part in the venture.

## Dorcas Federation Meeting in Poona

MRS. J. F. ASHLOCK

ON Sunday evening, October 4, a combined meeting of the Dorcas societies of Salisbury Park, Poona city and Spicer Memorial College was held in the Dorcas room of the Salisbury Park church, with Mrs. O. O. Mattison, who is local Dorcas leader as well as the secretary for the Division organization, leading out. Though these three societies are not yet fully organized as a Dorcas Federation, this meeting can be looked upon as the forerunner of such an organization in the Poona area.

After the local society members had served a delicious, well-balanced, snack supper to the large, representative group gathered, the programme of the evening followed.

The pastors of the three churches gave encouragement by their presence and by taking part on the programme. R. S. Shinge of the Poona City church offered prayer, Pastor H. H. Mattison of Spicer College spoke on “Dorcas, Her Influence and Ministry,” and Pastor T. R. Torkelson of Salisbury Park pointed out the very practical ways in which Dorcas members can be of help to their neighbours.

Mrs. Robert James, accompanied by members of the Voice of Prophecy orchestra, sang in the Tamil language, “The Love of God.”

In reporting for the Poona City church, Mrs. R. S. Shinge stated that they were having their meetings in first one section of Poona

and then in another in order that their scattered members could all have part in at least one Dorcas meeting each month. Though young, this society is growing and the amount of work being done is increasing. At their recent sale when they saw that there were enough customers to buy much more than they had prepared for sale, these members were inspired to work harder. An important feature of this society is the mending of garments for the poor.

According to the report given by Mrs. I. R. Thomas, the Spicer Dorcas Society members, though very busy ladies, are most faithful in attending the meetings and participating in all the activities of the society. While much of their work is for needy students yet the funds raised through the various projects sometimes reach beyond the school campus.

Mrs. W. L. Sharlaya, secretary of the society, reported that the Salisbury Park Dorcas society meets regularly and have been working for some weeks preparing greeting cards for sale. A large portion of the society's funds is spent for student aid and rations to the needy. They sent Rs. 200 to Surat recently for flood relief work there.

With the words of that beautiful song, “Then Jesus Came,” sung by Mrs. C. R. Bonney, ringing in their minds and hearts the Dorcas members stood while Mrs. R. L. Rowe offered the closing prayer.

### Gem Thought

In Joppa there was a Dorcas, whose skilful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm tear-drops fell upon the inanimate clay. She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others.

Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is

rare; yet the church cannot prosper without it. It is needed in the church, in the Sabbath school, and in society. Many come together in church relationship with their natural traits of character unsubdued; and in a crisis, when strong, hopeful spirits are needed, they give up to discouragement, and bring burdens on the church; and they do not see that this is wrong. The cause does not need such persons, for they are unreliable; but there is always a call for steadfast, God-fearing workers, who will not faint in the day of adversity.

—“Testimonies,” vol. 5, p. 304.



## With a Dorcas Society in South India

ELLA MAY STONEBURNER

"DO YOU really think you will be able to plan to do this?" asked the MV leader of the Dorcas leader of a church in South India.

"Oh, yes, I am sure our members will all respond to doing this. They will be so happy. But you will have to give us two weeks more time to get ready," replied the Dorcas leader.

"This we will be happy to do. I am so thrilled that you are interested in this project and I can hardly wait for the day when we see our plans fulfilled," said the MV leader.

The events which led up to the above conversation were most interesting. The young people of this particular church had been very active in branch Sabbath school work. For some months one particular group had been faithfully going week after week to the shoemakers' village. The people of this village were very poor and, even though there were between thirty and fifty children attending the Sabbath school, many of them were without proper clothing. Other days if you should visit this village, you would find many of the children playing along the paths naked; but on Sabbaths these same children would be found sitting so importantly with the Sabbath school group and everyone would have some type of garment on. It may be Daddy's shirt, trailing in the dirt and the sleeves hanging way down below the tips of the fingers, or it may be only a rag, covering just a small portion of the body; but none comes naked.

As the young people noticed the needs of these children and learned to love them more each week, a great desire came into their hearts to do something for their physical needs. So they approached their MV leader.

"What can we do for these children?" they asked.

Finally, it was decided to ask the Dorcas leader. And she and her members planned to prepare clothing for these children. What a beehive of activity there was in the Dorcas meetings! There must be either a shirt or knickers for every boy and dress for every girl.

Two weeks later the Sabbath

for distribution arrived. The Dorcas sisters accompanied the young people to the village and were well paid for their efforts by seeing the expressions of joy and ecstasy on the faces of the boys and girls as they were dressed up in their new clothes.

What a wonderful work for every Dorcas society! This is what is meant by welfare work. This is a land of opportunity for this type of work. The need is everywhere. Won't you make your Dorcas society a real blessing to your community?

## Temperance Meetings in Poona

S. P. ENGLER

I SUBMIT the following statements for our consideration; one from the pen of inspiration and the other from a secular leader, the Governor of Bombay:

"There would be little necessity for temperance crusades, which amount to so little, if in the youth who form and fashion society, right principles in regard to temperance could be implanted."—*Testimonies*, vol. 3, p. 567.

"Educating the younger generation against consumption of intoxicants and persuading them to take a pledge never to consume such intoxicants might go a long way in making prohibition a success."—Address at Ahmedabad, August 23, 1959.

In these quotations are indicated the target for temperance attack—the youth. Believing this to be true our Division temperance secretary, S. James, with the assistance of the writer, as Marathi and Hindi interpreter, Brethren George Zechariah, Jayaraj Pakianathan, David Phasage, Balwant Mohite and Dada Jagadhane, has been conducting a round of temperance meetings in the schools and colleges of Poona. The programme followed in these meetings is: a soul-stirring lecture, temperance film, pledge-taking, enrolment in the VOP health course, and distribution of temperance tracts.

During the last few weeks, meet-

ings were held in four boys' high schools, two girls' high schools, one women's training college, the Y.W.C.A. and two open-air places. About 5,000 people attended these meetings. One open-air meeting was attended by 1,500 people. Hundreds of our temperance tracts were distributed, and about 100 people enrolled in the health course; hundreds of youth took the total abstinence pledge. Yes, but who could tell what has been accomplished for the cause of God through these meetings?

It is difficult not to feel the presence of God in these meetings. If the face could indicate anything of what goes on in the heart, the souls of every boy, girl, teacher, parent, smoker, drinker, non-smoker and non-drinker were deeply stirred. Principals of schools expressed deep appreciation and remarked that the schools need just the programme that we put out. Mr. Brelvi, retired educational inspector of Poona district and now principal of the Anglo-Urdu High School, made the offer to make his institution the centre of our temperance work.

We plan to carry on this programme with even greater zeal and efficiency, because it accomplishes the purpose of our temperance society, namely, to build up in the souls of people a resistance to the inroads of intemperance, especially alcohol and tobacco.

# 1960

## Missionary

## Volunteer

# BOOK CLUBS



The Oriental Watchman Publishing House takes pleasure in passing on this information regarding the Missionary Volunteer Reading Course books for 1960. Since you will want these books before the end of 1959, place your order immediately through your local Book Depot. We will arrange with the publishers to despatch your books directly to your address.

### Senior-1960

**IN FULL ASSURANCE**  
By *Richard Hammill*

From the resources of his experiences as ranch helper, missionary, Japanese prisoner of war, college teacher and dean, and General Conference departmental worker, Dr. Hammill gives inspiring counsel to the youth of today. Rs. 16.80

**LUTHER WARREN**  
By *Sharon Boucher*

As an outstanding pioneer youth leader and evangelist, Elder Warren possessed unique and endearing qualities of character and conduct that furnishes this biography with impelling interest. Rs. 18.00

**NELLIE'S PRAIRIE**  
By *Inas Ziegler*

A true story of a rugged pioneer woman, whose experiences prepared her for her present-day ministry to the Navaho Mission School at Holbrook, Arizona. Rs. 18.00

**SKYLINE AND DETOURS**  
By *Harold W. Clark*

Narrative biography by a botanist and biologist in a warm romantic vein that compels the reader to live with the author through its fascinating episodes. The author's familiarity with wildlife seems encyclopaedic. Rs. 22.80

**THE VISION SPLENDID**  
By *J. D. Snider*

Without losing the appeal to the rank and file reader who chiefly reads for spiritual counsel and practical instruction, the author charms the mind of the cultivated reader who loves the artistic turn of a phrase. Rs. 12.00

Total for the Set Rs. 87.60. SPECIAL CLUB PRICE Rs. 76.56

### Junior-1960

**BULLET**  
By *Beatrice E. Peterson*

A pleasing love story of a little girl and her Shetland pony. Judy loved horses no matter what their colour, age, or pedigree. Rs. 14.40

**CURSE OF THE VODOO GODS**  
By *Joyce Ročhat*

The story of Little Treasure who was born into a Haitian world of drumming, chanting, dancing voodoo worshippers. A story the reader will not willingly put aside. Rs. 18.00

**WILD TREASURE**  
By *Stoutenburg and Baker*

The story of a Scottish botanist, David Douglas, to whom the tallest trees in America, next to the Sequoia, owe their names. Rs. 14.16

**WILLIAM AND HIS TWENTY-TWO**  
By *Mabel Robinson Miller*

A true account of one of our Adventist pioneers and his twenty-two children. A bit of denominational history winsomely told. Rs. 16.80

**THE YELLOW CAT OF COTTONWOOD CREEK**  
By *Lois M. Parker*

A story that teaches the wonder of self-preservation God has given to creatures of the woods and lessons of patience, diligence, and fortitude in the animal world. Rs. 18.00

Total for the Set Rs. 81.36. SPECIAL CLUB PRICE Rs. 71.76

### Primary-1960

**IT HAPPENED THIS WAY**  
By *Florence Lyberg Carlson*

The story of Vicki and Lori, who lived in a wonder world of their own until it "suddenly seemed to come to an end when the family decided to move. The episodes that followed make very entertaining reading for the younger members of the family. Rs. 13.20

**LITTLE SISTER STORIES**  
By *Clara M. Steffes*

The joys and sorrows of Little Sister, who was the youngest member of a happy family, make up the stories of this book. Rs. 13.20

**LONJE'S NEW NAME**  
By *Esther Pursley*

Typical of thousands of African boys, Lonje finds a stimulus to his ambition in the mission school, becomes a devout Adventist in the face of opposition, and eventually wins the approval of his family. Rs. 13.20

**THE MOONS AND MR. HERE-I-GO-AGAIN**  
By *Maryané Myers*

One morning the loud crow of a Golden Bantam rooster awoke the Moon family from their slumbers. What they thought of it and what they did about it is the story this book tells. Rs. 12.00

**MR. MORE-IN AND HIS FRIENDS**  
By *Eva Walker*

This is a delightful animal biography of a chipmunk. The lessons one learns are emphasized by the apt scriptural texts that accompany each fascinating and true-to-life picture. Rs. 15.60

Total for the Set Rs. 67.20. SPECIAL CLUB PRICE Rs. 57.36



# TRUE WORSHIP

KEITH R. MUNDT

**S**INCE the Garden of Eden, worship, in one form or another, has been more or less an integral part of man's spiritual nature. Today each religious body and sect has its particular form of worship. Small wonder, then that questions arise as to what constitutes true worship.

Seventh-day Adventists may rightly ask this question: Why are certain forms of worship more awe-inspiring, reverential, and impressive than our own? Perhaps the reasons for this are many, but in this brief article let us examine a few.

It is obvious in Roman Catholic and Protestant churches—to a large degree—that the ritualistic form of worship is usually conducted by either a priest or minister. Rarely is an assistant necessary for such a service. The priest at the altar in his flowing robes is the centre of attention. Statues of so-called saints, holy water, incense, the high altar, memorial plaques on pillars or walls, the cross, and even stained glass windows all add to the atmosphere of reverence in such places of worship. The feeling of hallowedness surrounds the worshipper.

On the other hand, however,

Seventh-day Adventists "do not prescribe a set form or order for public worship."—*Church Manual*, p. 104. Our worship does not consist of manifestations that are designed principally to please the senses. Mrs. White through inspiration wrote that the purpose of worship is "to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimony Treasures*, Vol. 2, p. 193 (italics supplied).

The new-birth experience that Jesus revealed to Nicodemus by night He taught the Samaritan woman at Jacob's well by day. "This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship."—*Desire of Ages*, p. 189 (italics supplied).

Jesus also taught that worship is "not the seeking of a holy mountain or a sacred temple" nor is it "to be confined to external forms and ceremonies." *Ibid*, p. 189. Spiritual things are spiritually discerned (1 Corinthians 2:14) because "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." "...

the Father seeketh such to worship Him." John 4:24, 23.

Although the first and second commandments prohibit idolatry and false worship, there is nevertheless a distinct difference between the two. The first declares the true God, and the second how He shall be worshipped. "The first commandment reveals the true object of worship, and the second, the true mode of worship. The first tells us who alone must be worshipped, and the second how He must be worshipped, or how He must not be worshipped."—Taylor G. Bunch, *The Ten Commandments*, pp. 35, 36.

Realizing the human tendency to worship tangibles rather than intangibles, the Apostle Paul said: "... for the things which are seen are temporal: but the things which are not seen are eternal." 2 Corinthians 4:18. Hence the love of "ritualism on the part of unspiritual people."—*Ibid*, p. 45.

Whether we worship in a bamboo-and-thatch sanctuary or in a brick-and-marble cathedral, let us "give unto the Lord the glory due His name; worship the Lord in the beauty of holiness." "... for He is holy." Psalms 29:2; 99:5. Thus we may claim the promise: "... they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

## Use OUR TIMES to Evangelize

Special Emphasis in all Churches  
Sabbath, November 7



### Plan No. 1

Encourage individual members and church missionary societies to order clubs of 25 for home missionary work. Amount required only Rs. 30 per club per year.

### Plan No. 2

Suggest contributions for as many single yearly subscriptions as possible @ Rs. 1.50 each, donor to supply names and addresses to which magazine is to be mailed.

Minimum goal per member: amount of at least one annual subscription.

"Send one to someone"

# Madurai Church Dedication

N. Y. CHELLIAH, *Pastor*

**F**OR the past forty years the believers in Madurai have been worshipping God in rented quarters in different localities of the city without having a permanent place of worship.

The work in Madurai was pioneered by colporteur evangelists, K. G. Samuel, Paulpandian and Gnanasigamony.

Pastor E. D. Thomas rented a place in Tallakulam for the believers to gather and worship God. He was followed by V. Isaac, S. Thomas, V. D. Koilpillai, A. Jesudason, N. Vinayagam and others. More recently Pastors Anbiah and G. Gurubatham conducted worship in different sections of the city in

rented quarters. A series of evangelistic meetings in 1955 were conducted by Pastors Farthing and Anbiah in a beautiful centrally located spot, enclosed by a compound wall. Very soon the spot was purchased, and on September 25, 1957 Pastor O. O. Mattison laid the foundation stone for the church building at Madurai. It was a happy occasion on September 14, 1959 when the church was dedicated—the culmination of the hopes and efforts of pioneer workers and believers in this city of nearly eleven lakhs of people.

The church pastor extended a hearty welcome to the gathering. Pastor G. Gurubatham, president

of the South Tamil Section, narrated the history of the church. Pastor G. W. Maywald, home missionary and Sabbath school secretary of the South India Union, delivered the dedicatory sermon and offered the dedicatory prayer.

As the new church was dedicated the speaker called upon those assembled to dedicate themselves to God unreservedly and unconditionally.

Our hearts overflow with gratitude and praise to God, and we thank those who made it possible for us to have this beautiful place of worship for our believers in Madurai.



## Your Sabbath School

Multiple-Class or One-Class Plan?

G. R. NASH

General Conference Sabbath School Secretary

1. *Question:* Which plan does the Sabbath School Department of the General Conference recommend, the multiple-class or the one-class for the adult Sabbath school?

*Answer:* The North American Sabbath school secretaries (general, division, union and local) with four General Conference officers and eight other General Conference representatives present, took action at the Kansas City Council in 1956 as follows:

*"VOTED,* That we go on record reaffirming our historical position of urging our Sabbath schools everywhere to recognize the Sabbath schools as the church at study and to follow the small-class plan, with new emphasis on the personal work to be done by the Sabbath school teachers."

This stand was reconfirmed in 1957 and again in 1958 by the General Conference Sabbath School Advisory Committee.

After a careful study of the Sabbath school class plan, the following statement was spread on the minutes of a meeting of General Conference Officers and North American union conference presidents at the time of the 1959 Spring Council, April 13:

*"Agreed,* To reaffirm our conviction that the time-honoured plan of conducting separate, small Sabbath school classes is in the best interest of the Sabbath school, particularly as related to lesson study, attendance, and mission support

through systematic giving, and that we encourage all our Sabbath schools to follow this plan."

2. *Question:* Why is it that the multiple-class system for adults is superior to the one-class plan?

*Answer:* The multiple-class system is recommended not only for adults but for all divisions. Some of the reasons for this conviction on the part of Sabbath school leaders are as follows:

1. In our view, this one-class method of conducting lesson study leads inevitably to a lessening of personal contact with the individual members, and thereby contributes to the missing-member problem. Certain religious bodies who have dropped the small-class plan now regret it, and others who have retained it have found it a source of great strength. We are concerned about the missing-member and apostasy problem that confronts us, and are anxious to avoid any plans and procedures which may eventually add to this problem.

2. The heart of the Sabbath school is the class. This does not mean one large class in which the individuality of the members is submerged, and in which the teacher ceases to be a teacher, and becomes a lecturer.

The class must be small enough so that the teacher can come in close contact with each member during the class period, and give each one an opportunity to enter definitely into the class discussion. It must be small enough so that the teacher can become personally acquainted with each member and visit with him in his home. We feel to urge the small-class plan, in the senior and children's divisions, because it has from the beginning of this movement proved to be a blessing to our people by personal participation in Bible study, fellowship, and in world missionary vision.

We recognize the problems which a very large membership brings, but we urge the continuance of our time-honoured Sabbath school class plan, which builds our people from their earliest years into this truth by indoctrination, fellowship, and soul-winning activity. Intimacy between the teacher and his pupils is obtained only in a small class.

3. The only opportunity for regular personal expression during Sabbath worship service is found in the weekly Sabbath school lesson period. The alert teacher will learn much relative to the spiritual condition of his pupils during this class discussion and thus be enabled to apply the lesson tactfully to the individual needs of his class members.

4. Because the one-class plan offers less stimulation to the study of the Sabbath school lesson. It only stands to reason that when the lecture method is used in a large one-class school the individual members as a group are not going to be as faithful in following the "Daily Lesson Study Plan" as they would be in the small class where there are questions and class discussion.

5. There is very limited development of lay-talent. At the present time we have approximately 35,600 adult teachers in the world field. In the one-class school only one gets the training and extra blessing of having dug deeply into the lesson in preparation to teach a class.

6. Teachers cultivate a class

interest in the amount of the class offering by mentioning the amount raised last week, the class goal, etc. The teacher speaks frequently of the object of the offering. We fear that where there is no small unit having "class spirit" there will be a tendency toward letting down in offerings for the support of our world-wide mission programme. We have always advocated that if you wanted to improve your mission offerings:

(a) Break down the over-all Sabbath school goal into division goals.

(b) Break down the division goal into class goals.

3. *Question:* What has been the experience of the churches who have tried the one-class system for adults—have any of them returned to the multiple-class system?

*Answer:* We are happy to be able to state that several churches which have tried out the one-class plan are now returning to the time-honoured multiple-class plan. I quote from two letters:

"The adult division has been meeting as one large class in the sanctuary each Sabbath. We have changed back to small classes and everyone likes it much better this way."

"You will be interested to know that last Sabbath we had what I believe was a history-making meeting. We spent about two hours with the current Sabbath school officers and the new officers for 1959 along with the pastoral staff, in discussing the development of a multiple-class arrangement at a church where they have been teaching on a one-class basis.

"As of this moment the plan is to start the first Sabbath of January with 24 teachers in the sanctuary, with about 15 to 20 members in each class. I believe this is a momentous move in the right direction and already it is having an influence on two of our other large churches nearby that have the one-class arrangement."

4. *Question:* Does the Spirit of prophecy offer any counsel on this question?

*Answer:* In all the counsel given to us in the Spirit of prophecy the multiple-class plan is taken for granted. References to teachers and classes appear on page after page of Sister White's book *Counsels on Sabbath School Work*. We copy only a few sample statements in reply to the above question.

"Teachers and pupils should awake to the importance of manifesting industry

and perseverance in the study of God's Word."—*Counsels on Sabbath School Work*, p. 94.

"Every teacher, before he stands at the head of his class, should have his plans distinctly laid."—*Ibid.*, p. 118.

"Teachers, meet with your classes. Pray with them."—*Ibid.*, p. 125.

"Every teacher in the Sabbath school should be a follower of Christ."—*Ibid.*, p. 92.

"Those whose duty it is to select teachers should be guarded, and not urge those into the school who are not fitted to exert a good influence."—*Ibid.*, p. 92.

"When Sabbath school teachers have taught the lessons . . . their work is just begun."—*Ibid.*, p. 37.

"In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the twelve. It was in private, often to but one listener, that He gave His most precious instruction. . . . The same personal interest, the same attention to individual development, are needed in educational work today."—*Ibid.*, pp. 73, 74.

5. *Question:* What can be done to make more ideal provision for adult classes?

*Answer:* Where new churches are contemplated or major alterations are projected, we suggest that the building committee counsel with the conference Sabbath school secretary and get other competent advice with a view to providing adequate accommodations for small Bible-study classes. We believe that a church which accepts its responsibility in this respect will be amply repaid by a lessening of the absentee and apostasy problem.

## Calendar of Special Days and Offerings 1959

Nov. 7	Lay Witnessing Day and H. M. Offering
Nov. 7-13	"Our Times" Campaign
Nov. 7-14	Week of Prayer
Nov. 14	Week of Sacrifice Offering
Nov. 28	Public Relations Day
Dec. 5	Dorcas and Welfare Evangelism Day and H. M. Offering

THIRTEENTH SABBATH OFFERING  
Dec. 26 Southern Asia Division

## Miscellany

● In September, thirteen junior students of Giffard Memorial School of Nursing sat for the written and practical junior examinations given by the C.M.A.I. Nurses Auxiliary Examining Board. All received passing averages (50%) although two were conditioned in one paper which must be written in April. Two earned distinction by receiving 70% or more in both written and practical parts. These were Gloria Eswarao and V. Keyakantha.

● Upper Ganges Section of the Northwestern Union has set a goal of 1,000 subscriptions for *Our Times* by the end of the year.

● C. N. Abraham, Division public relations secretary, and G. W. Maywald have been visiting cottage industries in the local sections of the South India Union since October 13. They will conclude their tour November 12.

● A. E. Anderson is conducting meetings in the auditorium of the Queen's Hotel in Kandy, Ceylon. Five hundred persons were present at the opening meeting on October 18.

● The meetings conducted by S. Thomas, which opened on September 20, at Calicut, are titled, "Christ for Today Lectures." S. Hutton and a group from the Kottarakara school are helping with the music. More than 300 attended the opening meetings.

● Mrs. D. M. Rai, Dorcas leader of the North India Section, recently helped with the organization of a new Dorcas society at Batala.

● The Batala effort opened October 25, under the leadership of W. H. Mattison and P. G. Matthews. Two Bible classes weekly are being conducted at Amritsar by S. M. Isaac as follow-up work for the recent effort.

● The New Delhi and Jhansi efforts, led by G. R. Jenson and I. M. Chand respectively, opened October 18. G. J. Christo began the Allahabad effort, October 25.

● K. C. Chacko started his effort in Palode in September and reports that the interest has grown to where he and his team of five can hardly keep up with the demands for Bible studies.

● P. E. M. Beach opened the Secunderabad ten-week effort October 1, in one of the spacious halls of the city.

● S. James recently made an extended tour of South India in the interest of the temperance work, holding meetings in Bangalore and Madras and investigating the prospects for conducting an institute for Scientific Studies in Bangalore.

● J. E. Crawford conducted the Week of Prayer at the Lakpahana Training Institute in Ceylon.

● R. G. Christensen, in the third week of his effort in Mysore, reported that in spite of the Dassera holidays the interest had continued to grow until the pandal was full.

● Pakistan Union reports a substantial gain in the sale of message books and literature. Over 500 copies have been sold by the colporteurs from January to September this year. Titles include *Patriarchs and Prophets*, *Desire of Ages*, *God's Good News* and *What Jesus Said*.

● Working in Karachi for 11 weeks one of our medical students, Alfred Sajid, son of the editor of the Urdu health journal, sold Rs. 6,400 worth of literature, much of it religious. This is an outstanding accomplishment.

● Literature sales for the Division continue to show an upward trend and made a further gain of Rs. 4,500 for September, which increased our gain over last year to the end of September to Rs. 5,300 and our total sales to Rs. 480,000.

● A series of Temperance and Voice of Prophecy lectures being given by W. H. McGhee in Peshawar is meeting with a good response. The meetings are being held in the Seventh-day Adventist church, the old Scotch church, and public halls in the city. The Peshawar church-school is making an excellent contribution to the work in that centre.

● Pastor and Mrs. A. J. Johanson and Paster and Mrs. W. G. Lowry arrived in Bombay October 24. Pastor and Mrs. Johanson proceeded to Delhi, where he will serve as president of the Northwestern India Union. Pastor and Mrs. Lowry are returning to Aijal in the Lushai Hills. These consecrated and experienced workers are welcomed with great joy to our family of workers here in Southern Asia.

● After conducting the Khunti MV camp October 5-10 J. F. Ashlock proceeded to Burma to attend the Burma Union MV camp during the latter part of October. Kalee Paw was camp director.

● The Spicer College MV camp was conducted by D. H. Skau, MV secretary of Western India Union, from October 27 to November 2.

● C. Moses, reporting on the Ketti effort in the Nilgiri Hills, writes that large crowds are attending E. G. Conley's lectures and the tabernacle is filled to capacity.

## Southern Asia Tidings

Official Organ of the  
SOUTHERN ASIA DIVISION  
of the General Conference  
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald" are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D. C.

EDITOR Mrs. O. W. LANGE  
ASSOCIATE EDITORS O. O. MATTISON  
D. S. JOHNSON

### DIVISION DIRECTORY

President	O. O. MATTISON
Secretary	D. S. JOHNSON
Treasurer	M. E. KEMMERER
Asst. Treasurer	A. C. JOHNSON
Auditor	N. R. FOUTS

### DEPARTMENTAL SECRETARIES

Educational	R. S. LOWRY
Home Miss. and Sabbath School	O. W. LANGE
Medical	PHILIP NELSON
YPMV and Ministerial	J. F. ASHLOCK
Radio & V.O.P.	C. R. BONNEY
Temperance	S. JAMES
Public Relations & Religious Liberty	C. N. ABRAHAM
Publishing	J. W. NIXON
Building Engineer	E. R. STREETER

Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by V. Raja at the Oriental Watchman Publishing House, Salisbury Park, Poona 1, 2,200-4331-59.