

## A Call to Evangelism

DUANE S. JOHNSON, *Secretary, Southern Asia Division*

THE leaders from the field attending the year-end Committee meetings held in Poona from December 9 to 15 sensed anew that we are living near the end of time. A message from Elder O. O. Mattison, Division president, struck the keynote for the whole session of the Committee. The text from which he spoke was Acts 17:6 which reveals the power with which the apostles preached the message in their time. It was said of them that they turned the world upside-down. Brother Mattison stressed the thought that our message today should disturb the people. Today's church should not be a field of evangelism but a force for evangelism.

Each evening Elder L. K. Dickson, Vice-President of the General Conference, challenged our group to a deeper Christian experience and a greater devotion in finishing the work. He emphasized that the hour has already come when the third angel's message is to swell into a loud cry. It was also pointed out that while God has placed in our hands many instruments with which to work and

carry out the gospel commission, there is nothing that will take the place of a transformed, dedicated life.

As the discussion of the Committee items progressed there were many evidences of how God is providentially bringing the message to the attention of the millions. Recent articles in the secular and religious press give evidence of a more favourable attitude on the part of many non-Adventist leaders to the reception of the truth for today. As these things were discussed, and the plans for 1957 were laid, the following action was recorded by the Division Committee:

1. That our ministerial workers, pastors, evangelists, and departmental secretaries throughout the world be urged to prepare the members of our churches to act their part in a programme of total evangelism by the whole church.
2. That our conference leaders with their committees study carefully their respective territories and make plans to enter every unworked area as rapidly as possible.
3. That our members be instructed in the art of conversational

evangelism as an effective method of witnessing to their friends, neighbours, labour and business associates, thus following the example of our Lord and the apostolic church.

4. That ministerial institutes be held wherever possible, to deepen the spiritual life of our workers and prepare them for the part they must act in this great hour of advance; that at such institutes special study be given to the great fundamentals of the gospel of Christ and thus help our ministers present in a stronger and more effective way the fullness of Christ and His saving grace, in the setting of present truth.
5. That a call be made to the entire church through our administrative leaders, pastors, evangelists, and elders; summoning our whole membership to full consecration of life and urging that we enter into a fellowship of prayer, knowing that the high objectives of our God for His people can be brought about only by the outpouring of His mighty Spirit of power."

A large amount of the funds which

could be distributed this year have been set aside for evangelism. The Missionary Volunteer department is outlining a programme which would greatly strengthen the youth of the church. A strong programme of thoroughly planned revivals for our youth and backsliders in all our churches will be held during the coming year. Special councils will be held in every section and on every campus to study how to put soul-winning plans into operation. To deepen and to strengthen the spiritual experience of our young people, MV Week of Prayer meetings will be held all over Southern Asia. It is also planned to make the camps as spiritual in their appeal as every other phase of church activity.

As the work of our medical institutions was studied, plans for integrating this in the evangelistic programme were also laid. Included in the actions of the Committee was a statement of the objectives of our medical institutions:

"The medical work of Seventh-day Adventists, in all its phases, is a part of the ministry of the church. It is not a tool, it is not a separated area, it is a part of the whole. Every duty and service in the medical work is to be characterized by the influence of the gospel. Every person connected therewith—doctor, nurse, manager, minister, craftsman, general helper—should be constantly aware of his responsibility to demonstrate the spirit of the Master."

Again the burden was laid upon our hearts for the 95,000 people who have completed the Voice of Prophecy lessons throughout the Division. Many of these have expressed their faith in the Lord Jesus as their Saviour from sin. Many have been regular and liberal contributors to the Voice of Prophecy, giving tangible evidence of their regard for the truth. An action was taken appealing to workers and church members to follow up these interests and help those who are searching for the message. A special effort was to be put forth in the cities to follow up these interests.

The Lord is using the laymen throughout the Southern Asia Division. We believe 1957 will be an outstanding year as workers and laymen press forward to implement these plans which have been laid to help in the finishing of the work in this field.

## BURMA UNION

*President: C. B. Guild*

*Secretary-Treasurer: Pein Gyi*

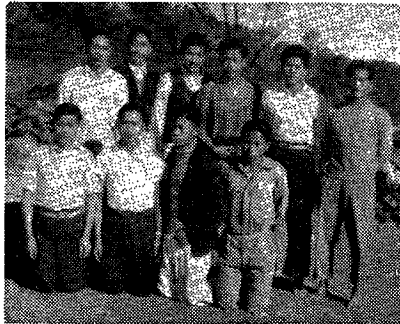
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## A BRIGHT LIGHT IN THE NORTH

F. BA TIN

**I**T WAS my privilege recently to make a trip to North Burma (Kachin State Hill Tracts) in the interest of Voice of Prophecy work. We have a total of seventy-five Voice of Prophecy students in that part of the country.

I left Rangoon on November 5 and was joined by Pastor P. A. Parker at Mandalay. After travelling a whole day, we reached Kawlin, 125 miles from Mandalay, where the train stopped for the night. At Shwebo, half-way between Mandalay and Kawlin, I was met by a former Voice of Prophecy student, a government pensioner. He said that in a dream he had seen me travelling with



Some of the Kachin V. O. P. students contacted in Myitkyina.

a missionary on the train and he had come to the station to see if his dream was true. When he saw me with Elder Parker sitting in the compartment, he said he silently sent a prayer to God thanking Him for directing him to the servants of God. I had given this man some Bible studies at his home in Shwebo on my previous trip and he is very much interested in the message, but owing to some family troubles was not yet able to stand for the truth.

When we arrived at Kawlin about dusk both Brother Parker and I offered our thanks to our heavenly Father for a safe journey. Usually

the rail line between Mandalay and Kawlin is never safe as the insurgents often blow up the rail line. The next day we resumed our trip to Myitkyina, the capital of the Kachin State.

We put up in a Chinese hotel and the first man who greeted us at the hotel gate was a Kachin boy, a friend of Elder Parker from Mandalay. This unexpected meeting with the Kachin boy many miles away from Mandalay was a coincidence. The boy was a sergeant with the Burmese Army and had attended our church at Mandalay. He became interested in the truth but the regular duties at the Army post kept him away from regular church attendance. He had come up to Myitkyina on Army duty a day ahead of us and I thank God for this unexpected meeting with him. Later in the week I had time to talk to him more about our truth and got his decision. He is now preparing to attend our training school at Myaungmya as soon as he is discharged from the Army, and to prepare himself for service among the Kachin people.

Twelve Voice of Prophecy students were contacted at Mankarine, six miles east of Myitkyina. Most of them are young people and show a keen interest in Bible truths. Pastor Parker spent two days with me in Myitkyina. After he left, a cottage meeting was



This group of Kachin V. O. P. students are in Bhamo.

arranged and a good number turned out to the State School chapel, among them a few elderly Kachins. Daniel 2 was presented and many were surprised to hear this kind of truth for the first time. Some argued that the topic was not from the Bible but a legend. On showing them where the account could be found, students as well as old folks asked for Bibles and books.

Two more cottage meetings were arranged, one at Mankarine, and the other at Mayan, eighteen miles away, where we have twenty-one Voice of Prophecy students. All who attended the meeting expressed their desire to study more about the truths of the Bible. Surely the hand of God is showing the true light to these simple mountain people. I had two more Bible studies with some elderly folk from the State School and they expressed their desire to keep the true Sabbath of the Christian Bible.

I left Myitkyina for Bhamo where we have over forty-nine people studying the Voice of Prophecy lessons faithfully. At Bhamo I visited a school teacher who wrote several letters to our school in Rangoon thanking us for a good Bible school where truth is taught by correspondence. When I introduced myself to him and told him that I had come all the way from Rangoon to Bhamo to meet him, he was speechless. After a few seconds he said only two words—"GREAT CHRISTIAN." He took me to his house and the first thing he showed me was his certificate mounted beautifully in a glass frame. "Saya, this is my treasure." I studied the truths of the Bible with him for nearly three hours and before I left the house I conducted a prayer meeting with the whole family including some of his Christian neighbours. God had prepared the way before me and I had good contacts with the rest of the Voice of Prophecy students. These Kachin people are glad for the Voice of Prophecy lessons and the truths that they contain.

From Bhamo I went up to Sinlum Kaba, thirty-eight miles away, where we have twenty-one Voice of Prophecy students who are earnestly studying the lessons. Most of the students are young men. Mrs. La Mye, headmistress of the State School at Sinlum Kaba, gave me per-

mission to hold cottage meetings at the school chapel, three times a day. Teachers and students numbering over 500 attended. Again I spoke on Daniel 2 and the message gripped their hearts. Many expressed their desire to know more about the truth. Many came to Mrs. La Mye's house where I held a Bible study for the headmistress' family. Many requests were

made for our literature on Sabbath observance.

The Voice of Prophecy has sown the seeds and the result is not too far off—the reaping time will come and Burma will see a bright light shining from the North. The Kachin State is sending out the Macedonian call. Many are waiting to hear our message.

### PAKISTAN UNION

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### NURSES' CAPPING IN KARACHI

EMMA BINDER

**A**FTER completion of their preliminary four-month period, the first class of eight students who entered the Seventh-day Adventist hospital School of Nursing in Karachi in September, 1956, received their caps and had the traditional Florence Nightingale lamp-lighting and pledge-taking exercise on Sunday evening, December 16, 1956.

The chapel was filled with guests and hospital workers. Happiness and cheer pervaded the atmosphere. Mrs. C. E. Pifer, R. N., officiated at the piano as first the speakers, then the graduate nurses, and finally the student nurses filed into their places. A divine atmosphere was felt as "The Great Physician Now Is Near" was sung by the congregation and gratitude was expressed in Pastor D. T. Hawley's invocation.

By the quiet attention given one could tell that Mr. C. Pifer's instrumental solo, "He Shall Feed His Flock," was appreciated.

Dr. S. L. Wilkinson, medical director of the hospital gave an inspirational and helpful address. We were all reminded not only of the sacred duty of our task, but also of the rewarding privileges and satisfactions that come in this noble service.

Miss Emma Binder, superintendent of nurses, made a few remarks and related the history of the nurse's cap as a part of the uniform.

We could almost hear the heart throbs of the students as they filed to the front, each accompanied by a

graduate, to receive the prize, the nurse's cap. We were impressed how much more professional they looked when the cap was worn.

Student Nurse Akhtar Justin then gave this "Prayer at Capping."

Our Father, we thank thee for these past days,

For all the new things learned and dreamed about,

For work that's hard, and fun that overpays,

For counselling that understands our doubt.

We've loved it all, dear God, in spite of times

When beds would not look neat, and it would seem

Our hands would never move as smooth sure rhymes,

But back of fumbling fears was still a dream.

Thanks, too, for other students, new friends found,

Our "nurses' home," our uniforms,—blue gowns and apron white;

For patients who call "Nurse"—most pleasant sound!

We love it, and we've tried to do it right.

And now that on our course we've gained this lap,

Dear Father, make us worthy of our cap.

At this juncture Miss Beverly Bunnell, supervisor of instruction, with beaming face presented the class, and Miss Emma Binder in behalf of the Seventh-day Adventist Hospital School of Nursing accepted the class and gave the charge to them. She charged them to study and work zealously, developing good study and work habits and thus learn how to serve efficiently and kindly, and to walk in the footpaths of service for God and humanity. She admonished them to be mindful of their blessings—home, family, school, hospital, religion, teachers, friends. Further-

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## WHERE ARE THE REAPERS?

H. T. BURR

“IN VISIONS of the night representations passed before me of a great reformatory movement among God’s people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth.”—*Testimonies*, Vol. 9, p. 126.

Here is portrayed in dramatic language an awakening of the people of God to enlighten the whole world with the story of redeeming love. I say an awakening for it is evident that the church at present is not having this experience.

One of these days, in different places, perhaps in your neighbourhood, God is going to so move upon humble human flesh that a mighty flame of spiritual power will leap from heart to heart and from tongue to tongue. This great wave of heavenly light will spread from village to village and from town to town, ever growing in splendour until the world becomes lightened with a knowledge of the saving power of Jesus.

When we think of soul-winning endeavour we all like to think of huge crowds of people gathered together under a large tent or pandal or within the four walls of a large hall or meeting place. But, this is not the secret of finishing the work. This is not the picture given in our introductory quotation. The work will never be finished in this way. If I understand Sister White’s words aright the work is going to be fin-

ished by an individual feeling of responsibility on the part of God’s people wherever they find themselves, causing them to enter into a wide experience of neighbourhood visitation. This will be a personal work under the power of the Holy Spirit and will result in thousands repenting and turning to the Lord. This thought is amplified further in *Gospel Workers*, page 352. “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.” Again, “All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom waiting to be gathered in.”—*Acts of the Apostles*, p. 109. This being the case we ask, “Where Are the Reapers?” May God help us that we might not be blind to the privileges, opportunities, and responsibilities which are ours.

I mentioned above that this wonderful experience is yet in the future. But, need it be? Shall Christ further

delay His long-expected return? Shall the remnant of God’s people continue yet another hundred years on earth? When will God’s people go forth in fulfilment of Sister White’s vision? When will the light shine forth and God’s people go home? These are questions that must burn within every sincere and devoted Seventh-day Adventist. Sister White says, “Just as long as the church is satisfied with small things they are disqualified to receive the great things of God.”—*Review and Herald*, Nov. 15, 1922. Therefore it depends upon us when we shall enter into the experience seen by Sister White in our opening paragraph. God is ready but His people are not. They shall, however, be ready in the day of His power. (See Ps. 110:3).

The day of God’s power was demonstrated at the time of Pentecost and right after. It was the period of the first church or the church of Ephesus. It is well for us to understand what happened during this time of “early rain” if the day of God’s power in “latter rain” is going to be similar. It was a time of great intercessory prayer by the disciples, first for themselves, and secondarily for those who groped in darkness. The result was a putting away of differences and misunderstandings, and a great welding together of hearts, minds, aims, and motives for one common purpose—evangelism of the world. (See Acts 2 and 4:32-34.) The people went everywhere, daily, into every house, teaching and preaching Jesus Christ. (Acts 5:42).

“The Word of God increased; and the number of the disciples multiplied in Jerusalem greatly.” Acts 6:7. Apparently content to preach the message just in Jerusalem, God saw to it however, that they became scattered abroad. How? By great persecution. (Acts 8:1-4). But the work of God prospered and the Word was preached everywhere. Everybody was aflame for God and thousands were converted in a day. These first works—born out of love—were personal works—all had a burden. It could never have been done by just a few apostles.

But, something happened to this first church. The time came when the members grew cold and the burden was lost. Then, God wrote to

### THE SABBATH COMES

MARY GUSTAFSON

Passed are the hours  
Of the workaday week,  
In the quiet evening  
I heard God speak.  
Dusk is centred  
With calming stars  
As the Sabbath comes  
Through the evening’s bars.

them very strongly. They were to remember from whence they had fallen and repent and do the first works again or He would remove from them the light of the gospel. To those who took heed the promise was given that they would eat of the tree of life. This is very important. Eating of the tree of life was dependent upon each one reassuming the burdens which came from the works born out of their first love. (Rev. 2:1-7.)

We understand that the individual messages delivered to each church apply to the church in all ages from the time of Christ to His second advent. Therefore, we look for a parallel experience to that of the first church in the last church. History reveals a very similar condition. In 1844 the first believers were on fire for God. There was a spirit of unity and they went everywhere preaching the gospel. As in the days of the first church after Pentecost those who belonged to the Advent movement and all that they had and were was consecrated unto the Lord, and the work prospered. But, through the years there has developed a feeling on the part of many of God's people that it is the minister's responsibility to finish the work. In general the church has fallen from that first love and works. We have lost the vision and God calls us to repent and return to our first love and works, lest we perish. Said Solomon, "Where there is no vision the people perish." Prov. 29:18. God says, "To him that overcometh I will give to eat of the tree of life." Rev. 2:7. To overcome in this case was to return to their first love and works. Very fitting right here are these words, "If you feel no burden of soul for those who are ready to perish... there will be no more room for you in the kingdom of God."—*Testimonies*, Vol. 9, pp. 103, 104. This is strong and plain language and should pierce the shields of indifference and lethargy of each one who expects to be saved when Jesus comes.

What then are we waiting for? We have institutes and training classes. We put a lot of time and money into such preparatory classes. This is good. But preaching is detrimental when it does not inspire people to go forth and witness for their Saviour. We seem to ever be learning and not coming into a

knowledge of the truth that God expects us each one to get busy and go out. It does not take a university degree or even a sixth standard education to witness for the Lord. Some think so. But let me give this simple story.

One day in Scotland a youthful lay preacher made a number of calls

in a well-to-do neighbourhood. At a certain home he told a wealthy lady who answered his rap at the door why he loved God so much. This woman looked at him scornfully and said, "Who gave you the right to act like a minister? Why are you going from door to door visiting like a  
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### NORTHEAST INDIA UNION

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Secretary-Treasurer: B. J. Williams

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### NORTHEAST UNION BIENNIAL MEETING

D. S. JOHNSON

**M**ORE than sixty delegates from the Union office, from the Assam, East India, and Himalayan sections and the various institutions gathered for the Northeast Union Biennial Meeting at Raymond Memorial Training School. Our people from the hills came down by bus and car, some travelled in from Bihar and Orissa by train and still others arrived at the airstrips at Telepara and Kadambini by air freighters. The quiet rural setting of the school provides excellent surroundings for such a meeting. Under the leadership of W. F. Storz and B. J. Williams these year-end meetings, held from December 25-30, were a wonderful inspiration.

From 1953 to November, 1956 the number of churches has increased from 32 to 44. This is remarkable for during 1956 the East Pakistan section was severed from this Union. The membership has grown from 1,715 to 2,496, and we now have ninety Sabbath schools with 3,378 members, exceeding baptized membership by nearly one thousand. Here is a wonderful "New Work" prospect.

The tithe income has crept steadily upward from Rs. 49,872-6 in 1953 to Rs. 54,249-13 in 1955. By the end of November, 1956 a total of Rs. 52,280-8 had been received by the treasury. In spite of these overall increases the lay tithe is lower than in past years. This was studied carefully by the leaders and plans for regular tithe promotion were developed. Total offerings for 1956 should top the Rs. 65,000/- mark. The Uplift

received is above Rs. 39,000/- and a quick campaign is planned for January and February, 1957.

The report from the Assam section was most thrilling. There are 1,153 members in companies and organized churches throughout the hills. The nineteen organized churches are truly lights, and their representatives are an inspiration. Five hundred and twenty-three persons were baptized during the past triennium. Thirty-nine were baptized following the effort in Shillong. Brethren Kyiepsingh and Gatphoh are doing village school work, but have also conducted an effort from which twenty-three persons accepted the truth.

Out of six student colporteurs who entered the field last summer in Assam five returned to school with scholarships. Brethren Nonsiej and Singh received large orders amounting to Rs. 3,500/- from government libraries and schools. The literature publication programme in the hill languages is now moving forward. *Health and Longevity* is now available in Khasi, Manipuri, and Assamese. *Steps to Christ* is now printed in Thangkul Naga and Garo, and *Story of Redemption* in Khasi and Garo. The book *Our Children* will soon be ready in Lushai. A number of tracts augment the above literature. Brother Japagnanam reported the sale of Rs. 154,735-5 worth of literature throughout the Northeast Union during the past three years. Eighty per cent of these sales were books. Magazine sales will be increased during the coming months. Sixty-four souls were baptized as a result of these colporteur contacts during this period.

The school at Falakata has grown

steadily from 85 in 1952 to 176 in 1956. Students are enrolled from Nepal, Bhutan, Sikkim, and the Garo Hills as well as other sections of the Northeast. The 400 acres of farm land is providing much student labour, and while not yet self-supporting the school is improving each year. Furniture for the chapel and class rooms is being made by the students and teachers. It is hoped that a dining room and kitchen can be added during 1957.

Study is being given to the expansion of industries up at Assam Training School. Twenty-three have been baptized there during these past three years.

A budget of over 2¼ lakhs was distributed throughout the Union for 1957 operating. Evangelistic plans have also been prepared that should make 1957 the best ever. At the close of the Biennial Session A. E. Rawson conducted an institute to study Voice of Prophecy follow-up methods. The workers of the Northeast Union returned to the field united in purpose, to implement the plans under the guiding hand of God.

## "USE WHAT YOU HAVE"

O. W. LANGE

THE biennial report from Sabbath schools in the Northeast Union show an increase of 30 Sabbath schools and 748 members with many branch Sabbath schools in addition to these figures.

Mrs. W. F. Storz has done excellent work in organizing and assisting in Sabbath school institutes and workshops in the field. Very successful work was done by Miss G. Thomas and Mrs. Storz in a number of Sabbath schools in self-supporting "Show How" rallies. Just read a portion of her report which tells of Elder Hare's visit as well as that of Miss Thomas.

"It was in October of 1954 that Pastor and Mrs. W. L. Barclay from the Sabbath School department in Poona, and Elder E. B. Hare from the General Conference Sabbath School Department in Washington came to conduct our Sabbath school workshop. Rains and floods made it impossible for us to go to Assam. Even the East India location was changed from Falakata to Karmatar.

"The delegates from Assam flew down and joined us so that they could get a little of the blessings we all enjoyed. The instruction was... both inspirational and instructive... There were demonstrations in both sandbox and flannelgraph technique. We learned many new songs and how to illustrate them. Last but not least was the workshop where we made things that we could use in our home Sabbath schools. No one who attended will ever forget this workshop.

"Our latest institute was conducted by Miss Gloria Thomas in the East India field. It was quite different and outstanding in several ways. First of all it was self-supporting. Though rather a new idea in the Northeast, everyone co-operated. Our groups of delegates were small but this made it possible for all to par-

ticipate in the story-telling classes. The motto that Miss Thomas gave us was 'Use What You Have.' She showed us many lovely devices and illustrations that she had made and used from material we can easily obtain in India. Some things were made from material we usually discard as useless. She visited four of our more central Sabbath schools, and I know they all felt well repaid for time and money spent."

Soon I hope we will receive reports from other Unions. The 1957 Sabbath School Training Course will bring great blessing to the Sabbath schools throughout the field. I am sure that 1957 will be a year of great growth in the development of Christian character among God's people and in the growth of the work.

## FACING THE DIFFICULT

R. J. SCHNEIDER

"MOTHER-R-R, . . . there's nothing around here to do!" grumbled a youthful male voice one evening as I was preparing supper. Then, anticipating my standing remedy for boredom, he added tartly, "And don't tell me about work!"

With a verbal economy born of futile experience, I forebore a rehearsal of the charms of bicycle riding, work on his stamp collection, or other solo types of recreation. Obviously what he wanted me to do was drop everything and play ping-pong or shuffleboard. Fortunately for the fate of the evening meal, Father's arrival solved the problem—for the moment.

But the knotty matter of a bored teen-ager who didn't want to hear about work, remained with me. Crisp cubes of vegetables grew almost automatically into a tidy mound on the chopping board as my mind riffled the pages of memory and reflection in search of means to approach the knot.

Presently it occurred to me that Dr. Peter Marshall had wrapped up the solution neatly in one of his pithy Scottish prayers: "Help us, O Lord,

when we want to do the right thing but know not what it is. But help us most when we know perfectly well what we ought to do—and *do not want to do it!*"

At seventeen, twenty, thirty, and perhaps even later, there come moments in the lives of all of us when we know what we ought to do, but do not want to do it. What then? If we avoid the challenge, dodge the responsibility, or postpone the reckoning day, we will fail to develop. But if we go forward in spite of obstacles, seeking divine aid, we will progress toward the goal of maturity.

The same is true in our spiritual lives. Unless we are willing that all of God's plans for us shall be carried out, we will never make successful growth. We will remain spiritual dwarfs.

Then let us fearlessly meet the secular and spiritual challenges that come to us, above all making the decisions and choices that will enable us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.—*Review and Herald.*

## THE SACREDNESS OF CHURCH MEMBERSHIP

FREDERICK LEE

IS IT possible that the sacredness of church membership is not appreciated as it should be? It often appears so. Too many members are lost to the church merely because they do not keep in active contact with the church where their membership is recorded. As church boards go over the list of names on the church books from time to time, they find those whom they are unable to trace and from whom they have not heard for many months and even years.

What should be done with such delinquent members? They have not committed any great sin, perhaps, for which they should be disfellowshipped. They have not lost faith in the principles they have professed to believe. They have simply neglected to keep the line of fellowship open, but for this they must be put on the list of missing members. If they are missing too long, then they must be pronounced dead to the church and their names taken off the records.

It is with no feeling of satisfaction that a church must do this. It is always a painful process to take off names and always a joyful one to add them.

The general rule of the church regarding missing members is that they may be dropped when they have been absent from the church for two years and have made no contact with the church during that period. However, before this is done the church officers should be sure they have put forth every effort possible to find such persons to learn of their Christian experience. When this has not been done a serious mistake may be made in dropping a member.

In one instance, certain members of a small church were disfellowshipped because they had not been heard from for a long period, when they were in fact at the time working faithfully in one of our institutions. While it may have been well known

in certain quarters where these people were, yet the local church may not have had any knowledge as to how they might find them. And it is even possible in our growing work that the local conference officials might have no knowledge that certain people are employed at some institutions in our work. As the membership of the church grows, and large city and institutional churches are developed, it will become easier for a member to be lost.

Thus the largest responsibility in regard to continued church membership rests upon the member himself. He can offer no excuse for loss of membership status if he does not keep in touch with his local church. No matter how well known he may think his affairs and his location may be, there is always a possibility of an unintentional mistake being made if he does not preserve some active contact with his church.

### AN ACTIVE MEMBERSHIP

Perhaps too many feel that once a member always a member. This may be the situation in some churches, but it is not so in the Seventh-day Adventist Church. Church membership is a matter that has to do with active belief. The church is made up of people who hold the same faith and seek to perform a common task that they believe has been committed to them by God. When one no longer believes in the truths held by the church or is not an active member in the church, then he ceases in fact to be a church member in spirit whether or not his name is upon the record book.

Christ, in His instruction to His disciples, made it possible for the church to keep its records clean. The church should strive toward perfection. It should seek to keep records as nearly like the records in heaven

as possible. However, with the finite insight of man, those appointed to care for the church and keep it pure cannot possibly know the true standing of all the members of the church before God. When it is clearly evident that a member has no regard for either the truths of the church or the commandments of God, then it is the duty of the church to act, and sever his membership after it is seen that the member is unrepentant.

Perhaps some feel that a minor thing such as not reporting one's whereabouts to the church should not be a sufficient cause for losing one's membership; yet in substance the indifference thus shown reveals a lack that testifies against him. One who regards church membership thus lightly needs to be given instruction as to its sacredness and the duty of



keeping active contact with the church.

To be a member of the body of Christ is a sacred privilege that must not be compared with any other relationship in life. One must never be indifferent to it. The fellowship of church members should be a close one. The activities of the church should be kept in mind. Attendance at Sabbath school, Sabbath worship, and prayer meeting should be considered not only a duty, as it is, but also a privilege. Close contact should be kept with church officers. All members of the church should be free to ask counsel of the church pastor, the elders, deacons, and deaconesses. Requests for visits in

(Continued on p. 14.)

**P**ASTOR V. D. Koilpillai is conducting an enthusiastic programme in the sea coast town of Nagapatam. Now, I mustn't go any further before I mention our good school down there, the E. D. Thomas Memorial High School. We are very happy that Brother Thomas, the principal of our school, is pushing forward a forceful and progressive programme for our Tamil students. How many of you have heard of Kudi Kadu? Interestingly enough, it has been selected, Brother Thomas says, as a model village. Why?—Because of the influence of the Seventh-day Adventist school there. That is what the government authorities have told us. They have selected it as the model village for the other villagers to come and see how a model village ought to be carried on. The influence of God's people has given it this reputation. We must also mention our baby school there, baby in the sense of being our newest boarding school for elementary children for it goes only up to the 5th standard. Brother Monickam Dhason is our principal there and we are happy for the way the school is growing and prospering.

Passing on to the South Telugu Section, particularly Hyderabad and Secunderabad—there Pastor A. H. Farthing, and his group of workers are engaged in another evangelistic campaign. You perhaps are aware of the fact that over in Hyderabad city, the new capital of Andhra Pradesh, we have acquired an excellent property right next to the State Bank of India, in the heart of this new capital city. We are glad God has given us a firm foothold there in order that we might carry on the work He has ordained. Some of you will remember Brother and Sister Egan who are now in charge of the school in Secunderabad. Brother Stahlnecker began that school some years back and I know he is made happy to hear the report of the school's growth. It is fully recognized now. While visiting a few days ago, I saw that all corners, nooks and crannies were filled. They have to do this in order to accommodate the 100 students. Daily they are having to turn away many more. Why?—Because so many want a Seventh-day Adventist education. Yes, God's work is going forward. Come with me now to visit Pastor

## “GLEAMS OF THE MORNING” IN SOUTH INDIA

(Concluded)

E. L. SORENSON

Isaiah at Tenali. This is a medium-sized railway town where we have opened our work just this year. I had the privilege of preaching to the first Seventh-day Adventist congregation there. It is not an organized church, but an enthusiastic group of new members, new Seventh-day Adventists, who are reaching out for more and more light as they press on the upward way with God's people.

Then, on into the North Telugu Section, to Vizag. Brother Reggie Shires, is put in there and he is carrying on a thriving programme in our beautiful church at Vizagapatam. We are glad to report there is a healthy interest and the courage of the workers is very good. I know the church is being strengthened and built up as a result of this present programme.

On to Narsapur where we have one of our famous schools. Here we see the gleams of the golden morning, in the good enrolment that has come this year. Normally we have about 100 boarders at Narsapur. This year we have 150. There is no room for them all. I was there and visited the classes. The students were sitting in the windows and on the floor. Our members want their children in the kingdom, and they are awakening

more and more to the fact that our children are helped on their way to the kingdom through this wonderful school system that God has blessed.

Our next stop is Nuzvid. Dr. Oliver tells me that the month of August this year was the biggest in-patient month in the history of this institution. They have to keep building. Now a huge church is under construction in order to accommodate the members, all of the nursing students, and the patients and relatives who wish to attend our church. Just a year ago the Chief Minister of Andhra State opened our new OB ward. I remember standing there, thinking, “My, isn't it a large building?” There were eight or ten private rooms there besides one long open ward. “Surely,” I thought, “this is too large. We will not need all of this space in addition to what we already have.” Do you know what Dr. Oliver said to me last week? “Brother Sorensen, please appeal to the brethren in Poona and tell them that we must have more space for our obstetrical work. We don't have enough private rooms. We are full to overflowing.” And, now they are talking about putting another extension, another wing the other way. How is it? Aren't there any other doctors in the town? Oh, yes, there are several other doctors right in Nuzvid. There is a new government dispensary, but people have confidence in Seventh-day Adventists. They see the gleams of the golden morning through us and we see the gleams as the people throng into our institutions, our schools, and hospitals, longing for what we have to offer.

Jesus said this gospel of the kingdom must go to every nation, kindred, tongue, and people, not only to large cities and towns such as Bangalore,

Deliberate with caution, but act with decision; and yield with graciousness or oppose with firmness.—*Charles Hole.*

\* \* \*

Vice incapacitates a man from all public duty; it withers the powers of his understanding, and makes his mind paralytic.—*Burke.*



Madras, and Secunderabad, but also into the interior. When I conducted a series of meetings in Bangalore a few years ago, I remember many people came around and said, "Why don't you folk do something out in the villages? Why don't you work among the non-Christians?"

Brethren and sisters, maybe you don't know, but the vast majority of our work is out in the rural areas, not in cities and towns. Did you know that there are more than *ninety village efforts* in addition to these city ones going on today in South India?

I want to tell you about Vadana-thampatty. I didn't know where it was until two months ago. But when I found my way there I liked the little village and I was happy on Sabbath morning to see that little 15' x 15' shed full of people. There must have been at least twenty or thirty from that village. I asked Brother David, "How did we start work here?" "Do you see that old brother sitting up there with the long beard?" he said. "His name is Manickom, a lay worker. He came from near Prakasapuram. He doesn't receive any salary. He is given a little expense money when he holds an effort and he is responsible for bringing nine people into the fold. They have just been baptized." Afterwards the old brother came and said, "I want to talk to you, Brother Sorensen. You know I have a need." I expected him to ask to be put on the mission pay roll. But all that this brother wanted was just enough curry and rice to keep body and soul together so that he could keep working for the Lord till He comes. He made no request for salary—just a little encouragement, just a little help so that he could carry on his work. He said, "I want to keep working until Jesus comes." Oh, what a wonderful spirit!

We must go on to Kodakal. Although this is not a city, Pastor Nathaniel, one of our most efficient city evangelists, is conducting an effort there. When we arrived the meeting was just drawing to a close. The pandal was full of earnest seekers after truth. Where did they come from? There is no city around there. We found they were the land owners and had come from the surrounding areas to listen to the wonderful gospel that

was being preached. As we talked to the people, we saw they were greatly interested. We were again made happy, knowing it was another gleam of the golden morning, reaching the hearts of those in out-of-the-way places.

We journeyed on to Pulinthanam in the South Kerala field. There we found a lovely piece of land and a number of good Seventh-day Adventist believers who are looking and longing for the gleams of the golden morning, and while waiting, are sharing their faith with others in the interior regions.

Our next stop is a long distance from South Kerala. It is in the town of Bobbili in the North Telugu Section. I am not going to talk about Dr. Jesudas and the good work that he is doing, removing cataracts from the eyes of the people of the surrounding areas. God has given him a special gift to do that most delicate operation. We went out to the edge of that village where five years ago I made a visit and I had the opportunity of baptizing seven people; six of them were non-Christians and one of them had come from another faith and as I baptized these people, I thought to myself, "God help them to be faithful!" So, when Brother Crawford and I visited there, one of my first questions to Pastor Subushanam after we were in our little pandal was, "Where are the seven?" Brother Subusha-

nam said, "See that brother there." "Oh, yes, I remember him." "See that one." Yes, they were all there except one and he had passed away a couple of years ago, faithful to this message. I said, "How many members do you have now? Have you added any besides these?" He said, if I remember correctly, "We have thirty now in this village." It was hard getting there, but it was well worth the trouble. I must tell you just a word about our trip in. Brother Crawford and I, have had some interesting experiences. When we were on our way up to Patha Bobbili, suddenly the bus came to a river and the driver said, "This is as far as we go." We were twenty miles away from Bobbili. What to do? They said, "Everybody get down. Take your samans." We got down. The river seemed to be about a yard deep. How were we to get across? The only thing to do was to walk across. The current was fairly strong. We considered going back—but no, we must press forward, that is the way with the Advent people. So we took our trousers off and walked across. When we got to the other side, we hailed a lorry and asked the driver for a lift. That lorry went much faster than the bus ever would have taken us; in fact, we went faster than I liked, but we arrived safely.

Let us hurry on to another place

(Continued on p. 13.)

## TEMPERANCE DEPARTMENT

### DID YOU KNOW ?

1. That Mrs. White was commissioned to speak on temperance and did so at every opportunity.
2. That she spoke to eight thousand people on temperance at the Kokomo, Indiana, camp meeting in 1877, and that it took three excursion trains to carry the crowds.
3. That on June 23, 1873, she spoke in the Methodist church in Salem, Oregon, on the topic of temperance and spoke in the same church on the following Tuesday evening.
4. That she spoke in Boulder City, Colorado, in August of 1878 in a "tent (that) had been lent to hold temperance meetings. . . I spoke to a tent full of attentive hearers."
5. That in February of 1885 she gave two temperance lectures in the Washingtonian Hall in Chicago.
6. That wherever she went she spoke on temperance—in Christiania, Norway, in 1886, or in Sydney, Australia, in 1893. It mattered not where.

# Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 6, February 9, 1957

## CHRIST A PERSONAL WORKER

THE classic dissertation on the new birth (John 3:1-8, 14-16), and the skilful soul surgery on the woman of Sychar (John 4:1-42), show us this week what a superb artistry characterized Christ's work with the individual.

When Jesus purged the Temple He drew a sharp line across the nation. The devout approved His action, even though some questioned His authority. The priests and rulers not only questioned His authority, "they were bent on putting an end to His work."—*The Desire of Ages*, p. 167. Nicodemus was troubled by these things. That his night visit to Jesus was a deep theological discussion, and not just a beautiful discourse, is seen from the themes of John 2:23 to 3:21: (a) Repentance and regeneration as compared with knowledge, of which Nicodemus had plenty, (b) Jesus as the Son of man and Son of God, (c) the death of God's Son and its meaning, (d) judgment and salvation, (e) works and faith.

Nicodemus came in the dark to the Light of the world: "The light which Jesus is penetrates every corner of human behaviour, and either lights it up or throws it into the darkness. There is no twilight in His presence, for He compels the final distinction between those who have everlasting life and those who have lost everything."—Hokyns, *The Fourth Gospel*, p. 209.

### NEED FOR NEW BIRTH

"A teacher come from God." One polished sentence in John 3:2 expressed Nicodemus' view of Jesus. Then followed a masterpiece of incisive teaching on the great mystery of regeneration. "Throughout, Jesus never descended to the standpoint of Nicodemus, but rather sought to lift him to His own. It was all about 'the kingdom of God,' so connected with

that Teacher come from God, that Nicodemus would inquire.... Jesus took Him straight to whence alone that 'kingdom' could be seen. 'Except a man be born from above, he cannot see the Kingdom of God.'"—Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 1, p. 383.

Birth "from above" (John 3:3, margin) is preferable to "anew" when we observe John's uses of the word so rendered. In verse 31 we have: "He that cometh from ABOVE is above all"; John 19:11: "... no power at all against Me, except it were given thee from ABOVE"; and in verse 23 it is rendered "from the top."

The necessity of birth from above comes from the "deceitful" and "desperately wicked" condition of man's heart (Jer. 17:9), and because "the natural man receiveth not the things of the Spirit of God: ... because they are spiritually discerned" (1 Cor. 2:14). Paul says that "the carnal mind is enmity against God.... So then they that are in the flesh cannot please God." Rom. 8:7, 8.

When we realize these things we cry: "Create in me a clean heart, O God." Ps. 51:10. Then only can a man, even though as talented and honoured as Nicodemus, understand God's kingdom. This irritated the "master of Israel," but Jesus "pressed the truth home" without argument: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (See *The Desire of Ages*, pp. 171, 172.)

Nicodemus has been called "a night-disciple, even in brightest noon-tide," but we are told that "he searched the Scriptures in a new way, ... in order to receive life for the soul. He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit."—*Ibid.*, p. 175. And when the

"Teacher come from God" had "poured out His soul unto death," the "night-disciple" brought the precious embalming spices, and the "secret disciple" (Joseph of Arimathea, John 19:38-40) provided a tomb, so that He was "with the rich in His death." Isa. 53:9.

Jesus, sitting by Jacob's well near Sychar, presents a picture of human need, for He was tired, thirsty, hungry, and alone. The Samaritan woman knew by His dress that He was a Jew, and knowing that the Jews considered her race of a lower order, she was surprised that a proud Jew would be friendly enough even to ask for water (John 4:9; on Jewish-Samaritan antipathies see 2 Kings 17:23-41; Ezra 4).

The stages by which Jesus, in this conversational evangelism, plumbed the moral depths of the woman's life can be seen in these key phrases in John 4:7-16: "Give Me to drink," "the gift of God," "living water," "never thirst," "everlasting life," "call thy husband." At that point she erected the barrier, "I have no husband." Thus she hoped to prevent all questioning in that direction.—*Ibid.*, p. 187.

"Five husbands, and...." What she would not confess, Jesus stated, and at once the woman began to believe the incredible: "I perceive that Thou art a prophet." With skill and mercy the Master does no further probing, but proceeds to save a soul in error by presenting truth: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

### REVIVAL BEGUN

Then her mind ran to Messiah as the only one who could explain such things, only to be astonished with, "I that speak unto thee am He." With the arrival of the disciples and the calling of the men of Sychar, the crowd around the well expressed such human need that Jesus could ignore the disciples' proffered food: "I have meat to eat that ye know not of."

"Crowding about Him...., they plied Him with questions, and eagerly received His explanations.... They invited Him to their city, and begged Him to remain with them. For two days He tarried in Samaria, and many more believed on Him."—*Ibid.*, p. 192.

Jesus had defied the Talmudic law

that a rabbi should not speak to a woman in public; He had ignored racial prejudices: He had shown the elite "ruler in Israel," the astonished Jewish disciples, and the Samaritan peasants that "whosoever believeth in Him should not perish, but have everlasting life." John 3:16. To Him the whole world was harvest white.

"The climax... is swiftly recorded. Many Samaritans had already believed on Jesus because they

had accepted the witness of the woman to His penetrating knowledge. At their earnest request... He consents to *abide* in their midst, but only for two days. Taught by the *word* of Jesus Himself, contrasted with the *speaking* (R. V.) of the woman, not only do many more believe, but, like Peter (VI. 69) they apprehended the meaning of His mission as the *Saviour of the world*."—Hoskyns, *The Fourth Gospel*, p. 247.

larity. Known now as a rabbi, He accepted the invitation to expound the Scripture for that day. He chose in part the passage in Isaiah that He quoted to John about His own work.

"The Spirit of the Lord God is upon Me" is traceable not only to the prophecy of Isaiah 61, but to the actuality of the Spirit's descent at His baptism. It is John's "unction from the Holy One" (1 John 2:20), without which the gospel can be neither preached nor accepted. "It is through the Spirit that Christ dwells in us; and the Spirit of God received into the heart by faith, is the beginning of the life eternal."—*The Desire of Ages*, p. 388.

But "the gracious words" in which He told the good news produced only wonderment at their delivery by an obscure carpenter's son. His divination of their thoughts and His claim to be a prophet without honour in His own country were too much for them. Nazareth could provide asylum for an unknown carpenter's son, but it could not tolerate the Son of God.

"When Jesus referred to the blessings given to the Gentiles, the fierce national pride of His hearers was aroused, and His words were drowned in a tumult of voices. These people had prided themselves on keeping the law; but now that their prejudices were offended, they were ready to commit murder... They hurried Him to the brow of a precipice."—*Ibid.*, p. 240. But the holy angels who guided His every step "conducted Him to a place of safety."

Only one more visit did Jesus make to Nazareth, but "in order to prove that their first resistance was right, they continued ever after to cavil at the words of Christ" (*Ibid.*, p. 241), and his mighty works were not seen by the city so soon to fall in ruins.

The incident of the leper in Matt. 8:1-4; Mark 1:40-45; Luke 5:12-15, raises some interesting thoughts.

"If Thou wilt, Thou canst..." The leper's faith was simple; Jesus could, but would He heal an outcast who had no right even to come near? Leprosy is thought to have begun among the dust and brick kilns of Egypt (Ex. 15:26; Deut. 28:27, 35), and was regarded as incurable except by the divine power that sent it (Num. 12:10; 2 Kings 5:27;

## Sabbath School Lesson Help

For Lesson 7, February 16, 1957

### THE BAPTIST'S DEATH: JESUS' MINISTRY IN GALILEE

**T**O GET the full gospel setting of John's death and Jesus' reaction we should read at one sitting Matthew 11:1-11; 14:1-11; Mark 6:17-30; Luke 7:19-28.

"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face." Mark 1:1, 2. In Mark's mind the gospel work of Jesus began with the public work of John.

To appreciate the work of John ("My messenger") and of Jesus ("the Messenger of the covenant," Mal. 3:1), we need to understand the judgment, the testing and purifying prophesied in the third and fourth chapters of Malachi.

"For Herod... put him [John] in prison for Herodias' sake." Matt. 14:3. Herodias had been wedded to her half uncle, Herod Philip, son of Herod the Great. The latter left Philip great wealth but no kingdom, so he lived as a private citizen in Jerusalem. Herodias wanted both wealth and honour, hence, when Herod Antipas visited his brother Philip, the triangular contest began. Antipas repudiated his wife, daughter of Aretas IV, king of Arabia, and took Herodias from Philip, thereby ignoring the prohibitions of Leviticus 18:16.

The fearless John denounced this, and was confined to prison for many months. Herod Antipas, "that fox," "had listened to the preaching of the Baptist. The dissolute king had trem-

bled under the call to repentance" (*The Desire of Ages*, p. 214), but John was beheaded at the whim of Herodias through her dancing daughter Salome.

Herod was left with a seared conscience (Matt. 14:2), the curse of childlessness rested upon his adultery (Lev. 20:21), he was defeated in war by Aretas, the populace hated him, and the Romans deprived him of his dominions and banished him to Lyons in Gaul.

John, troubled by the usual Jewish conceptions of Messiah, was not allowed to die before there was revealed to him that Jesus was fulfilling the Messianic prophecies: "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:5. (Compare Isa. 29:18; 35:5; 61:1, 2).

When we read the judgment of history on the miserable, conscienceless contemporaries of John, let us never forget our Lord's unique eulogy of the Baptist: "Among them that are born of women there hath not risen a greater than John the Baptist." Matt. 11:11. Would John be called a successful man by our standards today?

#### THE JUDGMENT OF NAZARETH

Christ's visit to Nazareth (Luke 4:17-21) came during a year of popu-

15:5). See *The S. D. A. Bible Commentary*, on Exodus 13:2.

It was probably not the same as the leprosy known today, but produced disfigurement, dishonour, suffering, banishment, death in which senses it was a parable of sin. The leper's disheveled hair, torn robes, and face covered from the upper lip downward, were accompanied by the doleful "Unclean! Unclean!" He was not allowed in synagogues, in walled towns, and only in certain reserved places in open towns.

This leper (Matt. 8:1-4; Mark 1:

40-45; Luke 5:12-15), like others, never felt human touch, but "Jesus . . . put forth His hand, and touched him, and saith unto him, I will; be thou clean."

"If others had touched him, they would have been defiled thereby; but when the pure One put His hand upon him, He communicated thereby His own purity to him, and the disease retired from before His hand of power."—Taylor, *The Miracles of Our Saviour*, p. 114; compare *The Desire of Ages*, p. 266.

If only we had that leper's faith! If only we had that touch of power!

#### ACCEPTING ADVANCED LIGHT

There are some Christians who, having been baptized by immersion in some other church before receiving the light of present truth, wonder whether or not they should be re-baptized upon entering the Remnant Church. The Bible, of course, sets a precedent on the matter of being baptized again after one receives a substantial amount of new light. In Acts 19 we are told of a number of disciples at Corinth who, although they had been immersed, were nevertheless baptized again in the name of the Lord Jesus when they advanced from mere repentance of sin to a full acceptance of Christ as their Saviour.

We believe that most people today who accept the three angel's messages see such a tremendous contrast between their former faith, and their new experience in accepting present truth, that they desire re-baptism. This is natural, for many have not kept all ten of the commandments before; thus their former baptism lacked full significance. As they become fully aware of the sharp contrast between the Remnant Church and Babylon, some of those who have entered the Adventist Church on profession of faith without re-baptism later request that they receive this rite.

To all who have been baptized the inspired words of Paul come: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:1-3.—*Review and Herald*.

## RE-BAPTISM

K. H. WOOD

**I**S RE-BAPTISM ever necessary? Yes.

Baptism indicates that an individual has died to self and sin, and now desires to bury the old life. As he comes forth from the watery grave, he comes forth as a new creature in Christ. This change of heart will be demonstrated by a life that is in harmony with the commandments of God.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:11-13.

But if a person having once been converted and baptized, later turns away from his heavenly calling and goes out into the world, he thereby indicates that the old man of sin has been resurrected. His baptismal vows have been broken. Hence in the future if he repents and desires re-admittance to the church, he should be re-baptized as a public acknowledgment that he has again died to sin and desires to re-bury his old life.

The need for this is plain when we recognize that baptism in itself has no power to cleanse the soul. It is a symbol of a condition of heart. If the original Christ-centred condition of the heart changes, and one leaves the church, obviously the original baptism would not suffice should one later desire to re-join the church.

Re-baptism is also sometimes called for in the case of a church member who, although he has not wholly apostatized or been disfellowshipped, has committed a grievous sin that is well known perhaps both to the church and the community. For example, if a member has committed adultery. An offence such as this cannot be ignored by the church; to do so would be to palliate sin and endanger the fair name of the church. Hence re-baptism on the part of the individual involved is necessary as evidence both that the sin has been forsaken and that the church recognizes the magnitude of the transgression.

We would not wish to leave the impression that church members should be re-baptized for the neglects, faults, and besetments against which most Christians battle each day. A symbolic cleansing for these has been provided in the foot-washing ceremony that precedes the Lord's Supper.



## "GLEAMS OF THE MORNING" IN SOUTH INDIA

(Continued from p. 9.)

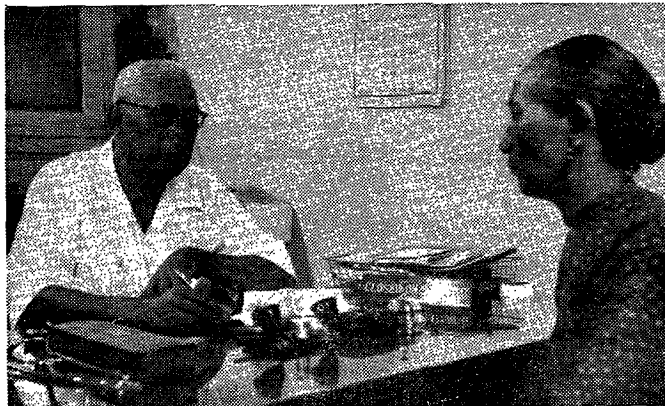
up in the North Telugu Section, the village of Lakkavaram. Lakkavaram is really the cradle of our work in the Andhra section. Just a little village and yet many of our workers who now live in Bangalore come from this village. Our school there is prospering and we have a church that is growing and the work is increasing all the way around.

This talk wouldn't be complete unless I mention something about the gypsy village of Gandiganumala, located in the South Telugu field. I told you about getting to this place away in the interior region where we must go by bullock cart, jutka, walking through rain or shine as the case may be. Pastor Crawford and I were soaked to the skin when we got there after having walked about three or four miles through jungles and rocky mountains. Our reason for the visit this time was in answer to a request from the headman of the village, who had previously not been very friendly, but now was inviting us to come and accept a portion of ground which he has given to the Seventh-day Adventists. He has erected a small dispensary building and quarters for our work there. Why should he do this? There have been other mission groups who had tried to work among the gypsies and they have consistently refused them. But when Mrs. Samuel came there after God had miraculously healed one of these gypsy boys in the T. B. Hospital run by her and her husband at Guntur, they said, "These people have what we want. They have the truth. Let them come." So on October 30, we opened up a Seventh-day Adventist Dispensary and Brother N. P. Daniel is stationed there ministering to the needs of those poor Lambadi people who are so much in need of the help we can give them physically and spiritually.

Now you must hear of an estate owner in the beautiful Nilgiri mountains of the North Tamil Section. There we searched out a certain Englishman who owns an estate. He owns not only one estate but three and is interested in

## LAYMEN'S CORNER

WATCH HERE FOR INTERESTING REPORTS OF OUR LAYMEN



### "CLOSED ON SATURDAYS"

**Dr. U Ohn is a busy man. Patients all day, special calls at odd hours, but his influence tells for God. He casts the shadow of Jesus upon all his patients.**

**His face was radiant during our recent Laymen's Institute in Rangoon. Through his conscious and unconscious influence men and women are being turned toward Jesus, the Great Physician, the only One who can bring comfort and permanent healing.**

**Dr. U Ohn is not ashamed of the gospel of Christ which is the power of God unto salvation. Though the public who come to him for help might think the doctor a peculiar man, nevertheless, on his desk where all can see is the notice, "Closed on Saturdays." When patients and visitors ask the reason for closing his clinic on Saturdays, the doctor is ready with an answer from God's Word. Eternity alone will tell the results of Dr. Ohn's witnessing.**

**And you, my friend, how are you witnessing for God?**

—O. W. Lange.

opening a dispensary among certain aboriginal tribes who live in the surrounding territory. They are called Kotas. We said, "How did this offer come about?" A fine man by the name of Mr. Gnanam who is the head clerk of this estate answered us smiling. "I attended Prakasapuram school some fifteen years ago and I know what you people have to offer in the way of honesty, integrity, and good clean living and that is the reason we would like to have you open this dispensary. We want you to have a chapel, as well, to teach the people about your faith." After looking over the four acres, they

again came to us pleading, "Please hurry. Send somebody soon."

Do you see the gleams of the golden morning? Do you see how the gospel is going into every nation, kindred, tongue, and people? Are we at the home base doing our part to tell the people of our community about the coming of Jesus? Are we faithful in this? You know, only the faithful will go into the city of God. The land of eternal day is just before us. The golden morning is approaching. God wants us to go together as a band of faithful missionaries, working for the Master. I want to be in that group. Don't you?

## THE SACREDNESS OF CHURCH MEMBERSHIP

(Continued from p. 4.)

the home should be made. Though these officers are often over-burdened, they are always only too happy to answer requests for help. They should be kept informed as to the status of each member.

When members are to be away from the church for an extended period of time, church officers should be informed as to the whereabouts of the member. If one is to be resident in another place where there is a church, the membership should be transferred. If, on the other hand, the stay is to be only temporary, or if for other reasons one does not wish to have his membership transferred, then it is the duty of the member to keep the church fully informed as to his spiritual experience.

In the early days of the work, when churches were small and the organization simple, the quarterly service was the time for reading off the church list. If the member was present, he would stand and witness to his faith. If the member was to be absent, he would write a letter to the church, stating his continued faith in the message. If a member was not thus contacted, church officers endeavoured to find the missing one.

### KEEPING THE CHURCH INFORMED

It would be a fine thing if this procedure could be continued to a certain extent. If a member is to be absent from his church for some months, it would be well for him to write a letter at least once a quarter to some officer of his church, telling of his faith and hope in the Lord.

Another way for the member to keep contact is to send back to his church at regular periods his tithe and general offerings. This at least would be some evidence of his faith in the truth and would keep the officers informed as to his whereabouts. It is the duty of the member to pay tithe to the local church where he keeps his membership. The local church appreciates this not only because all financial and soul-winning goals are reckoned on the active membership list but more particularly because the church can thus keep

track of its members and be somewhat informed as to their Christian experience.

What we wish to emphasize here is that it is the duty of the member to be active in his church relationship, to keep in touch with his church officers, and not wait for them to contact him. Although the officers have their own responsibilities, they cannot completely fulfil them unless they have the active co-operation of the members. It is far easier for the lone member to keep the church informed as to his status than it is for the church to seek this information from all its members. It is the duty of the member to take the initiative in these matters. When a member understands the sacred privilege that is his, he will remember to do this.—*Review and Herald*.

### NURSES' CAPPING

(Continued from p. 3.)

more she added, "Be respectful and mindful of others' problems and sorrows. Be courageous. Do each assignment so well that you will have the confidence of the patient, the relative, the doctor. Most of all be dependable so that you can be trusted with the newborn in the crib or the unconscious or otherwise helpless patient anywhere on the highway of life, whether it be in the night or in the day. Yes, be dependable. Be mindful of the words 'Thou God seest me.'

"Thus you, the Class of 1959, will develop such good life and work habits that they will take you through any experience safely."

Martha Kushie, R.N.M., as Florence Nightingale, appeared with the symbolic lamp of service and from it the students lit their lamps and took the Florence Nightingale Pledge after which they sang their dedication song, "Ready" for fuller student experience.

After the benediction by Mr. Lal Baz the recessional was played by Mrs. Pifer and the nurses filed out with lit candles and paid a visit to the wards. The patients and visiting relations were delighted to see them.

The guests were invited to "open house" in the Nursing School classrooms and to the Student Nurses'

Home. There the happy group mingled and visited while light refreshments were served. Many were the good wishes to the students for successful school years ahead. And many were the prayers that the Seventh-day Adventist Hospital and its school would prosper and be a real light of hope to those who enter its doors.

### WHERE ARE THE REAPERS?

(Continued from p. 5.)

parish priest? Why, you do not even have a college education." Then she looked at him thoughtfully and said, "What college have you gone to? Did you ever go to school?" Quick as a flash he replied, "Mary's College." She looked at him and questioned, "Mary's College,—where is that?" He replied simply, "At Jesus' feet." We also remember that the people took notice of the early disciples that they had been with Jesus and marvelled at the things they did. We can have the same qualifications.

Dr. E. Stanley Jones was asked by a group of ministers in New York City, "How is this great city to be evangelised?" Dr. Jones answered, "New York City is a preacher's graveyard. The only hope of evangelising this great city is to organize teams of visitation and visit the people in their homes—house to house evangelism." Almost the same question is asked by Sister White, "How can the great work of God—the third angel's message be accomplished?" She answered, "It must be largely accomplished by persevering, individual effort; by visiting the people at their homes." "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighbourhood and know their spiritual condition. If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people."—*Testimonies*, Vol. 6, p. 296. This is the way Jesus did it. It is the way the early church did it. It is the way we are to do it. The harvest is ripe. Many are just on the verge of the kingdom waiting to be gathered in. God is ready. WHERE ARE THE REAPERS?

## Miscellany

● WE welcome the Doctors Elfriede and Otto Hauser from Germany. They arrived in Karachi on December 13, 1956, and will spend several months at the hospital working and observing the mission programme before they transfer to Surat to take up the work in the Surat hospital when Doctor J. C. Johannes and Dr. Joelle Rentfro leave for their furloughs.

● MR. and Mrs. Harold James Jump, Danny, Suzanne, and Jeanette landed in Bombay on Friday, December 28. After spending a little over a week at Poona and Bombay they have moved up to Vincent Hill school where Mr. Jump will take charge of the Elementary school and Mrs. Jump will serve as preceptress and French teacher.

● Miss Elvira Eckerman who is connected with the Bugema Missionary College in Uganda, East Africa, as the English and Geography teacher, is now visiting Southern Asia while on her three months inter-furlough leave. After spending Christmas at Spicer Memorial College and the 13th Sabbath with the Salisbury Memorial Park church, Miss Eckerman went on to Bangalore. Her plan is to visit South India, Burma, Thailand, the Northwest and Kashmir and West Pakistan before leaving for her return journey in March.

● The Poona Sabbath school exceeded its goal of Rs. 3,075 for the fourth quarter—having reached a total of Rs. 3,271-3-9, the highest total ever reached in one quarter by the Poona church.

● DURING the past three weeks since the close of the year-end meetings at Poona, the Union Budget meetings have been in session in the various fields. Elder L. K. Dickson was able to attend the meetings in South India and Ceylon, and Elder R. H. Adair the meetings in Pakistan and the Northeast Union before they flew to Beirut to attend the year-end session of the Middle East Division. Elder L. R. Rasmussen was also in attendance at the South India Union Budget meetings.

● Mrs. R. H. Shepard who has been critically ill with Tetanus at the Surat hospital since December 24, 1956, is now out of danger, and we rejoice to share with you this good news, and to thank our Heavenly Father for again hearing and honouring the prayers of His children. Mrs. Shepard will be returning to Spicer College in a few weeks' time.

● MOST of the Unions have started their yearly Uplift programmes, planning to complete the campaign before the close of February. Soon you will

be receiving reports of the progress of this work.

● FROM North India encouraging word has come in regarding the meetings being held by B. M. Isaac in Jammu. On the second night of his meetings there was no room to sit or stand in the meeting hall.

● IN Ludhiana Brother Elwin Singh is holding meetings and reports a keen interest.

● MEETINGS are also being held in Amritsar by Pastor W. H. Mattison, P. G. Matthews, and Saudagar Chand; in Delhi by Pastor Vitranoo and helpers, and in Dehra Dun by Pastor I. M. Chand and his helpers. In addition, village efforts are bringing the message to the Urdu speaking centres.

● TWENTY-TWO persons were baptized in the South Telugu Section during the month of November.

(Continued on p. 16.)

### SOUTHERN ASIA DIVISION

## Calendar of Special Days and Offerings 1957

Jan. 13—March 1	Uplift Campaign
Feb. 2	Uplift Rally Day and H. M. Offering
Feb. 16	Religious Liberty Offering
March 2	Uplift Victory Day and H. M. Offering
March 9	Tithe Covenant Day
April 6	Christian Home and Family Altar Day and H. M. Offering
April 13	Spirit of Prophecy Day
April 20	Christian Education Day and Offering
May 4	Dorcas and Welfare Evangelism Day and Dorcas Offering
May 11	Christian Health Day
May 25	Disaster and Famine Relief Offering
June 1	Home Visitation Day and H. M. Offering
July 6	Medical Missionary Day and H. M. Offering
July. 13	Mid-summer Offering
July 27-August 3	M. V. Week
August 3	Home Missionary Offering
August 10	Bible Society Offering
August 31	Tithe Harvest Day
Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering
<b>THIRTEENTH SABBATH OFFERING</b>	
March 30	Middle East Division
June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

## Southern Asia Tidings

Official Organ of the  
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of Seventh-day Adventists

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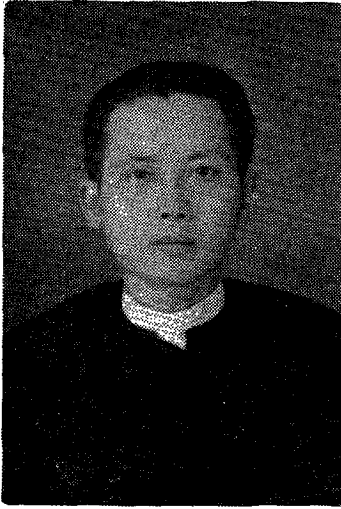
## MISCELLANY

(Continued from p. 15.)

- Miss M. V. Brodersen from the Assam Training School has been visiting at S. M. College and Salisbury Park during her leave.
- THE Vellore students also visited the Poona area over the Christmas holiday.

—D.S.J.

## MEET OUR WORKERS



IN THE year 1929 Brother Tun Maung graduated from our Burma Union Training school at Meiktila—being one of the first graduates of that school. His first task in the denomination was as helper to Eric B. Hare and stenographer in the Kamamaung Ohndaw Mission station. In 1935 he was called to the Burma Union office to assist Brother Mainstone, the secretary-treasurer, and Pastor J. L. Christian, the president of the Union.

Two years later Brother Tun Maung was called to be the secretary-treasurer of the Tenasserim Region which office he held until World War II. During the war the mission station and the headquarters of the Tenasserim Region were destroyed by fire and the workers were scattered to their native villages. Tun Maung went down and looked after the church at Minzi and visited several of the other churches as opportunity arose. When the war was over our brother was called back again to the Tenasserim Region to be secretary-treasurer and was also elected a member of the Union committee at this time.

Early in 1954 Tun Maung was transferred to Myaungmya to be secretary-treasurer of the Delta Region and was there for two years. Owing to ill health he had to give up this task and at the present time is a Bible teacher in the Union High School where we are sure he is doing an excellent job.



## GOD CALLS THE YOUTH

L. K. DICKSON, *Vice-president, General Conference*

THE call of God to the youth of the Advent Movement in this great hour is tremendous and imperative. This is a call to leadership in devotion, earnestness, intercession, sacrifice, and service such as we have never before known. It is a challenge from God for our youth to no longer be content in a position out of which our elders are constrained to save us, but to step forth in every place and by our example inspire all to join us upon higher ground and enjoy with us the atmosphere of primitive Christianity.

God has spoken to the youth of this great second advent movement. No such challenging programme has ever been committed to any other youth group in all the history of the world. The triumphant closing up of God's world programme for man's salvation is our precious privilege. The first step is for us to unreservedly consecrate our all to Him for service wherever and whenever He may choose.

God calls us all to the heights in Christian experience, to devotion and service to the point of suffering. Christ set the example of acceptable service and invites us to take up His cross and follow Him. He calls for fearless, faithful young men and women to drive from our ranks the inertia and shackles which bind men down to only a partial victory. He sends this word, through the Spirit of prophecy: "The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world."—*Messages to Young People*, p. 25.

We are now in that ominous lull in world affairs before the breaking of the final storm which will fall upon us with relentless and unprecedented fury. This is the hour of our supreme opportunity to finish the work of God quickly. Youth movements are sweeping the world in unworthy causes. This is the time for an uprising of the youth of the advent movement in huge proportions for the last great advance against the enemy of truth.

What will your answer be? If not now, when will you answer God's great challenge of the hour? Let the wise youth of this great cause heed the call now and begin the last great struggle for the possession of human souls for God. May God help us not to delay but to spring into action while yet mercy lingers and doors of opportunity are still open.