

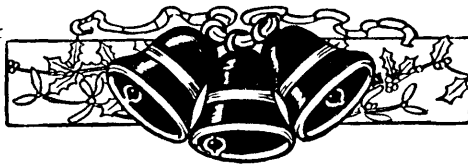


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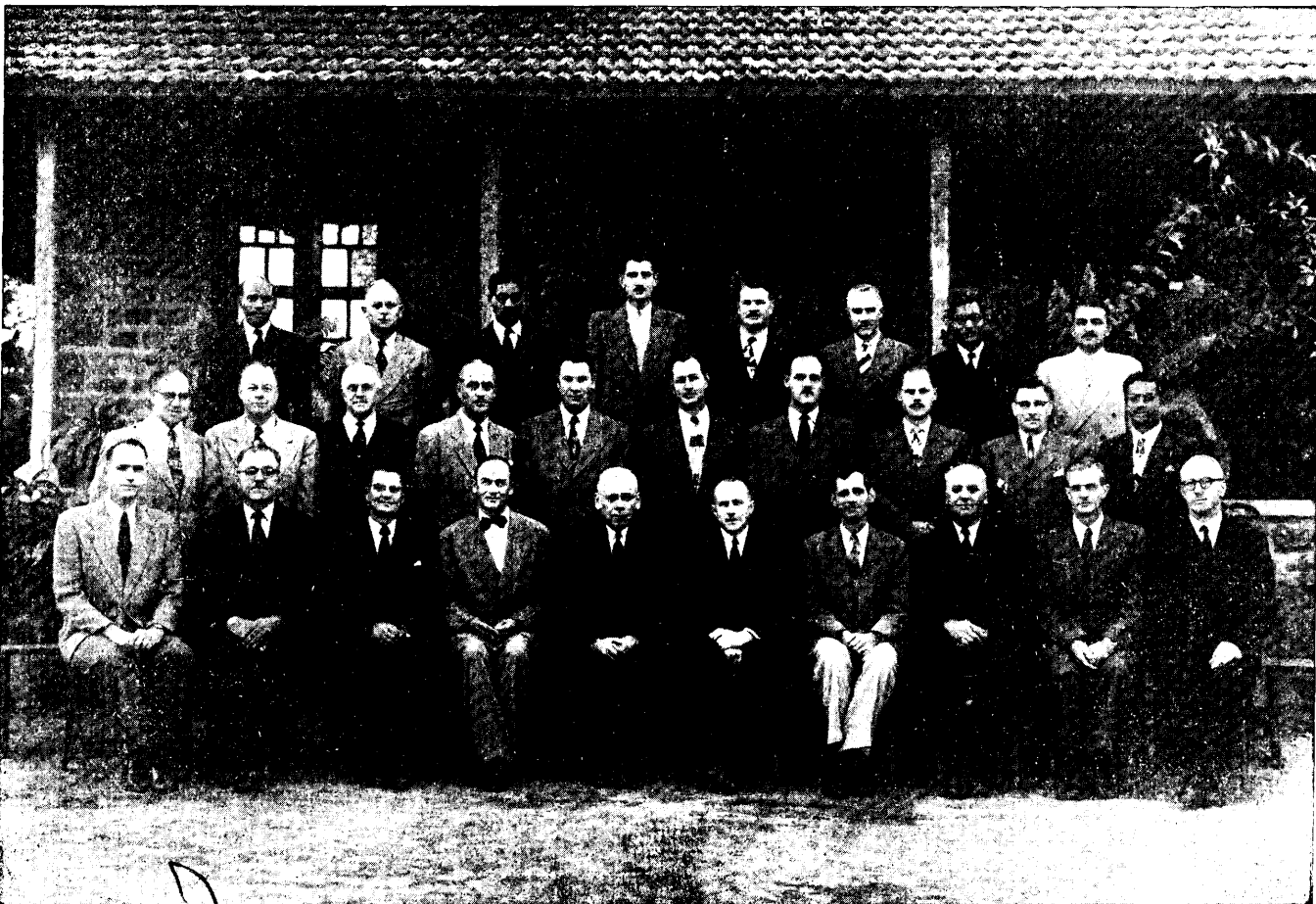
NUMBER 1

**NEW YEAR**



**GREETINGS**

THE members of the Division Committee, with a few other leading workers called in to represent special interests, who appear in the accompanying picture, join in sending warmest Christian greetings to all workers and members throughout Southern Asia for the New Year. The Committee was in session at Salisbury Park, Poona from November 27 to December 11. This annual budget session was marked by a spirit of deep gratitude for the funds made available to carry on an ever-enlarging work throughout the field and by an earnestness on the part of all to measure up to the sacred responsibility of using these funds in the best interests of the peoples of Southern Asia —J. F. ASHLOCK.



# BUILDING WITH GOD IN 1954

ROBERT H. PIERSON

**A** **N**OTHER year of our work in Southern Asia has come to a close. God has given some wonderful victories during 1953 and as we take stock of the past and gird ourselves for the future we can take courage in what has been added to His building in these lands.

We are all, workers and church members alike, builders of God's tower of truth in Southern Asia. Men through the centuries have been great builders. We recall the story of the first tower which the people of Babylon planned to build. They thought the top of it would reach to heaven, but it was a disastrous failure because the builders reckoned without God.

A tower is a high building—something which is spectacular and can be seen at a distance. Well known is the famous leaning tower of Pisa, Italy, which by some fault in the architecture does not point straight heavenward, but lists to one side, thus presenting a grotesque appearance.

One of the loveliest towers in the world is Giotto's Campanile in Florence, Italy. All the colours of the rainbow are in this tower. Someone said, "For strength and beauty time has given us no more perfect illustration." Like a tall lily it keeps guard over the cathedral. Its design and workmanship are so beautiful that the Emperor said when he first saw it, "It should be enclosed in glass." Giotto was a Christian builder whose work still stands.

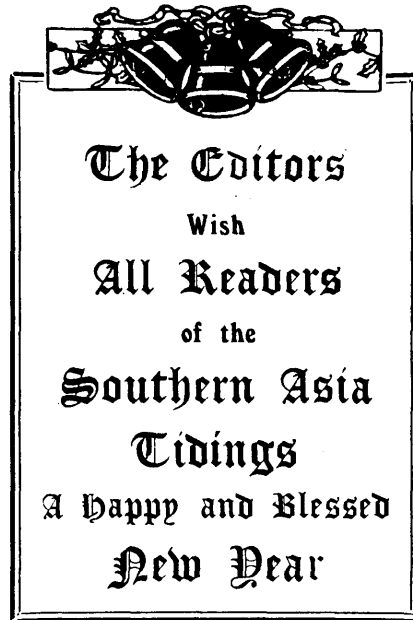
Before a man begins to build he sits down and counts the cost, or else, as happened to the man in Luke 14:30, people will ridicule and say, "This man began to build and was not able to finish."

Money is essential for building earthly structures, arms are essential for the king who goes to war, and very foolish are those who build and plan without material means. But, fellow workers, the needful building material in Southern Asia to enable us to build a worthy structure on the solid foundation laid by those who have gone before, is neither wealth

nor might, but love for our fellowmen and a burning passion to rescue souls from eternal destruction.

God has blessed us with many souls for our hire during the past year, but He has thousands more waiting to be shepherded into the kingdom during the coming year if we will but plead with Him for a greater burden for souls and a deeper love for humanity.

The servant of the Lord has given us helpful counsel in this respect: "The Saviour's manner of dealing with Peter had a lesson for him and his brethren. . . . As the apostle should take up the work of ministering the word to others, he was to meet the transgressor with patience, sympathy, and forgiving love. Remembering his own weakness and failure, he was to deal with the sheep and lambs committed to his care as tenderly as Christ had dealt with him."—*Acts of the Apostles*, p. 516.



"As tenderly as Christ had dealt with him!" And surely Christ has dealt with you and me in all our weaknesses and failures as tenderly as He dealt with Peter. Who can deny it? Then shall we not determine during this new year to build the tower of truth in Southern Asia more firmly on the rock of Christ's love? If every worker and church member will follow the good counsel to spend one hour a day in contemplation of the life of Christ we will become changed men and women. Unbelievers may resist our arguments but they can never, never resist true, sincere love, for it is the greatest power in the world.

As a fitting new year message I would turn your attention to one of

the most sublime passages of prose ever written for our instruction. Read it thoughtfully every day and see if its truth and beauty will not add strength to your life and ministry:

"In the contemplation of Christ, we linger on the shore of a love that is measureless. We endeavour to tell of this love and language fails us. We consider His life on earth, His sacrifice for us, His work in heaven as our advocate, and the mansions He is preparing for those who love Him; and we can only exclaim, O the height and depth of the love of Christ! 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'

"In every true disciple, this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Christ. It is on the earth that His children are to reflect this love through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God."—*Acts of the Apostles*, p. 334.

This, fellow believers, is the secret of true soul-winning. With this sacred fire burning in the heart of every Spirit-directed Seventh-day Adventist in Southern Asia, a beautiful tower of truth will rise heavenward. This tower will never be a disastrous failure or confusion as was the Tower of Babel. It will not become a grotesque, unbalanced structure as is the Tower of Pisa. Far surpassing the delicate beauty of Giotto's Campanile, God's church in these lands will become fair in His sight. The enemy will endeavour to mar the building, he will endeavour to slay the workmen and take away their courage, but we have the sure word of the Lord that it will be completed. The cost has been counted and the work will be finished.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:19-22.

May this be the experience of God's church in Southern Asia throughout 1954.



Some months ago the General Conference committee decided to discontinue the World Edition of the "Review and Herald." At the same time they recognized that this would mean a great loss to our members and the suggestion was made that each Division include in its Division paper as many of the

articles from the regular edition of the "Review and Herald" as would be of general interest. We are very happy to follow this suggestion of the General Conference but it has meant that we have had to increase the size of "Eastern Tidings" from 8—16 pages.

Our Division paper has also been given a new name—"Southern Asia Tidings" and a new heading in which we have tried to represent the four countries comprising our Division. We hope you like it and will write and tell us so.

We are sure this enlarged "Tidings" with its very interesting articles culled from the "Review and Herald" will be a real blessing and inspiration to every Seventh-day Adventist in Southern Asia who can read English.

Be sure you have access to a copy.

—Editor

## "DECENT, GODLESS PEOPLE"

THOMAS A. DAVIS

types, the "decent, godless" professor of religion and the "decent, godless" infidel, are like cut flowers. "They carry the bloom of the earth in which they grew, the perfume of the plant on which they blossomed. But it is only for a moment. They are broken off from the parent stem."

A CHANCE COMES TO SAUL

THERE in the midst of the paragraph I was scanning was one of those unforgettable, pithy phrases, almost like a slogan, which occasionally catches one's eye and mind with its verity and aptness and luminosity: "decent, godless people."

How well it seemed to fit a certain class—the morally correct people who wrong no one, commit no crime, work honestly, pray assiduously, attend church faithfully, and perhaps say, "I am doing the best I can. I think I have as good a chance as anyone." Some of the group may even hold church offices, but they are godless in the sense that they have no real experience with God.

You may stand such people alongside others who make no profession of Christianity, who, in fact, would be horrified at the thought of sitting in a church pew, or even angry at the suggestion, and find little or nothing in their lives of great or meaningful contrast. Infidelity, or even heathenism, has cultivated specimens in many respects as admirable. Both

Think of Paul in the days when he was known as Saul of Tarsus—an eminently decent man, a member of the Sanhedrin, the acme of pharisaical virtue. Read his own description of himself:

"If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee: concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Phil. 3:4-6.

But something happened to the young man Saul. He beheld a great light, and in the heavenly brightness that which he thought was lily-white righteousness suddenly appeared tarnished and worthless. His decency wilted like the cut flower, and he realized clearly for the first time that he had no connection with the life-giving parent stem.

The Bible bears record of many such people, and Jesus had contact

with not a few. In fact the Jewish nation as a whole was composed of "decent, godless people." Were they not Abraham's seed, honoured by God as a chosen, separate nation above every other people upon the earth? In such thoughts they found room for great spiritual complacency.

One moonless night a veiled figure made its way silently through the sleeping streets of Jerusalem. With purposeful steps it passed through the city gate, down into the shadowy valley, across the brook Kidron, and up the starlit slopes of the Mount of Olives. There Nicodemus found the object of his search, Jesus. And as they talked Nicodemus began to see something of his real condition. He began to see himself as a decent, but godless man.

"We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before God, like the common sinner: but when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness."—*Steps to Christ*, pp. 32, 33.

The church books list some who, like Nicodemus, have no vision of the real meaning of Christianity. The solid symmetry of the message appeals to them; they are intellectually persuaded and take the necessary steps to become church members. But they emerge from the baptismal font unchanged, to take their place in the church family as members "in good and regular standing," but being merely morally respectable. They have experienced no profound change of character; they have not Christ within.

Another type of "decent, godless" church member is sometimes to be found in the group who are born into a Seventh-day Adventist family. They learn the message in the home and church, the Sabbath school and church school. The theory of the truth becomes an integral part of their thinking. It is only natural that when they reach the proper age they are baptized, but the baptism may be little more than a form. They are recorded as church members, but are unconverted.

(Continued on p. 4)

### NORTHWESTERN INDIA UNION MISSION

President: A. F. Jessen

Secretary-Treasurer: R. L. Juriansz

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### SIMLA SANITARIUM AND HOSPITAL VILLAGE EXTENSION SERVICE

RODNEY H. DAVIDSON

**B**ECAUSE of difficulties that arose in attempting to establish a clinic at Darjeeling as planned it was decided to work our hospital village extension service out from Simla where we already had a hospital and sanitarium. Simla is on the route into Tibet and many Tibetans pass yearly going into India for the winter and returning to Tibet in the spring of the year.

By the early part of October, 1953, the Chevrolet station wagon from the Northeastern Indian Union reached Simla. Dr. Dunbar Smith came to Simla to help in equipping the car with medicines and other things for running the mobile unit out to the villages toward Tibet. On the doors of the car has been painted a red cross and in both English and Hindi is written, "Village Medical Extension Service of the Simla Sanitarium and Hospital."

On October 13, Dr. Dunbar Smith, Mrs. Smith, and son Buddy, Mr. Hood, a hospital staff nurse, and I, drove to Thanadar, about fifty miles toward Tibet from Simla, arriving there in the middle of the afternoon. As we have had a number of patients at our hospital in Simla from Thanadar, we were not strangers there. It was not known by the villagers that we were coming, but some began to come to see us soon after we arrived at the rest house. The following day more came, and the third day, a number came early in the morning before we started on our return journey. One lady who needed hospital care was sent to our sanitarium, and if we had been equipped to do so, some minor surgery would have been done.

While at Thanadar we learned that it would be possible to drive to Rampur, twenty miles beyond Thanadar, by taking a new road which is in the process of being built from Narkanda to Rampur. Narkanda is ten miles from Thanadar and forty from Simla. On October 25, Elder A. F. Jessen, our Union president, visited Simla,

and we decided to try the new road to Rampur. In the afternoon Elder Jessen, Dr. Dunbar Smith and wife and son, and I, with a chowkidar from our sanitarium for an interpreter, drove to Narkanda where we stayed in the rest house for the night. On the morning of the twenty-sixth we started on the new road from Narkanda to Rampur. We found that the road was a difficult one and only two or three jeeps and a truck carrying equipment for the hill men working on the road had even been over it before. We left Narkanda at nine o'clock in the morning. We arrived at Rampur, thirty miles away, after dark at six-thirty in the evening. We would have reached Rampur before dark but we spent two and a half hours waiting for and helping to get the road truck out of the sand. It was stuck in a cut through a gravel hill where we could not pass.

Rampur, though seventy-one miles further up in the hill country than Simla, has an altitude of only 3,500 feet above sea level. Simla is 7,000 feet, and Narkanda 9,000 feet in elevation. The rest house at Rampur is in a beautiful spot in a canyon with the Sutlej River with its bluish green water flowing about five hundred feet below. We spent the morning in the village and in the afternoon, not having had enough thrills riding over the narrow road in the station wagon, we took five mules and headed further up the country for Gaora, nine miles away.

The next day we spent the forenoon at Gaora where a number of the hill people came in with many and varied complaints. Dr. Smith looked after them all. In the afternoon we returned to Rampur. Though late in the evening, we were contacted by a boy scout master whose wife was in need of medical attention but was unable to be taken out by mule to Thanadar to a bus. I made an appointment with him to bring his wife to the rest house. Mrs. Smith helped out again, as nurse. After seeing more patients, the next morning we left Rampur for our return trip to Simla. We were stopped many times for the workers to clear the road for us to pass, and when we stopped the workers nearly all needed some medical attention.

Medicines were prescribed to meet their needs.

We hope next year to go to Chinni which is seventy miles beyond Rampur and if possible carry our medical work clear to the Tibetan border.

The road to Rampur is narrow and crooked and few cars there will be which will travel it. The road to heaven is straight and narrow and few there will be who will find it, but our prayer is that at least some on the crooked and narrow road to Rampur may, because of our efforts and God's grace, find the straight and narrow road which leads to everlasting life.

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### "Decent, Godless People"

(Continued from p. 3)

Like Paul these persons are, in a sense, "free born." But often it is the person who, like the chief captain, can say, "With a great sum obtained I this freedom," who finds his way into the church through a tangle of difficulties, and with much travail of soul, who has realized his great need of Christ, and has experienced His presence.

Again it is very easy, on the road of daily Christian living, to slide from the solid surface of a genuine experience into the well-worn rut of professionalism. We become "weary in well doing," or take our attention from the road for a moment, and slip into a rut so easily that we hardly notice it. There driving seems so much easier. You don't have to be on guard nearly so much. And, anyway, the road appears to be going in the same direction as before. So very soon we forget that we are in a spiritual rut, if we ever recognized the fact at all, and we join the other "decent, godless people."

"Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul. Remember that a church without spot, or wrinkle, or any such thing, will Jesus present to His Father."—*Testimonies*, Vol. 1, p. 163.

"Eternal vigilance is the price of freedom," is a political axiom that applies doubly in the spiritual realm. Unsleeping guard must be kept, or the enemy steals through the gates of the soul. The bulwarks must be kept in good repair. The weapons of our warfare must be kept bright and keen for earnest battle in the struggle with sin and self.—*The Review and Herald*, October 1, 1953.

## AGGRESSIVENESS FOR GOD

F. D. NICHOL

**T**HERE is a very real distinction between a spirit of controversy that springs from the natural contrariness of the human heart and a spirit of militant forthrightness that springs from a jealous concern for the Lord God of hosts. We need to crucify the one and cultivate the other. The former brings only a legalistic kind of religion into the lives of those won to the faith, and bleak disputation within the church itself. The latter may produce controversies, it is true, with the spokesmen of other churches and with those not of any church, but the end result is converts won to a flaming crusade for God and an ever-enlarging unity among themselves within the church.

Our warfare is not yet accomplished. The Advent Movement is still the church militant. We cannot preach faithfully and fully the wide range of our teachings without arousing the wrath of the dragon. And the day we fail to arouse his wrath we should become alarmed. Our difficult task is to be at one and the same time at war with the devil, and at peace in our hearts toward men, whom we seek to win to God. We should never turn aside for idle disputation, never allow ourselves to be drawn away from our task of witnessing and preaching positive truths by this or that idle critic who needs the publicity that our controversy with him might provide.

### THREE GREAT FACTORS

We have a deep and growing conviction that the very life and success of the Advent Movement rests on three great factors: (1) A profound belief in the truth of what we preach—no man is willing to suffer and die for what he is not sure is true. (2) A deep conviction that God commissions us to preach His message undiluted and with the awesome sense that we preach as dying men to dying men. (3) A realization that our very beliefs and our very principles will finally bring upon our heads the last great persecution that is to come on the children of God in this rebellious world.

We believe that the whole at-

mosphere of the world in which we live, the awesome respect for skeptical, secular thought, and the mood of minimizing and anathematizing all who contend for religious conviction, present a constant threat to us, a threat and a danger that we shall meet successfully only as we constantly are aware of them.

Some of us will be called to stand before kings and legislatures to answer for our faith. Some will witness in other ways. Most certainly if this message we hold is truly the last message for the world, the message that is to call men to make a final, irrevocable decision for God, we may be sure that ere the end comes every principle we believe, every doctrine we hold, will come under the closest scrutiny and will be challenged in every way possible.



### "LET US OFFER WILLINGLY"

"The Lord requires that we return to Him in tithes and offerings, a portion of the goods He has lent us. He accepts these offerings as an act of humble obedience on our part, and a grateful acknowledgment of our indebtedness to Him for all the blessings we enjoy. Then let us offer willingly, saying with David, 'All things come of Thee, and of Thine own have we given Thee.' Withholding more than is meet tends to poverty."—*Testimonies*, Vol. 5, p. 267.



Our policy should not be to wait until we are challenged and then hurriedly to seek for further support for a truth we hold. No, our course of action ought never to be dictated by those hostile to the faith. Rather, we should follow a consistent course of constantly seeking to buttress, to strengthen, to illuminate, and to make more persuasive and appealing the unique message, the last message, that God has for men. Our young men for the ministry ought not to be content simply with meeting the educational requirements of a past day. All the world has lifted its educational standards. We should qualify our youth by the highest standards, not because we believe that mere education is enough, but because we believe that a high education in a heavenly atmosphere places our men at a vantage point in their own later study,

in their public ministry, and in their contacts with all men.

Our laity, likewise, should not be content with the knowledge of the truth that they had when they came into the message, perhaps ten, twenty, thirty, or more years ago. Witnessing for this truth is to be done not simply by the minister; it may even be done more fully in the days to come by the laity.

### AN APPEAL TO OUR PHYSICIANS

We would appeal also to professional men among us; for example, our physicians. There is a medical, health-reform phase distinctive to our Advent preaching which, says the messenger of the Lord, is an integral part of the third angel's message. We appeal to our doctors, trained in our own medical school, to give study to the ever-increasing findings of scientific research, for data that may illuminate, strengthen, and defend the significant health teachings that have been given to us by the pen of inspiration. Who knows but that in the difficult days to come some of our health teachings may prove most helpful in breaking down prejudice and winning the hearts of men. We have a message that is good for the bodies as well as for the souls of men.

### RESEARCH BY OUR MEN OF SCIENCE

Then there are the science men among us. A very real opportunity is before them to aid the Advent Movement by research and by coordinating the data they discover. We are a people who take vigorous issue with some of the alleged facts of science, particularly in the area of geology. Very literally, much spade work yet needs to be done in this field.

Let us have scientists in our ranks who will provide us with mighty weapons and powerful ammunition so that we may conduct an aggressive fight for God on the battle line of Genesis. It is of the essence of our crusade to call on men to worship the God "that made heaven and earth." Attack has always proved the best defence. No crusade ever moved victoriously toward its goal simply by holding a defensive position.

### FERVENT WITNESSING FOR TRUTH

In short, we appeal for a constant mood of holy aggressiveness for God that reveals itself in forthright witnessing for the truth in our lives,

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**SOUTH INDIA UNION MISSION**

President: O. O. Mattison

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**CHURCH BUILDING  
PROGRAMME IN SOUTH  
TAMIL MISSION**

D. DAVID

THE servant of the Lord says, "Wherever a company of believers is raised up, a house of worship should be built. . . . When a church is raised up, let the members arise and build. . . . Let the newly converted ones work with their own hands, saying, 'We need a meeting-house, and we must have it.'" According to this injunction it is the duty and privilege of the church members to build their own churches, but seeing the conditions in our land, the Division, the Union, and the Local Mission come to the aid of the church members in erecting houses of worship. We, in the South Tamil Mission, are thankful for this Church Commencement and Completion policy.

At Thavaram we are going to build a church for a total cost of Rs. 4,000. One half of this amount comes to us from the Division and the Union. The other half is made up as follows:

1. An offering promoted at our local Constituency meetings in which all workers and churches pledged a liberal offering.
2. Donation by Thavaram church members amounted to Rs. 500.
3. Solicitation from non-Adventists at Thavaram who show interest in our building work.

About twelve years ago we started work in this place, and all these years our faithful believers have been worshipping in a thatched-roof shed, and they are now happy that the Lord has opened a way which provides a church building for them.

At Avadayapuram a small church building is under construction, and one-third of the expense is being met by the church members. In this village one young man first accepted the message as a result of the work of a lay member, and he was instrumental in bringing eleven members from his own family—his parents, brothers, sisters, etc., and this one family is taking much interest in

building this house of worship and before long we hope to see many more souls added to this fold.

We have a very enthusiastic group of believers at Athinathapuram, who would like to have a place of worship built for them on this new plan early next year, and they are going to contribute their share by cash donation and free labour.

Although our people are poor in this world's goods, they long and desire to do all they can to advance the Lord's work and to shoulder the responsibility themselves. The pen of inspiration says, "God calls for self-sacrifice. This will bring not only financial but spiritual prosperity. Self-denial and self-sacrifice will work wonders in advancing the spirituality of the church."

**GODAVARY FLOODS AND  
RELIEF**

I. SUBUSHANAM

THE readers of "TIDINGS" will be interested in the following news which comes from one of the recently flooded areas of South India. Two of our churches in the East Godavary delta area and one near to Rajahmundry were affected by the recent floods. There was four feet of water in the church and worker's house at Narendrapuram, and many of the houses collapsed in the village. At Gantipedapudi twelve houses of our church members were destroyed. The church building there was a "shelter in the time of storm" to the villagers. Overnight little sheds sprang up around the church building. The crops were damaged beyond expression and the people faced starvation, but thank God there was no loss of life due to the flood.

The Union was very much concerned and requested the Division for help which was immediately rushed to the flood affected area. We thank the Division and the Union for the Rs. 2,000 which was given at the time when families had lost what little they had and some of them their houses too.

After proper investigation of the loss sustained by the members, Mr.

W. F. Zill from Narsapur School and the writer went to the affected villages and gave help in material and cash.

Mrs. P. Rajah Rao, the Dorcas leader of the North Telugu Mission, organized a band of women from Vijayavada and Woodpet churches, and went out and collected old clothing, and cash. The Dorcas sisters at the Nuzvid church worked in this way too, and the cash and clothing collected were given to those in distress. The members of Narendrapuram, Gantipedapudi and Mirthipadu churches are also grateful for the help they have received from the Mission and expressed that they were not worthy of such help but praised God for all they had received.

**THE STILL SMALL VOICE**

K. BHASKARA RAO

IT WAS about eight years ago that Pastors M. Prakasam, a sustentee, and I. Subushanam, now president of the North Telugu Mission, held an evangelistic effort in the city of Ellore. Just about the same time the C. M. S. people also held some meetings there. Many people who attended both these meetings began to remark "Adventists' meetings are more interesting." This was overheard by Brother Chandrankanthaiah who was working in the Government Electricity Department, Ellore. Despite his antipathy to the Adventist people, Brother Chandrankanthaiah decided to attend the Adventist meetings. He and his wife were present at the auditorium one evening, and they were deeply moved by the message presented and kept on attending the meetings without fail.

One week-end Brother Chandrankanthaiah went to visit his native place, Sithampet, a village lying about seven miles away from Ellore. He told his people all about the interesting meetings that he had been attending in Ellore. He created such an interest in the hearts of these villagers that they decided to go and hear the lectures for themselves. Brother and Sister Venkataratnam and Brother and Sister Vedanaikam continued to attend the meetings very regularly. Their faith in the Lord increased by leaps and bounds, and they requested Pastor Subushanam to arrange to hold some meetings in Sithampet, and he did. As a result of these meetings, Brother and Sister Venkataratnam, Brother and Sister

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**BURMA UNION MISSION**

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Secretary: R. Myape

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**"HANDSHAKES" IN THE HILLS OF BURMA**F. BA TIN, *Voice of Prophecy Secy., Burma Union*

ON OCTOBER 20 the Burma Union M. V. secretary, Pein Yee, and the writer boarded one of the aircraft of the Union of Burma Airways. Our Dakota glided down to a bumpy landing at the Mandalay airstrip. We hired a jeep taxi at the airport office. In less than twenty minutes, historic Mandalay was completely out of sight. We were on the road to Lashio, via Maymyo. Our aged jeep wheezed over the twisting mountain roads until finally, after a good two-hour climb, it came to a halt in front of "Brightlands," our Maymyo nursing home where, pending preparations for the rest of the journey, we were the guests of Brother and Sister F. A. Gerling. We spent four days in Maymyo visiting old and new friends and church members, as well as in Uplift.

We rose with the sun on the morning of the 25th and piled into Brother Gerling's jeep with the hope that we would make Lashio before dusk. Our hopes were fulfilled. In spite of heavy rains over two hundred people were present at the first meeting of our rally. Such an evidence of spiritual thirst really warmed our hearts. Our joy knew no parallel when, on the second night 600 men and women came to hear Daniel 2. When we passed out the enrolment cards 253 of them were enrolled as students.

After the meeting, a Punjabi youth came forward and expressed his desire to study the Bible thoroughly and systematically. Brother Gerling and the writer promptly went over to his home and studied Voice of Prophecy lessons 1 and 2 with him. When we passed through Lashio on our way back, the young Hindu told us that he had already formed the habit of reading a portion of the Bible each day and studied the Voice of Prophecy lessons before he began the day's work of selling hardware.

It was here in Lashio that we experienced a very pleasant surprise. A military officer of the Burma Army invited us to his office for a brief visit. In the course of the conversation he told us that he was a Lushai boy and

that his beloved and most trusted friend was Mr. Zuala, our well-known Lushai soul-winner who, we understand, is now at Spicer College. We also learned that there were four Adventist Lushai lads in his unit who at that time were out on operational duties. There are a number of V. O. P. students in this military unit.

There are also six Chinese belonging to the Roman Catholic faith who are earnest students of the V. O. P. Bible Correspondence Course. Three of them have already completed their courses and received their certificates.

A few years ago, Lashio was predominantly Chinese, but since the Burma-China road fell into disuse immediately after the second World

**MEET OUR WORKERS**

PASTOR O. W. LANGE came to India in 1930 and was engaged in evangelistic work in Surat until 1934. He was then transferred to Vincent Hill School where he was preceptor for one year. He moved down to Bombay in 1936 where he pastored the church for two years and was ordained to the ministry in Poona in 1937.

Brother Lange's next assignment was in the Assam Training School where he acted as principal from 1939—1948. For the next two years he was pastor of the Calcutta church and since June 1952 he has been the Home Missionary and Sabbath School secretary for the North-east Union.



War, the more enterprising Chinese business men have forsaken Lashio in favour of Maymyo and Mandalay where prospects of trade and commerce were relatively brighter and so as we did our Uplift work we had to be content with small donations, for the people of Lashio no longer enjoy the same prosperity and economic security as they did during the brief stay of the British and the American armies.

When our work in Lashio was over, we packed and awaited the hour of departure; but another surprise awaited us in the form of Sam Gaw. Hearing that two Adventists had arrived in Lashio, Sam quickly made up his mind to come down to Lashio and take them back to Muse (pronounced moo-sai) where he had firmly established a reputation for himself as a steadfast and aggressive Seventh-day Adventist. We reached Muse just as the sun disappeared behind the hills. Night fell on what we might have been pardoned for mistaking for paradise. Muse is beautiful beyond words. But we did not go to Muse to admire Mother Nature; we went there to see a loyal Adventist in action.

Sam Gaw is the headmaster of the State School. It was Sam who dictated the terms of his service when the authorities approached him to take charge of the School, and this means that he does not work on Sabbath. Sam is also head of the religious department of the State School, and the Government are delighted to have a man of such convictions and loyalty serving them. Sam's charming wife is a young graduate nurse and is a Voice of Prophecy student with a definite determination to join the Remnant church as soon as she completes her Bible Correspondence Course. Incidentally, the State School has increased in prestige and attendance since Sam took over the affairs of the school and a retired Baptist preacher in Muse has already begun to keep the true Sabbath due to Sam's faithful witnessing of the Truth.

On our journey home we touched at Namtu and visited Mrs. Wilde who had always kept the true Sabbath ever since Brother Parker brought the light to her. It is difficult to put into words the thrills which filled our hearts as we traversed the hills and the valleys and found the light of the Voice of Prophecy shining brightly in many corners of the Shan Hills. Let us redouble our efforts to preach the Word. The harvest in the mountains is ripe. Surely the time for action has clearly struck!

## NORTHEAST INDIA UNION MISSION

President: D. W. Hunter

Secretary-Treasurer: M. S. Prasada Rao

Office Address: Karmatar P. O., Santal Parganas, E. I. Ry.

## ADVENTURES IN SOUL-WINNING IN NORTHEAST UNION

O. W. LANGE

A TRULY noteworthy example of earnest whole-hearted soul-winning effort has been shown by the office staff of the Northeast Union office, Karmatar.

Since the removal of the office to Karmatar a burden has rested upon the staff to tell the message. Karmatar, our first mission station in India, has yielded but little fruit from the surrounding territories in the past. When our present headquarters church was established the church missionary leader organized the members for a tent effort in the city. But God does not see as man sees and untimely rains made it necessary to take the tent down and the Union Committee called the leaders of the tent effort to other service. Then God led His willing-hearted people to the place where He had precious souls hungering for the truth. The workers were directed to give Bible studies and hold cottage meetings during the past nine months and as a result twenty-three souls have been baptized and others are preparing. However, the end is not yet.

One interest has led on to another and the future is very encouraging and we can see the hand of God leading and blessing His work in that corner of His vineyard. Already I

have had the privilege of baptizing twenty-eight in this vicinity and a new church has been organized. Now other opportunities are opening before the church at Karmatar.

What God has done for Brethren Gopala Rao, P. K. Gayen, M. D. Spicer, M. S. Prasada Rao and Mrs. Prasada Rao and others here in the Northeast headquarters who have been doing this soul-saving work, He will do for every earnest, willing-hearted church member. Let us go forth in adventures for Him in Southern Asia.

### Growth in Grace

(Continued from p. 9)

They gather it for themselves. First, the parents gather it for them. The time comes when they have to be weaned.

### NEED OF DAILY SUPPLY

We are taught to pray, "Give us this day our daily bread." God answers this prayer. In fact, "before they call, I will answer." We do not expect God, however, to bring food to our homes. We expect to go to work and earn our bread by the sweat of our face. This is God's way of supplying our physical needs. This is to be a daily, not a weekly, experience. In order to live and grow normally, we need our *daily* supply of food.

There are many who never think of eating spiritual food daily. They are content to partake of it once a week. The Bible is laid aside and not thought of. Family worship is neglected. These will find that there is not any great spiritual growth. This is the reason that so many are so poorly nourished spiritually.

Referring to the children of Israel, who were daily supplied with manna, the Lord said, "Gather of it *every man* according to his eating . . . ; take ye *every man* for them which are in his tents." Ex. 16:16. They were not to forget those who were infirm and unable to gather. Paul, in addressing his recent converts from a life of sin, said, "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, *that he may have to give to him that needeth.*" Eph. 4:28.

"It is more blessed to give than to receive." We are not impoverished by giving. "Give, and it shall be given unto you," is God's promise. "There is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat." Prov. 11:24, 25. Our aim should be to be a blessing to those about us. Not merely should we gather daily spiritual food for our own use, but we should remember the needs of others. We are to give to others such as we have.

All of this is essential to Christian growth. We do not expect much of a babe, but those who have grown up to the full stature of men and women in Christ should live to give. The word of Christ is, "Freely ye have received, freely give."—*Review and Herald*, October 1953.

### AT REST

DASS—Joseph Arthur Dass, son of Mr. and Mrs. P. A. Dass, was born on March 18, 1930. He attended the church school at Poona and continued his high school education at Spicer Missionary College and at the Lowry Memorial High School. After canvassing for a few months he connected with the Oriental Watchman Publishing House where he worked until November 27, 1953. That evening he met with an accident and passed to his rest on December 11, 1953. He is mourned by his parents, brothers, sisters, and many friends and co-workers.



Some of the believers who have been organized into a church in Kathrudi village.



## GROWTH IN GRACE

D. H. KRESS, M.D.

**G**ROWTH is a normal process. The infant born into this world is carefully observed. His weight is frequently taken. If no growth is observed, we feel that there is something wrong. Parents expect a child to grow.

We do not, however, expect an infant to grow to manhood or womanhood overnight. It takes a period of years to reach maturity. We are patient with the child so long as he continues to grow normally.

At birth nature has food in readiness—the food especially indicated. If the child is weak, we are very careful in the selection of the food best adapted to his needs. A study of food values is necessary. We do not expect normal growth on the part of the child without doing this.

Growth in the spiritual life is just as real as is growth in the physical life. Nature has provided for the needs of one just as it has provided for the needs of the other. Spiritual food for the spiritual needs is in readiness for us at our spiritual birth. There is a normal desire on the part of the new born for this food. There can be no growth without it. The apostle said that milk is for babies. Spiritual food has to be adapted to the age of the child. Spiritually as well as physically, as the child advances in years, he must have stronger foods. Spiritually, mental application and study become a necessity. At first the plainest and the most easily understood truths of the gospel, truths that do not tax the mind, are indicated. Peter, speaking to new believers, said, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Peter 2:1-3.

## PAUL'S WORDS TO THE CHURCHES

Paul in addressing some who had made no growth or advancement in the Christian life, expressed his disappointment. He said:

"For when for the time ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For

every one that useth milk is unskilful in the word of righteousness: for he is a *babe*. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

Again he said:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal?" 1 Cor. 3:1-3.

He said that one said, "I am of Paul," and another said, "I of Apollos," and another, "I of Cephas." "Are ye not carnal?" It seems that they had their spiritual feeders, whom they depended upon for food instead of doing as did the men and women of Berea. When Paul came to preach the Word the record tells us that "these were more noble than those in Thessalonica, in that they . . . searched the Scriptures daily, whether those things were so." And "therefore many of them believed." They believed not what the teacher said but

what the Word of God said.

We are to study to show ourselves "approved unto God," workmen "that needeth not to be ashamed, rightly dividing the word of truth." Jesus said to those who followed Him, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Those whom Paul addressed acted like children or like babes, and not like those who had grown up to the stature of men and women in Christ. Peter admonished his converts as follows: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18.

The time comes when children in Christ must begin to gather their own spiritual food. They must not always expect, like babes, to be fed without any exertion on their part. Referring to the creatures God had formed, the psalmist said, "These wait all upon Thee; that Thou mayest give them their meat in the season. That Thou givest them *they gather*." Ps. 104:27, 28. God provides food for birds, but He does not drop it into their bills.

(Continued on p. 8)



Tarry Long

Upon the

Mountain

Paul W. Kemper

Tarry long upon the mountain,  
Talk to Him in prayer,  
Thank Him for His saving grace  
And ever-loving care.

Ask Him for the strength you need  
To fill your life with power,  
And He who governs suns and moons  
Will hold you hour by hour.

Tarry long upon the mountain,  
Climb into its sacred peak;  
And there you'll see the Saviour  
And receive the strength you seek.

He'll anoint your eyes with eyesalve  
And your lips with living fire;  
What a thrill to speak His goodness  
And lift men from sinking mire.

Climb up higher in the mountain,  
Only there you'll see His face,  
And with holy loving-kindness  
You'll behold amazing grace.

Grace abounding and o'er flowing,  
Mighty, wonderful, and free.  
He, your Saviour and Redeemer,  
You His chosen child can be.

O dear friend of mine, He calls you  
To the mountaintop of prayer,  
To the place of sweet communion—  
Meet the blessed Saviour there.

Heavenly power awaits your asking,  
Divine strength to meet the need.  
There you'll catch a glimpse of  
heaven

If you'll pray and cry and plead.

What a joy and sweet communion  
May be yours and mine each day  
If we learn the blessed secret  
Of the prayer life on our way.

Oh, 'tis sweet to talk to Jesus  
On the mountaintop of prayer.  
'Tis so sweet to hear Him whisper,  
"Come up higher; I am here."

## WEST PAKISTAN UNION MISSION

President: D. S. Johnson

Secretary-Treasurer: N. R. Fouts

Office Address: 32 Mozang Road, Lahore

### KARACHI VOP RALLY

E. ROBERT REYNOLDS

**O**CTOBER 21 was a day of intense activity, and one filled with great expectations, for it was the day that Elder H. M. S. Richards was to arrive in Karachi to address an audience which we all hoped would be a large one as the programme for the evening had been well publicized. We were also happy to have with us Elder A. E. Rawson from the Division, and Elders D. S. Johnson and K. Brown from the Union office at Lahore.

Over 800 reserved seats for the programme had been sent out for the meeting that was to be held that evening in the Hotel Metropole's Banquet Hall. As the hour for the meeting arrived we were pleased to see the hall rapidly filling, and the need to place more seats on the floor than were originally set up made us doubly happy, even though it may have disturbed the smoothness of the programme.

Elder Richards was on a very close schedule on his visit to Pakistan, as elsewhere throughout this Division, and it had been arranged that he should arrive on Wednesday evening, the twenty-first, and leave early Thursday morning. So by faith the programme was set up for him to speak as soon as he could be cleared through customs at the airport and be driven to the Banquet Hall, hoping that his plane would not be delayed. Without waiting for the plane to arrive we started the programme with music on film by the King's Heralds, some Bible School promotion, and the film "Birth of a New World." However, by the time that this much of the evening had passed and as Elder Richards had still not arrived, Elder Rawson took the pulpit on his behalf and brought a message which was much appreciated. Toward the close of his address the plane which was carrying the Richards roared overhead, and by taking time for some more promotion of the Bible School and of the Radio programmes, the audience was persuaded to stay the few extra minutes until Elder Richards could arrive and say a few words.

In a few moments the car in which he had ridden from the airport arrived at the Hotel entrance, and he graciously hurried in before the waiting audience. Some had had to leave early, but the majority of the large gathering stayed on, and many were able to meet him personally at the close of the service. All were happy that he had been able to be with us even for so very short a time. Mrs. Richards, who stayed at the airport for full customs inspection, came in later. They left with Elders Brown and Rawson by plane early Thursday morning for Peshawar as scheduled.

We here in Karachi want to thank those who made it possible for our city to be included in this itinerary, for we are sure that it will bring results for the kingdom of God.



### THE CAPTAIN'S FAITH

J. L. McELHANY

**W**E STOOD one evening on the deck of a ship, conversing with the captain. Night was beginning to fall and the stars were appearing. Our conversation turned to religious things. Addressing a direct question to the captain, we asked him, "Do you believe in the existence of God?" He stepped back a pace, looked up into the heavens, and with an upward sweep of his arm he answered, "How can I doubt the existence of God when I look into the heavens and behold His created works?"

He was familiar with the psalmist's wonderful tribute to the Creator, and could say with him: "The heavens declare the glory of God; and the firmament showeth His handiwork.

Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Ps. 19:1-3. As we stood there looking into the starry heavens, we could, in part at least, understand what the psalmist meant. In every speech and language the things that God has made tell the story of creation.

In these days when men of so-called science go into extreme flights of fancy and absurdity in their attempts to explain the origin of matter and the beginnings of creation, it is satisfying to turn and read words like the following:

"No finite mind can fully comprehend the existence, the power, the wisdom, or the works of the Infinite One. Says the sacred writer: 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.' The mightiest intellects of earth cannot comprehend God. Men may be ever searching, ever learning, and still there is an infinity beyond. Yet the works of creation testify of God's power and greatness. 'The heavens declare the glory of God; and the firmament showeth His handiwork.' Those who take the written Word as their counsellor will find in science an aid to understand God. 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.'"—*Patriarchs and Prophets*, p. 116.

How wonderful that such an infinite Creator and God loves each of us personally and has through Christ provided a way for us to be subjects in His eternal kingdom.—*Review and Herald*, October 1953.

### Aggressiveness for God

(Continued from p. 5)

fervent preaching of the whole counsel of God in our public ministry, and diligent seeking to find increasing, enriching evidence to make the presentation of our truth more convincing and appealing to the minds and hearts of men. Only thus can we hope to measure up to the noble and valiant traditions of the martyrs, and only thus can we successfully accomplish the amazing task assigned us by Heaven in these twilight hours of earth's last day.

## WHEN CHURCHES UNITE

FREDERICK LEE

is to take place in the last days is suggested in the Scriptures and is referred to again and again in the writings of the Spirit of Prophecy.

We are told:

"Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth."—Mrs. E. G. White in *Review and Herald*, Aug. 5, 1909.

## A DANGEROUS TEACHING

We are hearing a great deal today about unity in diversity, the idea being that we should unite as Christians by laying aside our doctrinal diversities, or at least holding them in abeyance until church union has been achieved. It is stated that in the united church there will be room for diversity of doctrine. The attainment of the goal of a united front seems to be of more importance than to know the answer to the question, What is truth? Under such a situation it is no wonder that those who believe that doctrinal purity is the first prerequisite to spiritual unity will be decried as rebellious and disloyal in a time when the majority of Christians will think that unity is more important than anything else. Long ago we were told:

"The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favour of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived."—*The Great Controversy*, p. 444.

Again we read:

"The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. Here the great crisis is coming upon the world. The Scriptures teach that

popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element."—Mrs. E. G. White in *General Conference Bulletin*, 1891, p. 257.

## SEEKING TO KNOW GOD'S WILL

Surely in a time like this there should be more searching of the Scriptures to learn the way of truth, and not less. It is only by searching out the will of God as revealed in His Word and then seeking to do it through the grace of Christ that we may obtain God's favour and find salvation in the kingdom that He is soon to set up.

It will not be pleasant to have to stand apart as men seek to enrol all Christians under one banner. It will not be a happy experience to have the finger of scorn pointed at one in such a time. Nevertheless, it will be far better to have the favour of God than that of man, as the apostles once declared. We desire only to know the will of God, and we ask, How may we learn it unless it can be found in His Holy Book? Surely it is precarious to follow the traditions and pronouncements of men.

The great danger is that once the Christian church has been united in one great religious institution, and begins to feel its power, it will again seek the use of civil penalties to carry out its wishes.

These are so'lemn times in which we live, and it behooves every one of us to know where we stand on the great issues that are coming to the front in our day. May we be sure that we are on the Lord's side when the final test comes. To all such the promise comes and the warning is given:

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast that no man take thy crown. Rev. 3:10, 11."—*Review and Herald*, October 1953.



PROTESTANTISM, with its many branches, has a great urge to unite. The leaders see Christianity challenged by secularism and totalitarian atheism, and they feel the need of a united front against these alien forces. The one thing that stands in the way is "the apostate denominational system," we are told by Charles Clayton Morrison in his book *The Unfinished Reformation*.

It is not easy to break with tradition, but its hold is weakening, and many church leaders as well as large numbers of laity are ready and willing to lower the denominational banners. This is evident in the large number of community churches without denominational status that are being formed throughout the United States. Besides these there are many mergers of two or more parish churches in many communities throughout the country. Again it is pointed out that many theological seminaries that have denominational connections are becoming undenominational in character and in their teaching.

THE SPIRIT OF FEDERATION  
SPREADING

Mr. Morrison states:

"All the evidence to which we have drawn attention up to this point seems clearly to indicate that the walls of our sectarian isolationism are in a process of crumbling. The denomination appears to be losing much of its earlier significance."—*The Unfinished Reformation*, p. 11.

These movements are making rapid progress in our day. Just what final form the ecumenical church will take it is not possible to say, but we do know that the spirit of federation is in the air. The idea of a common front is a slogan that is being forced upon the world in various ways. The Christian church, like other groups, is seeking the power of numbers to help carry out its purposes. That this

MODERN

HEALING

CULTS

D. A. DELAFIELD

TO A certain class of people miracles have always been a sign of true religion. Particularly has the healing of the sick been accepted as certain evidence that God is present to bless the afflicted ones. Numerous healing cults in our day have capitalized upon this credulous aspect of man's nature to secure a following. And there are many thousands of sincere Christian people who follow these healing cults with complete confidence, certain that God is with the faith healers. Some Seventh-day Adventists are raising questions about these strange movements in Christendom. Is the Lord's power revealed through these healing cults? Are the sick actually healed at their meetings? Should we attend these gatherings where the healer places his hand upon the head of the sick, and in the name of Christ, prays for healing?

As the result of the work of these zealous preachers, it appears that actual cases of cancer, heart disease, paralysis, blindness, deafness, and other diseases are effectually healed.

What actually happens when such prayers are offered for the sick only God knows. We would not mock the sick who suffer so, or depreciate their faith, nor would we pass judgment upon the work of the faith healers, or unkindly denounce the healing cults. We will do far more good to present the truth concerning the healing of the sick, and urge our people to relate themselves to these phenomena in the religious world about us according to the light that God has given us in His Word and the Spirit of prophecy. We need also to present the facts concerning the conditions under which God will undertake the restoration of the sick.

First of all, let there be no doubt about God's ability to heal the most malignant cases of disease. This He does at times in a miraculous manner in answer to the prayers of "the elders of the church." This we must believe, or we limit the power of God (see James 5:14-18).

### "GO AND SIN NO MORE"

Second, when God heals the sick He must have their decision to live a clean life.

God's word to those who would be healed of physical disease is the same as His command to those whose hearts have been cleansed of sin: "Go, and sin no more." God will not be invoked in prayer for the healing of tobacco-smearred, liquor-soaked, vice-defiled sick folks to whom no word of warning concerning these defiling practices has been spoken. He will not heal these people, and thus lengthen the years of their indulgence in sin. Genuine healings are associated with true reformation of life—not only from the grosser but from the milder forms of physical sin. The mind and will must consent to a clean life if God is to heal the sick. Even then we may not know what God will do.

### NOT ALL ARE HEALED

Third, not all who seek healing are healed, not even all of those who sincerely reform their habits of life and exercise faith in God's promises. Paul prayed that God would remove the thorn in the flesh on three

different occasions, but God did not see fit to do this. Thus faith does not always bring healing for the sick. It does, however, always bring pardon for sin and grace to endure affliction.

Frequently the sick for whom prayer is offered are healed as the consequence of the slow but certain processes of restoration found in nature. This is healing just as much as instantaneous and miraculous mending of the body. God more often heals this way than by an abrupt and sudden speeding up of natural processes by divine intervention. This is fundamentally the way God restores the sick to health.

There is also in nature a law of cause and effect that works in every human being. Sickness itself is an effect. God wants the sick to reason from cause to effect, so that they will abandon those habits that brought on disease. The devotees of vice and immorality will at times abandon their wrong practices when they see how terrible are the consequences of sin. And when they become conscious that their bodies are the temple of the Holy Ghost, they frequently are induced to abandon forever every form of vice.

(Continued on p. 13)

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Time	Metres	Kcs.	Mcs.	Services
* † 8.15 a.m.	19	15120	15.1	India/Pakistan/Burma
	41	7190	7.1	India/Pakistan/Burma
	49	6006	6.0	Ceylon/South India
	469	640		Ceylon only
11.15 a.m.	16.8			African Continent
† 5.15 p.m.	16.8			Burma/South East Asia
* † 9.30 p.m.	25	11975	11.97	India/Pakistan/Burma
	49	6006	6.0	India/Pakistan/Burma
	61	4870	4.87	Ceylon/South India
	469	640		Ceylon only

## YOUR RADIO DOCTOR — EVERY SATURDAY

Time	Metres	Kcs.	Mcs.	Services
* † 7.00 p.m.	25	11975	11.97	India/Pakistan/Burma
	49	6006	6.0	India/Pakistan/Burma
	61	4870	4.87	Ceylon/South India
	469	640		Ceylon only

All time given is Indian Standard Time.

\* West Pakistan time is ONE HOUR EARLIER than Indian Standard Time. Therefore the broadcasts marked \* will be heard in West Pakistan at 7.15 a.m., 8.30 p.m., and 6.00 p. m. respectively.

\* † East Pakistan time is HALF AN HOUR LATER than Indian Standard Time. Therefore the broadcasts marked \* and † will be heard in East Pakistan at 8:45 a.m., 5:45 p.m., 10:00 p.m., and 7:30 p.m. respectively.

† Rangoon time is ONE HOUR LATER than Indian Standard Time. Hence the broadcasts marked † will be heard in Rangoon at 9.15 a.m., 6.15 p.m., 10:30 p.m., and 8.00 p.m. respectively.

## Modern Healing Cults

(Continued from p. 12)

Satan has the power to afflict the bodies of men and women, and when he desires, relieve them of their distresses. Many of the sick are the victims of satanic influences; some are actually devil-possessed. In our day as in Christ's day there is a deplorable state of affairs in human life and experience. Frequently Satan relinquishes his control temporarily upon the bodies and minds of his victims and works through the instrumentality of faith healers—so-called—who are credited with great feats of healing power.

## SATAN APPEARS AS GREAT HEALER

We have been told that "through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people."—*The Great*

*Controversy*, p. 589. The time will come when he will appear "to the children of men as a great physician who can heal all their maladies."—*Ibid.* And while he deceives poor suffering humanity, he is bringing disease and disaster upon the cities and villages of the world.

All of which should lead Seventh-day Adventists to take a positive position against the healing cults and to restrain any impulse to attend their meetings. We may avail ourselves of the precious promise of James 5 when and if serious disease fastens its hold upon us. The ministers of the Adventist Church are prepared to take to God in prayer the cases of all who truly have cleared the King's highway of sin and are prepared to live wholly for God.

The Great Physician still lives to heal His people, and we still expect many miraculous healings to take

place, but the health-giving power of Heaven is exhibited only under circumstances in harmony with the Divine Word.—*Review and Herald*, October 1953.

## The Still Small Voice

(Continued from p. 6)

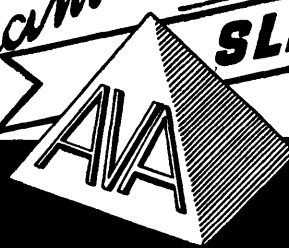
Vedanaikam and Mrs. Chandrakanthaiah took their stand for the Lord.

Brother Chandrakanthaiah had attended all these meetings and he was one hundred per cent convinced of the truth, but he did not take baptism along with the others. He feared that if he accepted the truth he would not be able to secure leave on the Sabbath day, nor his full salary and so would have to give up many comforts which he thought he could not do without. Weeks turned into months, but he was still sitting on the fence. One day a "still small voice" spoke to him, "Will you sacrifice your eternal life for the temporal and perishable things of this world? Tomorrow you may die; what will become of the mansions you have built in the air?" Such questions as these rushed into his mind. He could no longer refuse the pleadings of the "still small voice." He decided to resign his job and take baptism before it was too late. He did so. Fully convinced that God had a definite purpose in calling him out of darkness into His marvelous light, Brother Chandrakanthaiah came back to Sithampet with joy in his heart.

Though very few, these faithful members of the Sithampet church are an asset to the whole denomination. Because of the efforts put forth by the members and Mr. Ch. Devasahayam, who came to Sithampet to pastor the church after the transfer of Pastor Subushanam, we added one more worthy member Brother Devanandam. He was a teacher in the C. M. S. schools for over three decades and was strongly opposed to Seventh-day Adventism. On hearing Mr. Ch. Devasahayam's inspiring series of lectures and convinced that the seventh day is the Sabbath of the Lord, Brother Devanandam became an Adventist. After a little while, his wife also accepted our truth. Today we have a membership of twenty at Sithampet. The task of sowing the seed is ours. God brings the fruit. May the Lord richly pour out His blessings on this little church of ours.



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• THE annual Dorcas sale of Salisbury Park, held December 16, was well attended. The Indian ladies worked faithfully sewing garments, doing fancy work and preparing tasty dishes for the sale. The beautiful embroidery work deserves special mention. The newly organized Junior Dorcas Society, under the guidance of Miss Ina White, contributed much to the success of the sale. Their work was displayed on a special "Junior Dorcas Table" and was sold by the junior girls. The benefit musical programme was so much appreciated that it was repeated by request at Spicer Missionary College. The sum of over Rs. 860 was realized from the sale. The leader of the Dorcas Society, Mrs. L. J. Larson, assisted by Mrs. Barclay and Mrs. Dass, reports a year of helpful service rendered to not only our own community but to others in need

—MRS. J. F. ASHLOCK

## Miscellany

• DR. JOELLE RENTFRO of the Surat Hospital spent a few days doing the annual physical examinations of the students at Spicer Missionary College. Assisted by Mrs. W. C. Mackett, the college nurse, she performed more than a dozen tonsillectomies. Dr. Rentfro also conducted clinic for several days at the Votaw Welfare Centre of Salisbury Park. Her services were sorely needed and greatly appreciated.

• A MEETING which was both a welcome and a farewell was held in the Salisbury Park Community Centre on the evening of December 14. Miss Marie Guinn and Brother Albert Rice and his family were received in true oriental fashion with garlands and speeches. Miss Guinn is to join the Vincent Hill School staff and Brother Rice is the radio technician of the Voice of Prophecy.

• A GARLAND of loving farewell was presented to Miss Thyra Sandberg who is retiring to America after thirty years of faithful and loyal service for the peoples of India and Pakistan. Miss Sandberg laboured largely in the Northwestern India Union. Her assignments included work in the Missionary Volunteer, Sabbath School and Home Missionary departments; small boys' matron at Vincent Hill School, and since 1949 teacher of the advanced course in the Voice of Prophecy Bible Correspondence School. Miss Sandberg's unflinching enthusiasm in all soul-winning endeavours stirred others to activity wherever she served. Though she has left the shores of Southern Asia yet the influence of her sincere, unselfish, consistent Christian life lives on. May God grant her many more years of happy, loving service

for her Master. In addition to the garland and bouquet, expressing the esteem and love of the community, Miss Sandberg was presented a special garland by a young student. This garland was symbolic of the gratitude felt for her kindly interest in the education and training for service of many youth of Southern Asia.

• FRIENDS of Salisbury Park and Spicer Missionary College also bade farewell to Mrs. Phyllis Killoway, secretary to the Division treasurer, who sailed for Australia December 19. Mrs. Killoway has an enviable record, having been in mission service in Southern Asia since her girlhood. We feel sure that she will render in her new appointment as secretary in the Australasian Division office the same type of quiet, efficient, and faithful service as characterized her work during the years in Southern Asia. We wish for her a pleasant voyage, a safe arrival and a happy reunion with her sons Judson and Kendrick and their families.

• A VERY cordial welcome is extended to the new recruits from Australia who arrived in Bombay, December 21. Brother and Sister Allan Maberly, daughter Dawn and baby Carol, who are to engage in medical-missionary work in Kalimpong, proceeded on their way immediately in order to attend the Northeast Union Constituency meeting being held in Karmatar. Miss Bernita Sterling, who is to serve as food matron of the Karachi Hospital, spent a few days with friends at Spicer Missionary College before going on to Pakistan. Miss Valarie Wright remains at Salisbury Park to take up her duties as secretary to the Division treasurer. The Salisbury Park family hope that Miss Wright will enjoy her work and association so much that she will decide to spend many happy years here.

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