SHEPHERD members at Gondipalli pay their church obligations in kind.
Computing the tithe is no problem. In fact, it is as simple as counting from one to ten. The tenth is the Lord's and thus every

These kids belong to God.
One out of ten new-born kids is set aside as tithe by the shepherds at Gondipalli.

The Tenth Is the Lord's

To meet their part of the cost of the proposed church building at Gondipalli, the members contributed ten kids.
“And the Lord said . . . speak unto the children of Israel, that they go forward” (Exodus 14:15).

THERE is tendency, when frustrated, to act foolishly, to cast all counsel to the wind and to lash out in one’s own wisdom toward the solution of the problem. Generally, this is self-destructive.

Solomon, the wise man, said, “The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction” (Proverbs 1:7).

Throughout history man has recognized the value of information and knowledge. Today, more than ever, he realizes the need for insight to the solution of his problems. Hardly a moment passes but he finds himself at a cross-roads with the necessity to answer the question: Which way shall I turn?

One revolts at the thought of being classified a fool. Yet, all realize there lurks a bit of the fool in each of us. By nature man is resourceful and through creation he is endowed with the capacity to solve problems. It was not the Creator’s intention that man should be totally self-reliant or foolish. One’s own experience is seldom sufficient. Therefore the counsel: “Pride goeth before destruction, and an haughty spirit before a fall” (Proverbs 16:18).

“But,” you say—and rightly—“Ultimately a man has to make the decisions which determine the course of his life.” True! And for this reason God is also limited in His dealings with us to the extent that we are willing to take counsel from His Word and allow the influence of His Spirit to work in our lives.

Scripture reminds us that “the fear of the Lord is the beginning of knowledge.” This is to say that as we rely upon the Lord for guidance we can have confidence in our own judgment for in this promise is a built-in, self-correcting mechanism. An alliance is formed between man’s finite mind and that of God’s infinite mind. This relationship questions one’s own thinking as it turns toward divine ways of reasoning and acknowledges God as the source of all wisdom. Decisions are made in terms of “What would Jesus do?” This frame of mind results in a deeper study of God’s Word, in more frequent prayer for insight into His ways, in a desire for the elimination of humanistic reasoning and for a life in which all decisions are led by the Spirit.

The starting point for this enlightened experience is a recognition of one’s need and the lack of ability to meet it. This experience is the opposite of self-reliance or pride in one’s own opinion. It is admitting the need of superior wisdom. Paradoxically such humility reins in self-confidence, yet it places one upon advantageous ground. Necessarily the experience begins with esteeming other more highly than oneself which leads ultimately to partaking of the mind of Jesus. See Philippians 2:3-5.

As with Jesus this approach to life assures one of success. The promise is, “In all thy ways acknowledge him, and he shall direct thy paths” (Proverbs 3:6; italics supplied). In Paul’s way of putting it, we will find that God will begin to work in us “both to will and to do of his good pleasure” resulting in our becoming “blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom . . . [we shall] shine as lights in the world” (Philippians 2:13, 15).

Fellow believers, the formula to success as Christians is simple and well within reach: “Trust in the Lord with all thine heart; and lean not unto thine own understanding” (Proverbs 3:5).
For the privilege of signing their names on a tablecloth sent to Pastor and Mrs. R. H. Pierson, Southern Asia members, including Burma, paid a total of Rs. 310. This is credited to the Investment Fund.

Mrs. Christine De Pillai.

Mrs. Christine De Pillai, a member of the Balestier Road Seventh-day Adventist Church, Singapore, has written a book for her father. The story is of the conversion of her mother to the Seventh-day Adventist faith. Published in Singapore in the English language, the book is entitled, Precious Memories. Mrs. De Pillai has taken leave for several months from her job and is, at the present time, in Andhra Pradesh making contact with all of her non-Adventist relatives and friends in Peddapuram and the surrounding area. She indicates that she is planning to have her book printed in the Telugu language.

Dr. R. E. Hoen, well-known educationalist and father of Mrs. Alice Stickle and Mrs. Esther Caviness, left Poona, June 3, en route to Dacca. Dr. Hoen has been in India for a year and a half on this, his fourth, trip to Southern Asia. En route to the United States, Dr. Hoen will spend six weeks in Dacca with his grandson, Herb Stickle, Jr., and his family and two weeks with his granddaughter, Elaine Hagele and her family at Japan Missionary College.

The Southern Asia Division has made a special grant of Rs. 5,000 to Poona University to assist with its plan of publishing an encyclopaedia for India.

L. E. Tucker.

L. E. Tucker, speaker of the Quiet Hour programme, now broadcast weekly from Radio Ceylon (7:00 to 7:30 P.M. on Friday) will arrive at Calcutta, July 8. While in Southern Asia evening rallies for radio listeners and members will be held each evening beginning July 8, at Calcutta, Madras, Bangalore and Bombay. Pastor Tucker will speak at Spicer College the morning of July 12 and at Salisbury Park the same evening. On July 13 he will proceed to Africa.

The Quiet Hour is heard over two hundred stations in North America, Southern Asia, South Africa and the Philippines.

R. S. Rahator, for 14 years executive secretary of the Bible Society, Bombay Auxiliary, spoke at the Salisbury Memorial Church Divine Service on June 9. Mr. Rahator stated, in his remarks, that of the two thousand languages in the world, Bibles or Bible portions are translated in 1,462 languages and dialects. Thirty translations are currently in process in India. The United Bible Societies sold or distributed, in 1972, in India, more than ten million Bibles and portions. Each full Bible costs the Society Rs. 16 but these are sold for Rs 10 or less, Mr. Rahator appealed to the audience to support the work of the Society and also to use well the Bibles in their possession.

Salisbury Park members contributed Rs. 555 for this special offering ear-marked for the Bible Society.

Dr. Walter Ost, lay Gen-

For the privilege of signing their names on a tablecloth sent to Pastor and Mrs. R. H. Pierson, Southern Asia members, including Burma, paid a total of Rs. 310. This is credited to the Investment Fund.
Adventists Face Danger

A FIXED or rigid interpretation of prophecy in the absence of inspired comment on any unfulfilled portion of it is dangerous. In modern and Adventist times, the misinterpretation of prophecy that resulted in the great disappointment of October 22, 1844 illustrates what happens when a wrong view is put forward, however sincere the proponent. Nowhere is this peril more acute than in the matter of ecumenity.

The danger is compounded when one considers the power and influence of neo-Pentecostalism and its associated charismatic revival.

Babylon Is Three-phased

The prophecies of Scripture, particularly of Revelation, presents an amalgam of evil. Using the symbols of "the dragon, the beast, and the false prophet," God codifies the wicked union. Seventh-day Adventists have identified this ecumenism as the counterfeit of true union in Christ, which is spiritual rather than physical, and internal rather than external. They have also seen an attempt among the churches of Christendom to unite as the fulfillment of these prophecies.

In these prophetic symbols, the dragon primarily represents Satan and secondarily his human agents (not otherwise represented by the other two symbols) that are anti-God; the beast of Revelation 13 is best understood as the Papacy (the hierarchy, but not Roman Catholic members); and the false prophet symbolizes the sum of worldwide apostate Protestantism.

This triumvirate of wickedness and rebellion against God is also described by Inspiration as Babylon the Great, and is divided into three parts, Revelation 16:19.

God's attitude toward Babylon is manifested by the words spoken in a loud voice by a symbolic angel who has descended from heaven and illuminates the entire earth with his glory.

"Fallen, fallen is Babylon the great! She has become a dwelling for demons, a haunt for every unclean spirit, for every vile and loathsome bird" (Revelation 18:2, N.E.B.).

A False Movement Precedes the True

Please notice that the message of the angel calls attention to the presence in Babylon of devils and unclean spirits, Babylon is filled with Satanic and spiritistic agencies. And please observe also that this condition exists before the angel proclaims his dreadful announcement. His tidings are accompanied by the latter rain. See Revelation 18:1. Hence, this mighty manifestation of Pentecostal power must be preceded by a counterfeit revival.

The union of God's true followers with Him and with each other, as integral as the vine and its branches, and resulting in parents turning toward children and children toward parents as prophesied by Malachi, is counterfeited with an ecumenism that so closely approximates the genuine that...
God's people are in danger of being deceived by it. "So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures." —The Great Controversy, p. 593.

The significance of the fact that the counterfeit charismatic revival begins before the genuine charismatic manifestation of God's Holy Spirit in the latter rain is closely tied to the subject of ecumenism.

Two Errors Are Emphasized

This coalition of churches is the outgrowth of doctrinal union, particularly among the principle denominations of the United States, but in reality it is the work of Satan. See The Great Controversy, page 445. He uses two special doctrinal errors among others, "the immortality of the soul and Sunday sacredness" (The Great Controversy, page 588,) to effect this ecumenism. Looking for some kind of organizational, institutional, or structural alliance such as might exist between councils of churches (as between the World Council of Churches and the Vatican), misinterprets the prophecies.

Though the following statement has prophetic significance for Seventh-day Adventists and may be interpreted in terms of an institutional union of churches, it is capable of a much less rigid understanding: "The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony." —The S.D.A. Bible Commentary, vol. 7, page 975. Instead of a structural ecumenism, the writer sees a loose association of churches.

De facto Ecumenism Is Here Now

This association of churches fellowship spiritually, united perhaps unconsciously but particularly over the two doctrinal errors mentioned above, viz. the sanctity of Sunday and the natural immortality of the soul (which allows for spiritualistic communication or influence by the power of evil spirits). Instead of an organizational coalition between the churches in the future, there is a fellowship between them now at the present. "Protestantism shall give the hand of fellowship to the Roman power." —The S.D.A. Bible Commentary, vol. 7, page 910. It is his interpretation of the prophecies involving the present versus the future that makes the expectation of a structural ecumenism so dangerous.

The writer does not mean that the churches of Christendom may never form an organizational bond, but that to look for such union as the fulfillment of prophecy is fraught with peril. The following quotations from non-Adventist authors and news media will illustrate the poignancy of the foregoing observations.


"Cracks are appearing in the National Council of Churches [NCC] fellowship." —Christianity Today, April 28, 1972, p. 33—Will COCU Survive?"

"Public acknowledgment that the NCC was in deep trouble came a year ago in Detroit at the council's eighth General Assembly." —Christianity Today, Nov. 20, 1970, page 7 "American Ecumenism at the Crossroads."

"Evangelical leaders have the opportunity to make their views known to national leaders, who may show greater confidence in honest churchmanship than in the syncretism of a moribund ecumenism. " —Christianity Today, December 3, 1971, page 9 —Otto F. Stahlke, "The New Syncretistic Dialogue."

"It is assumed that the essential and indispensable expression of Christian unity is organizational oneness, and that the Church's mission can be fulfilled locally, nationally, and globally only by the formation of a single ecclesiastical structure. But historic fact is ignored: a church structure can be monolithically one while being spiritually sterile." —Christianity Today, April 14, 1972, page 11—John A. Mackay, "Thoughts on Christian Unity."

"Dr. Paul Crow, Jr. . . . warned last week that many Protestant hymen are opposed to the [structural] ecumenical movement because they are unwilling to relinquish their control over local congregations." —Newsweek, June 5, 1972, Section on Religion.

"For [Eugene Carson] Blake [out going general secretary of the World Council of Churches (WCC),] the pursuit of unity has brought frustration and disappointment. . . . His dabbling in social protests and programmes helped to bring into focus for him the essential disunity that exists within the Church." —Christianity Today, September 15, 1972, p. 48. Edward E. Plowman "WCC Central Committee: Fellowship Adrift."

A WCC committee was asked to include in a letter to the churches recently an acknowledgment that there are " 'many Christians in the WCC]' who are not in sympathy with some contemporary trends in the ecumenical movement' " Ibid., v. 46, [*brackets in the original]). As Methodist Bishop Roy C. Hichols admitted in an August 28, 1972, Newsweek, "Ecumenism is not at the moment a glamour stock" (page 60). Christianity Today summed up the question of organizational unity in these words: "Thus ecumenism seems to be grinding to a standstill" (April 28, 1972, page 33).

The Pseudo-Revival Is in Process

While institutional unity seems to be lessening, the tendency is toward stronger fellowship in the unity of the Holy Spirit, This is
where the present neo-Pentecostal charismatic movement is important. Typical of the attitude of many Protestants in and out of the charismatic movement is John A. Mackay, who calls for "the emergence of a worldwide fellowship born of the Holy Spirit." He also says, "It is my judgment that what is most needed in Christendom today is not ecclesiastical union but evangelical renaissance" (Mackay, op. cit., pages 11, 12).

Roman Catholic sentiment is expressed in the following quotations:

"While a healthy ecumenical aspect has developed in the movement and has been tremendously fruitful, its origin for us Catholics was primarily Catholic" (Kevin and Dorothy Ranaghan, Catholic Pentecostals, page 153).

"Through the Charismatic Renewal or the Pentecostal Movement (as it is called) the Spirit has been powerfully moving within the Church, renewing the lives of thousands of individuals. As a part of the overall renewal of the church in our generation, the Lord is awakening among Catholics a consciousness and an awareness of the role of the Holy Spirit which for too long had become for too many a matter for theologians or mystics" ("An Introduction to the Charismatic Renewal," [Unpublished mimeographed sheet]. Communication Center, Notre Dame, South Bend, Indiana, U.S.A.] pages 1, 2).

"In certain special circumstances, such as in prayer services for unity and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren" (Decree on Ecumenism, no. 8 [of Vatican Council II]). (Quoted by Anthony J. Wilhelm, Christ Among Us: A Modern Presentation of the Catholic Faith, page 244).

The widespread appeal of the present charismatic ecumenity is stated by the Ranaghans in words that ought to stir Seventh-day Adventists:

"A final word on receiving the baptism in the Holy Spirit and the gift of tongues to those who may find themselves in an ecumenical prayer group: One of the richest fruits of this contemporary charismatic movement is the binding together of Christians of many denominations in the Spirit of Jesus. Episcopalians, Lutherans, Presbyterians, Methodists, Baptists, Disciples, Nazarenes, Brethren, as well as denominational Pentecostals have become our very dear brothers and sisters in Christ, united by the baptism in the Holy Spirit" (Ranaghan, op. cit., page 225).

Norris L. Wogen, who recently resigned as pastor of his American Lutheran church, headed the organizing committee for the unofficial First International Lutheran Conference on the Holy Spirit held in Minneapolis, Minnesota, U.S.A., in early August, 1972. As reported by William L. Thorkelson in Christianity Today, "Wogen regards the charismatic upsurge as a prelude to Christ's second coming" (September 15, 1972, page 51). The foregoing words of the Ranaghans take on additional significance when placed alongside those of Wogen: "I have an abiding conviction that I will not die until I have seen Christ," he said. 'And my hair's pretty white, too'" (Ibid).

Adventists Must Be Alert

If the present interest in charisma assumes ecumenical proportions and thereby fulfills the prophecies relating to church union, any interpretation that would put the fulfillment of those prophecies into the future would endanger one's eternal life. It therefore becomes a matter of life and death how one views the ecumenical movement.

Poona Log-Book

From page 3

eral Conference Field Secretary, is invited to visit Southern Asia for a period of six weeks late in 1973 in the interest of evangelism and stewardship.

THUBER, Cora Felkar, was born January 18, 1892 and died May 25, 1973. Cora became Mrs. Robert Bruce Thurber in 1930. Previously, from 1909 to 1915, Pastor Thurber had been a missionary to Burma. In 1936 he came to Southern Asia again to serve as editor at the Oriental Watchman Publishing House. Mrs. Thurber, who accompanied him, spent some time as copy editor and proof reader at the press. Later she was registrar of the newly organized Home Study Institute. She and her husband left India during World War II. One unique feature of Mrs. Thurber's working career is a period of seven years when she served as secretary-treasurer in conferences in North America.

Dr. Ralph F. Waddell, secretary of the General Conference department of health, in company with Dr. K. A. P. Yesudian, will meet the following itinerary in Southern Asia:

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<th>Location</th>
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<tr>
<td>Surat Hospital</td>
<td>July 2 to 3</td>
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<tr>
<td>Spicer Memorial College, Division</td>
<td>4 to 8</td>
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<td>Sri Lanka</td>
<td>8 to 10</td>
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<td>Ottapalam</td>
<td>11 to 12</td>
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<tr>
<td>Christian Medical College, Vellore</td>
<td>13 to 16</td>
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<td>Giffard Memorial Hospital</td>
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<td>Gopalganj, Bangladesh</td>
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<td>Karachi</td>
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<td>Jullundur, Simla</td>
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<td>Scheer Memorial Hospital, Nepal</td>
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(Continued on next page)
The Tenth Is the Lord’s
From page 1

tenth new-born kid is set aside as tithe. At the present time six kids are set aside for God. The writer is requested to come to Gondipalli in August to take charge of the sale of the tithe goats and to receive the money into the store-house of God as His people are instructed in Malachi 3:10.

The question of the portion of the Church Development Plan which the Gondipalli members should pay was also solved in kind. These members first learned of this obligation when they requested a church building in their little hamlet. When it was pointed out that their portion was thirty per cent of the total cost, they immediately set aside ten kids for this project. Later on when the goats were sold the sum of Rs. 1,000 was deposited in the Andhra Section treasury. In addition, the Gondipalli members registered, without charge, 20 cents of land on which to erect the proposed church home.

Thirty people were baptized at Gondipalli two years ago following evangelistic meetings held by B. Samuel, evangelist now at Thallapalli. The present Adventist worker at Gondipalli is Edwin Thomas, a graduate of Lowry School. With God’s help, he plans to improve the work of God in this village comprised of shepherds.

The Hills Melted Like Wax” (Ps. 97:5).

I’M SORRY I cannot help you today.”

“Why, what has happened?”

It was Mrs. Lakhosei from Khaochangbung Village, Manipur, who was asking this question.

“I have decided to keep the Sabbath from today. It is the day of rest and I cannot work today,” replied her husband.

“So you believe the Adventist church is right,” rejoined Mrs. Lakhosei.

“Yes, I am convinced that what we are hearing is Bible truth and I must follow Christ.”

“Then get your belongings and get out of my home,” exploded Mrs. Lakhosei. “Either you go or I will.”

This shouting which began early on Sabbath morning did not subside until afternoon. By that time Mr. Lakhosei convinced his wife to take her Bible and look up the texts that he directed her to read. It was while they were thus engaged that the writer, with Bro. Vumkhosei, visited this home. After prayer an invitation was extended for both husband and wife to attend the evening evangelistic meeting. But Mr. Lakhosei came alone.

The following day, on Sunday, the writer was invited to speak, both morning and afternoon, to a Christian group. Sitting in that audience was Mrs. Lakhosei. The writer, after the afternoon meeting, made opportunity to speak with Mrs. Lakhosei and again invite her to the evening evangelistic meeting. She came. The request came that the subject of the previous evening—Daniel 7 and Revelation 13—be repeated.

Mrs. Lakhosei sat spellbound throughout the meeting. As she said on Monday, “I was afraid to even move my head for fear I would fail to catch something that was said.” Also on Monday she apologized for her actions on Sabbath,

“I thought I was right but now I know I was wrong,” she confessed, “I understand now that the keeping of the first day of the week originated with man and that the Sabbath is the real day of rest.”

“And what is your decision, sister?” probed the writer.

“I am going to keep the Sabbath with my husband, beginning next Sabbath,” she said with determination. She expressed regret that some of her relatives were as blind to Bible truth as she had been. So eager was Mrs. Lakhosei in her decision to completely follow her Lord that she requested baptism immediately.

The village chief also felt he could not wait. It was three weeks later, however, on June 2, that the village chief, Mr. and Mrs.
RANJNI AND MATHNI villages, 15 miles east of Ahmednagar, are no different than hundreds of other villages in famine-stricken Maharashtra. The wells are dry. The cattle—that which remains—have been taken to a Government Cattle Camp until such time as food is available to feed them at home. By early morning the villages are empty of adults for they are working on government roadside projects—their only source of income.

The present critical situation is the result of monsoon failure over a period of three years. With an average rainfall of 18 inches in the Ahmednagar area, nine inches fell in 1970, seven in 1971 and three in 1972.

Spicer Memorial College staff and students, during the past six weeks, have joined with other relief organizations in Social Service in two areas. Food is distributed in Ranjni and Mathni villages to children only—a total of six hundred children. The second type of relief was carried out at Jambuth, west of Ahmednagar, where four Spicer students plowed three acres of land each for some three hundred farmers in five villages. The two tractors used in this programme were purchased by the Division from relief funds. The
In good times the drilled well is a help to the village people. Now it is without water.

Bullocks and carts are used for hauling water these days.

The children are grateful for their daily rations.

Villagers themselves organized the bestowing of the benefit in this systematic way. The farmers thus benefited, used to the surface scratching of bullock-drawn implements, are delighted with this thorough cultivation of their soil.

On June 11 the writer, with Mrs. Guild, M. E. Cherian and K. J. Moses, set out from Poona to visit a portion of the area where Social Service is being attended, especially by Spicer young people. It was a common sight along the way to see women with water pots on their heads carrying water, often from a distance. Trees en route were stripped of leaves and limbs. These had been fed to the cattle—the farmer’s bank, his tractor and source of his fertilizer. Coming to the aid of the farmer, the Government has established 83 cattle camps in Maharashtra, caring for as many as 1,500 head of cattle in one camp. Farmers have taken their cattle to these camps, trying to preserve that which will be a help to them in the future.

Mathni and Ranjni villages are two and four miles from the main road. Arriving there in mid-morning our group found Shashikant Rakshe, Anil Nowrangi and Sukhendu Bairagi relaxing a bit after the preparing and distribution of the daily rations to six hundred children. These Spicer students,
In Mathni Village Spicer students feed 275 children each day.

and Benjamin Khajekar, share one small room with stacks of supplies and utensils. The nearest market is several miles away. The village wells are dry. What water they have is brought in from a distance of eight miles by tanker. This is a government service.

The people in these villages are vegetarian, including the nonuse of eggs and milk. Our young people conform to the wishes of the villagers by not eating that which would offend.

"We are enjoying our work," the boys assured us. But, at the same time, in answer to Dr. Cherian’s question, they do not enjoy a daily bath and for laundry purposes they must go a few miles away.

Anil, son of the secretary of the East India Section, is a student at Poona University. Sukhendu Bairagi, also from Bengal, is a 5th year Education major student; Shashikant Rakshe, Maharashtra, is 4th year theology; while Benjamin Khajekar, Maharashtra, is a first year Spicer student.

Food meal of Wheat Soy Blend and Soy Fortified Rolled Oats, which the boys use in their feeding programme, is furnished by the Christian Association for Social Action (CASA). With oil and a touch of masala this is flavoured to local taste over an open fire. Tickets in hand, 325 children in Ranjini and 275 in Mathni Village line up with dekshi for one ladle full of meal—their sustenance for the day. Lacking a dekshi, a corner of the shirt will do—that is, if the child has a shirt! By 9:30 A.M. the serving is completed. Relief students know the names of nearly all the children in the two villages and much about their home conditions.

Spicer administration, in planning for this Social Service project, had in mind a smaller village where adults, as well as children, could be fed. But a village of only some ten houses is difficult to find. At length one was located. Far away, it is accessible only by jeep. In a borrowed jeep a party from Spicer set out to this village to observe the situation. The villagers, seeing the vehicle coming in the valley below, thought of only one thing—WATER! Surely in mercy this vehicle was bringing that with which to quench their thirst. And so the villagers lined up, dekshis in hand. But alas, the visiting group did not bring water. Neither did they bring anything else.

Village courtesy rose to the occasion. As the Spicer group prepared to go, the village chief said, "It is our custom that guests must have a drink before they take leave."

Drink! How could they drink that which was so precious? But to avoid offence they took a sip each from a common cup.

Mayor N. W. Limaye, of Poona, alerted Dr. Cherian to the need of preparing the soil for planting in the area where the cattle are gone and where the farmers had no hope of tilling their soil. Students Niranjan Besra, 4th year; Hanook Soren, 2nd year; Mathai P. Kosi, 2nd year; and G. Monikam, 1st year, took part in this greatly appreciated work.

M. E. Cherian is director of the Famine Relief Programme at Spicer. K. J. Moses and J. B. Waidande serve as assistant directors. I. E. Grice is in charge of finance. Spicer College staff members contributed Rs. 17,000 toward the relief project. Students contribute the amount saved by sacrificing one meal each week.

"Hereafter Spicer Memorial College students will be required to spend two weeks a year in Social Service at village level."

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The village headman, with 13 others, was baptized, June 2, at Khaochanglung Village, Manipur.

The Hills Melted

From page 7

Lakhosei and eleven others from Khaochanglung Village received the rite of baptism. These fourteen have a burden for others in their village who are convinced that what the Bible says is true but do not, as yet, have the courage to step out in full obedience.

The remote village of Khaochanglung is hidden in the jungle right near the top of a mountain. It is said that the climbing of this mountain covers four miles. The trail is so steep that one feels as if he is climbing a wall and if the feet should slip he would land right at the bottom of the mountain. This climb was begun following a 41-mile bus ride from Imphal.

Heavy rain at this time of year interrupted the evangelistic meetings a few evenings. But even with this disruption the people did not miss the subjects for the writer, with his helper, went around visiting in the homes of the people on the following day when the subject was covered in a Bible study.

"Seventh-day Adventists observe the Jewish Sabbath. This was abolished at the cross," many people in the village argued. Because everyone was interested to hear the presentation of the Sabbath message the people came en masse the night this subject was given. The following morning a good number of people were out working on the road. That morning their output of work was hindered by their heated discussion of the Bible Sabbath. While this debate was going on the writer sat hidden by some trees to listen to what was being said.

"We were all so sure that the Sabbath was Jewish," said one spokesman. "Now we learn from the Bible that the Sabbath is still binding and that we ought to keep it." The writer noted those who strongly argued in favour of the Sabbath. This hint gave the opportunity to spend extra time visiting in the homes of those who were under conviction and to pray with them.

—C. Pheirim, secretary. Sabbath school and church development departments, Northern Union

SOUTH INDIA

A. J. Johanson stopped off at Belgaum, March 12, to be present for the dedication of the newly-built Adventist church at Yerraguddi.

Thirty-three people were baptized in May as a result of the witness of Brethren Stanislas, Stanley Pangler and Layman Peter in four villages of the Belgaum District. The candidates were baptized by John G. Roberts, circle leader, North Karnataka.

South India Leaders

Pledge to Finish God’s Work

Sixty-three per cent increase in baptisms is the result of five and a half months of work during 1973 in the South India Union. "At this rate of increase," stated D. R. Watts, president, South India Union, "South India will have five thousand baptisms by the end of this year." The 1,600 baptisms in 1973 were reported at the, June 12 and 13, mid-year committee in Bangalore. Baptisms for the first half of last year add up to 984.

SOUTHERN ASIA TIDINGS

Ten Rangoon young people helped to win nine people for Christ during a two-week youth series of evangelistic meetings. The meetings were not held in Rangoon but in Tharawaddy, 150 miles by train from Rangoon. Saya Stephen Sein, assistant pastor, Rangoon church, was in charge of the group who spent April 29 to May 12 in Tharawaddy. The nightly meetings were grace by many musical items such as only Burma young people can render.

The baptismal candidates came to Rangoon on Friday, May 18, and were baptized in the baptistry of the Rangoon church the following day. Pastor Kyaw Sein, Youth Director, Burma Union, officiated at this service.

Saya Nelson Pe is in charge of Adventist work at Tharawaddy.

BURMA

Eighty students enrolled in the new class at the Burma Bible Seminary, Myaungmya, when school opened on June 4.
Thirty-two people were baptized at Hubli following two months of evangelistic meetings. The meetings were held in March and April by Ch. Paul (seated centre, wearing glasses), director, ministerial school, Lowry. These new members form the nucleus of a Telugu Church in Hubli. Six months ago V. D. Edward, president, Kannada Section, held meetings in the Tamil language in Hubli. At the close of these meetings, 33 people were baptized and a Tamil church was organized.

In the picture above, John Roberts, circle leader, North Karnataka, is seated on the left of Ch. Paul.

Reports given by section presidents during the committee tell of progress.

Kannada Section

Kannada Section has a 422 per cent increase in baptisms over the same period last year, reported President V. D. Edward who gave his figure of baptisms as 219 (42 for the same period in 1972). How was this achieved? States the Section President, "Every worker, every church or company member engages in evangelism." The Bible in the Hand and Voice of Prophecy Group Study Plans are widely used in these meetings.

Work for the Telugu-speaking people of Mysore State was begun this year in both Bangalore and Hubli. The interest among the three thousand Telugu-speaking people in Hubli was discovered last year when evangelistic meetings were held in that city for the Tamil-speaking people. In March Ch. Paul, of Lowry School, went to Hubli to hold meetings there for two months. He was assisted by John C. Roberts. Thirty-three new members are now added to the church as a result of their work and a Telugu church is raised up in that city. A Telugu worker is on call to care for this new group of believers.

Dr. Devadanam, from Andhra, came to Bangalore to work among the thousands of Telugu-speaking people in this city. It is said that 30 per cent of the population of Bangalore speak Telugu. Twenty-one people made their decision to follow Christ and were baptized as a result of Dr. Devadanam’s work in Anjannappa Gardens. Sixty people attend the Sabbath services. When Dr. Devadanam returned to Andhra his son, T. V. Thomason, came to help out until a Telugu worker is placed in Anjannappa Gardens.

The members of the Kothur church in Bangalore, under the leadership of Laymen Dorairaj and E. Dhanaraj, held ACTION ’73 meetings near their church. Fifteen people have already been baptized. These brethren expect to hold two other series of evangelistic meetings before the year is over.

A new Tamil church of 36 members is started in the Austin Town area of Bangalore. Meetings were conducted here by V. D. Edward with the help of six laymen. One hundred people attend the Sabbath meetings.

A Malayalam church is also started in Bangalore. This is in the Frazertown area. Members here number fifty. This brings a total of nine churches in Bangalore.

Kerala Section

"As a result of the work of 45 evangelists and hundreds of laymen, 750 people are baptized during the first five months of 1973," reported M. A. James, president, Kerala Section, at the mid-year committee. "Last year by the end of June six hundred people had been baptized," he said.

Of the two hundred stations in Kerala properties are now purchased in 186 places. Four churches were dedicated this year and 15 churches are under construction at the present time in the Kerala Section.

A 50 per cent increase in lay
A Finished Work

D. R. Watts, in his devotional message, cited examples of men in the Bible who finished the work God gave them to do. There is Moses, Solomon, Jesus and Paul. Each one finished his task in spite of problems. Pastor Watts challenged his committee members to go forward in faith, to ask the Lord to use them and their workers and members to bring the baptisms in South India to five thousand by the end of 1973. All present knelt in a prayer of dedication for a Finished Work in South India!

—Dorothy M. Watts, editor, Observer

Mrs. Lowry Conducts Bangladesh Institute

I ARRIVED in Dacca on Sunday May 13, Mrs. Rose Stickle, P. Rema and Pastor R. M. Neish met me. We then went out to the Goalbathan school with Dr. A. P. Heinrich. The Goalbathan school is in the making. So far everyone is housed in temporary structures of bamboo and tin. The school is on a beautiful acreage, situated on gently rolling land, most of which should be above flood level.

The next morning Dr. Heinrich and Pastor Neish loaded up the SAWS truck with supplies for Gopalganj. Then Pastor Neish Bro. Herbert Stickle, Bro. Rema and Bro. Milton Bairagee and I started down the road in the truck full of supplies. Everywhere we saw signs of progress—bridges under construction and buildings going up. However, as the bridges are not yet finished, we had to cross several rivers by ferry. Then we came to the “big river”—the Padma. After waiting three hours we were able to get onto the ferry which takes two hours to cross this large expanse of water. By now it was evening time, Bro Neish wanted to buy petrol at the little town where the ferry landing was. Finally someone was found who could give the necessary permit to buy petrol.

9 P.M. A rough drive over country roads and the crossing of another river or two by ferry brought us to road’s end. Here the truck was unloaded and then driven to a PWD compound for safe keeping. The supplies for Gopalganj were loaded into two country boats. The passengers stowed themselves amongst the baggage as best they could. Then came the slow, quiet journey down the river. It was a beautiful moonlight night. This was the best part of the whole trip. We went along as quietly as possible, the only sound being the slip-slop-splash of the poles as they pushed us along.

After a two-hour trip by river boat, we came to the Jalirpar ghat after midnight. Someone went to awaken the principal and get some school boys to take our personal baggage to the school. And by 1:30 A.M. we were all in our beds having a good night’s sleep.

The next morning Pastor Neish and Bro. Stickle continued on to Gopalganj, which is still another three hours run down the river. The Jalirpar school property is situated on the river bank. Launches, barges, river boats of all descriptions ply the waters all day and part of the night.

Twenty teachers at Kellogg-Mookerjee High School had waited a week for my arrival so we lost no time in getting the institute under way. They were a very enthusiastic and co-operative group of teachers. There was a spirit of Christian love and togetherness here that I have so far never seen anywhere else. I was just so happy to be there and to get acquainted with these dear people.

During the demonstration school part, twelve little children were in Grades 1 to 4. Each teacher at the institute had a chance to do demonstration teaching in the multiclass, one-
The last Sabbath we had the Lord's Supper. At first I asked Bro. Samuel Bairagee if we could have the Lord's Supper on Thursday night just with the teachers. This he had announced during the previous Sabbath church service. After that service one of the layman came to me with tears streaming down his face.

"Why are the layman excluded?" he asked.

I assured him that anyone could come. On learning that the ordinances had not been celebrated there for quite a long time, it was decided to change the plan and to have the Lord's Supper on Sabbath so that everyone could take part.

The chapel was full on Sabbath for the people came from villages far and near. Their faces shown with their great happiness and love for one another. A retired pastor came to conduct the service. He spoke briefly. I could not understand one word of his sermon but even the little children paid close attention. Then there was a testimony meeting when the whole congregation arose and everyone wanted to testify. Again I could not understand the words but the voices and the emotions expressed enough.

When we separated for the foot washing to the various classrooms, the ladies were laughing and crying for happiness. After the foot washing, everyone embraced everyone else and the younger touched the feet of the older ones. They were so happy that tears of joy streamed down their faces freely. The sarees which the ladies wore had been mended but they were clean. Everyone was very clean.

This was a rare experience for me—a sort of heady wine of joy which nothing can curdle. After the bread and wine had been partaken of, people lingered outside the chapel, reluctant to leave this gateway to heaven. But the inevitable parting time had come. I think this was one of the most beautiful experiences of my life.

People had been drawn together in love and heavenly sympathy. That day no one was poor. We were all very, very rich!

—Mrs. Helen Lowry

**Members Tithe by the Seer**

ACTION '73 is real action in Bangladesh," writes N. C. Dewri, director, Voice of Prophecy and SAWS, Bangladesh Section.

As his part in this action, Pastor Dewri held two series of evangelistic meetings simultaneously in the Garo area. Beginning mid-March, his meetings in Gobindapur were held every night for one month. Also during that month Pastor Dewri walked eight miles each way, four times a week, to hold meetings at 1:30 in the afternoon where an average of sixty people came together to listen to God's message for this time. The result of this concerted action is 59 baptisms—36 in two baptisms at Gobindapur and 23 from the afternoon meetings.

Pastor Dewri further reports 20 people won for Christ through the Voice of Prophecy work during the first half of 1973. "Every day, on an average," writes this VOP secretary, "five letters come from individuals who express themselves as wanting to become Christians."

In his travel Pastor Dewri promotes the stewardship programme. He writes that the people in the districts, especially in the Garo area, are poor. Without a regular income, they earn a few takas each day by collecting and selling firewood. One Sabbath as Pastor Dewri met with a group that they use the "Handful of Rice System." This plan, he explains to the people, calls for the setting aside of one handful of rice at the time that the rice is measured for each meal. The "set aside portion," put in a special container, is brought to the church when the family come for the Sabbath meeting. With enthusiasm the members returned home to carry out the suggestion. The following Sabbath 12 seers of rice were brought as tithe. In cash this amounted to 30 takas. Everyone rejoiced knowing that God's blessing would be poured out even though lacking in money.

At Monosapara, Pastor Dewri writes, the words, "Bring ye all the tithes into the storehouse," were printed in the Bengali language—one letter to a tin can. The cans were then arranged in order on a bench at the front of the church. After the members read the message the tins were given—one to a family—with the request that they bring them back the following week and arrange them in the same order on the bench in the front of the church. In this way the members form a habit of paying tithe regularly. Pastor Dewri states.

"We have good and faithful members," Pastor Dewri concludes. "They need encouragement along the way."

—C. B. Guild

- Dr. Francis D. Solivio, medical director, Gopalganj S. D. A. Hospital, writes, under date of June 9, of his plans and needs in the recently re-opened institution there.

"We have come to a time," writes the doctor, "when growth and progress in the medical work in this area could be realized. In order to save money I am trying hard to run the hospital with the least number of people as possible because I would like this hospital to undergo a renovation and expansion programme in the near future. There are many things that should be in this hospital but which we forego at the present time. Unless the physical plant is improved it will not be possible to attract trained personnel to come here to work."

Since Dr. Solivio's arrival in late January, and together with Dr. Abelardo Osoria, who joined him in April, 4,445 patients have been seen. In March the cash income to
The building of the Chuharkana Mandi Adventist Church was largely financed through gifts by Oregon and Washington, U.S.A., Seventh-day-Adventist high school students.

The hospital netted Taka 16,813. The following month the income climbed to Taka 18,619. At the present time the bank account shows a credit of Taka 37,000.

"If student missionaries could come," continues Dr. Solivio in his plea for help, "it would be a great asset to us, especially in the wards where we have, at the most, three people working in each shift. Out of the three, only the nurse is trained for hospital work."

Dr. Solivio sounds his note of courage: "The Lord is blessing us in spite of many difficulties that arise almost every day. This is the Lord's work and we must press on."

Above: The audience at the evangelistic meeting listens attentively.

Left: Members of Alton Sherwin's evangelism course are speakers at the four-night-a-week evangelistic meetings which started a month ago and are held in the Chuharkana Mandi church.

Here Shafqat Khan speaks on Revelation 12:7-9.
Spicer staff members visit relief team.

Left to right: M. E. Cherian, director, Spicer Famine Relief Programme, Team Members Anil Nowrangi, Shashikant Rakshe, Sukhendu Bairagi. Not present is Benjamin Khajekar; K. J. Moses, assistant director, relief programme.

W. G. Johnsson directed the April 5 to June 13, summer school when a total of nine hours of college credit was offered during the three terms.

Forty-three of the summer school students took advantage of a trip to Goa for an excursion via the College bus.

Spicer Higher Secondary School reopened, May 14, after the summer holidays. One hundred sixty-two students make up the enrolment, 30 of whom are in the ISC class. M. Thomas, associate professor in the departments of history and education, is headmaster of the Higher Secondary School.

Spicer English Elementary School, with 210 students enrolled, opened May 28. Joining the teaching staff for the first time this year are: Noelene Johnson, K. G.; Lalita Kurian, first standard; and Shirani de Alwis, fourth standard.

Joining the College faculty this year are:

Dattu L. Gaikwad with his wife and four children—Anil, 14; Sunil, 12; Sunita, 10; and Ajit, 3. Mr. Gaikwad is appointed purchasing officer at SMC. He is the former treasurer of the Maharashtra Section.

M. D. Johnson, a final year M.A. student at Poona University. At Spicer Mr. Johnson joins the department of history.

Pastor and Mrs. Justin Singh. Pastor Singh is appointed director of counselling and guidance. Both of the Singhss will join the department of English. Both are SMC graduates of the Class of '61 and both hold M.A. degrees from Andrews University—Pastor Singh in Education and Mrs. Singh in English. Pastor Singh is the former Youth Director and secretary of the department of education, Northern Union. The Singhss have three children—Donald, 11; Julie, 9 and Lynetta, 2.

Appointments in college administration for the ensuing school year include: George M. Kurian, director, work programme; Mrs. G. M. Kurian, dean of women; K. J. Moses, director, public relations; Justin Singh, director, counselling and guidance; Baxter M. Fanwar, secretary of admissions; Pascal Latour, secretary of the faculty; Dattu L. Gaikwad, purchasing officer; S. Unnikumaran, controller of students' accounts; S. J. Edward, internal auditor; P. D. Kunjachan, cashier accountant; M. D. Johnson, store manager; Mrs. I. E. Grice, acting attendance officer. Three assistants to the dean of men were appointed: Bimal Nowrangi, John B. Waidane, Selvaraj S. Vedamony.

- Santosh B. Hivale, farm manager, Lasalgaon School, has accepted the invitation of the Spicer College Board to the same responsibility at Spicer.
- Mrs. Mabel Down, mother of Mrs. Margaret Nash and D. K. Down, died May 17. She was buried that same evening in the little cemetery at Salisbury Park. Pastor Down accepted Bible truth from the first evangelistic meeting held in Melbourne, Australia, by J. B. Conley, uncle of E. G., following his service in Southern Asia. Five years later Margaret became a Seventh-day Adventist. But it was not until 1967 when Mrs. Mabel Down was making her home with her son, David, and his family, in India, that she became an Adventist. Her son had the privilege of baptizing his mother.

Spicer Spells the Difference

Declared College President M. E. Cherian, who believes that the student under his charge shall always remain cognizant of the prevailing condition of the country of which he is a citizen,