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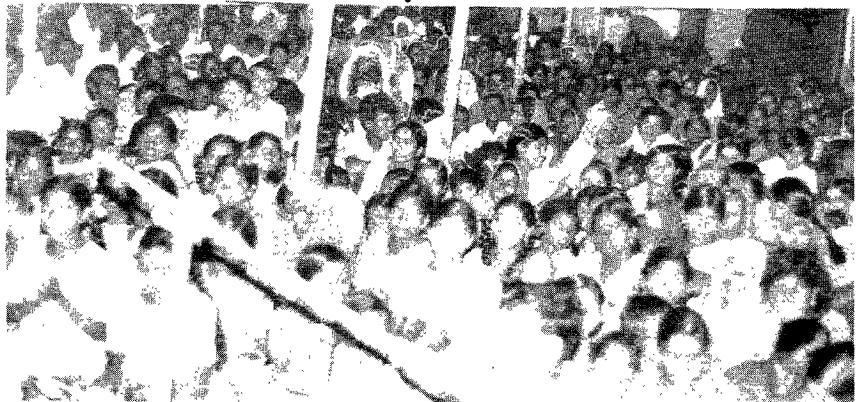


SOUTHERN ASIA TIDINGS

In times of testing
and doubting
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of inspired writings
page 11



The harvest indeed is ready. For years Giffard Memorial Hospital, with its dedicated staff, has borne witness for the Lord attending to the medical needs of the people and also sowing the seed of truth. Today the harvest is ripe at Jagannadhapuram and the GMH staff reaped 125 souls for the Lord.

See page 5.

In times of testing and doubting

D. A. Delafield

Confidence and loyalty regarding the church parallel one's acceptance or rejection of the ministry of the Spirit of Prophecy. The reason is that the Spirit exalts Christ and His will.

In times of testing and doubting, discerning Adventists turn to the E. G. White books themselves for evidence of their inspiration.

In 1893, while Ellen White was living in Melbourne, Australia, Brother Foster, the local elder of the church in Prahran, a nearby town, came to see her. He was in great perplexity. A tailor by trade and a first-class workman, before he accepted the Seventh-day Adventist faith he had held a position as a tailor that paid him \$30 a week, a good wage in those days.

When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for his Sabbath absences. He was described by Ellen White as "a man of good address, and . . . good ability to teach the truth." In fact, Foster surrendered his job and the good wages and went out into the field as a minister. The brethren were unwise, however. They sent him to a hard field, and he became discouraged, confused, and almost fell under the delusive power of Satan.

Foster's health weakened under the strain. His family was large, and he became disheartened. The country was in a depression, and the tailoring business in which he had been engaged earlier was not prospering. He was really in "close circumstances."

Unfortunately, Brother Foster, being a comparatively new convert, knew little about the *Testimonies*. He did not understand their relationship to the cause. He had not read enough in the Spirit of Prophecy books to be settled in his faith.

But Foster was a praying man, a truly born-again Christian, and he asked the Lord for light from heaven. In response, he was given a very striking dream in which he saw Sister White in a boat, riding on the billows from which spray shot out like light in every direction.

In the dream, he seemed to be in a room with many other people. The boat came into the room and moved toward him, but he ventured to get beyond its reach. Just then a hand stretched out to him and gave him a paper. He was surprised to see that the paper was on fire. A voice said to him, "Read quickly."

He seized the paper, put out the fire, and opened it. Inside was a testimony, and lying upon the testimony was a key. The interpretation came to his mind with great force: "The key to the *Testimonies* is the *Testimonies* themselves."*

Foster related his dream to Sister White, telling how he awoke from the experience with the blessing of God resting upon him. He earnestly prayed, "Lord, direct me to the *Testimony* should read to help my case." In response, he was providentially led to *Testimony* Number 31, written in 1882. (See *Testimonies*, vol. 5, pp. 62-84.)

He opened to the article "The Testimonies Rejected" and read with intense interest. As a result, he was solidly convinced that the *Testimonies* were inspired by the Spirit of God and that Ellen White was truly the Lord's messenger.

Another problem arose when he read in the *Review* an article by A. T. Jones and another article by Uriah Smith, the editor, in which the two crossed swords on the subject of the image of the beast. Jones's article appeared first, then Smith's article presenting the opposite view.

Troubled and perplexed

Poor Foster was perplexed and troubled. What could it all mean? Who was right and who was wrong? Here were two of the leading ministers of the church at loggerheads with each other in full view of the world church.

Ellen White's counsel was for him to start reading the Bible carefully, then more light would come to him. She wrote: "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light."—Letter 77, 1893.

The above experience was related by Ellen White in a letter to Elder William Ings, which was published in part in the *General Conference Bulletin* of 1893, pages 419-421.

What was it that so deeply impressed Brother Foster? It was Ellen White's impassioned response and appeal to those who were criticizing her work. In it she denied her enemies' charges that the *Testimonies* simply reflected her personal biases, based upon incomplete or false information. She clearly described the baleful results that would follow disbelief in the Spirit of Prophecy. It was just the message Brother Foster needed to hear to restore his confidence in the church.

We too will benefit as we allow God's Spirit to speak to us through the writings of His servant.

**

D. A. Delafield is a retired associate secretary of the Ellen G. White Estate.

* In *Selected Messages*, book 1, page 42, Ellen White wrote: "The *Testimonies* themselves will be the key that will explain the messages given, as scripture is explained by scripture."



Delegates meeting under a shamiana for the first South Bangladesh section constituency meeting.

South Bangladesh goes forward

Eighty-six delegates attended the first constituency meeting of South Bangladesh section November 29 to December 1. They came from different churches and companies within the section. The union officers and union departmental directors and Pastor R. N. Baird from the division provided the inspiration and leadership in the meetings.

The South Bangladesh section was formed in 1980, comprising the districts of Faridpur, Barisal, Pataukhali, Khulna and Jessore with the population of about 20 million. The ratio between Adventists and the rest of the population stands at 1:20,000.

Among the most pressing problems in this young section is the need for buildings. The section headquarters has no office space nor housing quarters for its personnel. Many of the churches have no school buildings nor housing for workers. And the need for trained evangelists is just as great.

But these problems, however real, have not been allowed to hinder the work. Instead the section leaders, workers and lay members focus their attention on opportunities open to the spread of the gospel in Bangladesh and have set for themselves definite

goals to reach during the 1000 Days of Reaping. The theme of their constituency meetings, "Arise and Shine", bespeaks of their readiness to go forward. The theme song was "Let the Beauty of Jesus Be Seen in Me."

CAMP MEETING

The South Bangladesh Section camp meeting convened at Bisherbandi, January 27-29, 1983, with the theme "Arise and Shine." Sabbath attendance swelled to over four hundred persons with workers and members representing every church in the Section. The Sabbath morning services concluded with the baptism of 52 people and their acceptance into membership.

Guests in attendance at the camp meeting included D. P. Rema, Bangladesh union president, R. C. Adhikary, Bangladesh union LA director; Mrs. M. McHenry, director of Bangladesh Christian School Sponsorship program; and L. C. Cooper, division lay activities advisor.

N. D. Roy, president of south Bangladesh section, cited this as the largest camp meeting in the section's brief history. Membership growth in

the section is on a swift pace. Pastors and teachers sense a mandate to lead the entire church into evangelistic witness.

LAY WITNESS TRAINING

Immediately following the camp meeting L. C. Cooper, assisted by R. C. Adhikary and D. Roy, South Bangladesh section LA director, conducted a brief Lay Witness Training Program. Approximately sixty workers and laymen were in attendance with about one third of the delegates being women.

WESTERN FIELD CAMP MEETING

One week later, February 3-5, 1983, the Bangladesh Western Field held its camp meeting in a small village near Rangpur. Workers had previously conducted a series of meetings in this village where no Christians lived. Twenty six persons had been baptized. The families then opened their homes and premises for the camp meeting.

During the camp meetings, attended by over one hundred delegates and workers from the Western

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Pastor N. D. Roy, president of South Bangladesh section, baptising one of the 52 who were added to the church the Sabbath of the camp meeting.



A yellow sticker, with black and red lettering, on shop and office windows of donors greeted Ingatherers of Sri Lanka Union.

Newspapers and businessmen alike reported a drop of 30% or more in the tourist trade on the island of Sri Lanka, during 1982. The 1983 Ingathering Campaign was about to begin and our hopes were far from optimistic. After a desperate search for last year's records, Pastor R. S. Fernando and I earnestly asked God for His help and guidance in this year's campaign. From the very first call God indicated to us our thoughts of pessimism were not His thoughts, neither our ways His ways. Our first donor responded cheerfully with an increase of Rs. 500 on last year's donation and signed the card for Rs. 4,500.

Our second call was to a Mr. Samuel whom we were told was not well, however we were directed to proceed to his home and were very cordially welcomed and introduced to the family. Conversation led to a Bible study and the family were enrolled in the Bible Correspondence course. We presented to them a gift book, "Health & Happiness" whereupon Mr. Samuel signed our donors card for Rs. 4,000 and promised to give us a cheque on his return to the office. On a subsequent visit we presented him with the book "The Great Controversy". His expression of deep gratitude revealed an inner desire for more of God's word and we asked if he would be interested in Bible Studies. "Yes," was the positive response and gladly colporteur-

Pastor R. N. Baird is division health and temperance advisor.

More than we could ask or think! Kandy Ingathering '83

R. N. Baird

evangelist Mr. DePinto accepted the challenge and studies were commenced in that home on Sunday evening, the following week. Prayer was offered for the family and especially for the speedy recovery of Mr. Samuel. We praise God for the privilege and honour of opening yet another home to the influence of God's word.

Our second day was no less rewarding than the first for by 6:00 p.m. Thursday evening our collections were nearing Rs. 10,000. Anxious to make yet one or two calls before business closed, Brother Jeyasakeran Jesudasan and I rushed to another well known business contact who gladly responded with a cheque of Rs. 500, almost doubling last year's contribution. Within half-an-hour we were able to make four more contacts and meet men who had heretofore been extremely difficult to meet. All responded far beyond what we could ask or think, giving us a total for the day of over Rs. 14,000. By Friday afternoon, after just two and a half days ingathering we were

able to report to the Union office a total of Rs. 25,000.

The second week was cut short by a public holiday, however we used our helath and temperance message to make new contacts. Hundreds of pieces of literature in the harmful effects of tobacco and alcohol were distributed. Twenty-three books—Health and Happiness and The Great Controversy—were given to those who revealed a definite interest in these areas. Businessmen throughout Kandy happily displayed the yellow sticker announcing their support of the Medical-Educational Uplift Association. These had been sent to all donors prior to the commencement of the campaign. After only six and a half days, God rewarded our humble efforts with a total of Rs. 44,000.

With grateful hearts we respond in the words of Paul's grand doxology to the Ephesians, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be Glory...." **

Pathfinders at Awas

On February 10, 1983, nineteen pathfinders of Spicer College club, their counsellors and their directors headed for a fun-filled weekend at Awas, just north of Alibagh on the west coast of India. In spite of breakdowns, a change in means of transportation, and a nerve-wracking detour (for the driver), they arrived in time for a splash in the ocean before dark. Their main activities were shell collecting—which included live crabs and lobsters—and swimming. Sab-

bath afternoon they all took a long hike up the beach, inspecting all the tide pools among the rocks. They returned to camp tired, and with cut feet, and pockets bulging, to cook their own supper of soup and camp bread.

The return trip home was uneventful, and 19 tired but happy pathfinders climbed out of the bus just after sunset with their shells, green coconuts, and most of their personal belongings. **

125 Members Added in a Day

Giffard Memorial Hospital's response to the challenge of the 1000 days of Reaping brought in 125 precious souls to the Lord Jesus. February 5 was a day to remember for the people of Jagannadhapuram, a village 15 km. from Nuzvid, for they witnessed the baptism of the 125 who accepted the sovereignty of Christ in their lives.

The hospital staff under the leadership of P. Thomas launched an evangelistic effort. Beginning January 13, night after night meetings were held. During the day a visitation program was carried out.

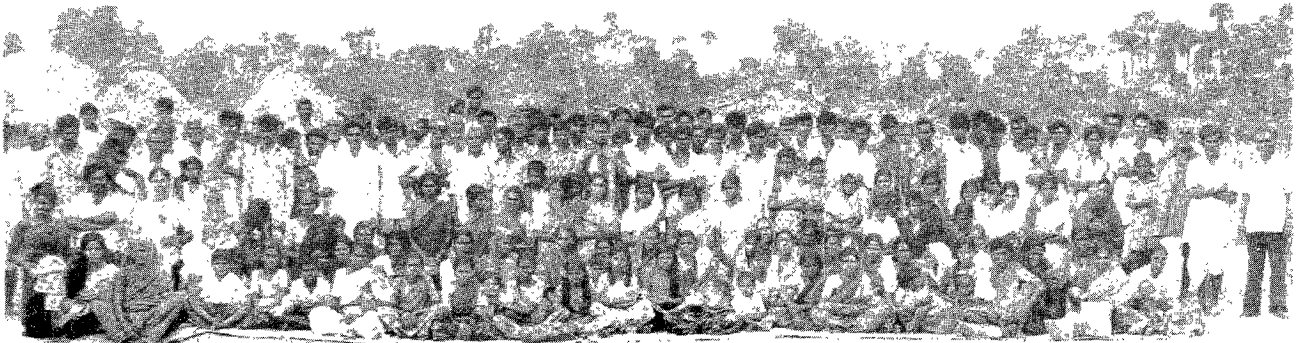
Working for others wrought a miracle of reviving their own sagging spirit. It brought unity and new vigour among the staff. Everyone was eager to help out in some way. Plans for a second series of meetings are already underway.

With the baptism of the 125 people there is an immediate need for a church building. One hundred others are earnestly studying the Bible in preparation for baptism.

Pastor P. Judson Moses, section president, and Pastor P. Deva Prasad, section ministerial director, officiated in the baptism. Those who



helped out in the preaching, home visitation and general organization were P. Prabhudas, M. B. Jesudas, G. Sunder Rao, Mrs. P. Prabhudas, K. Victor Sam, G. S. George Nelson, T. D. Livingston Newton, M. Baburao, and T. A. Joseph. **



The 125 of Jagannadhapuram baptized at the close of meetings conducted by Giffard Memorial Hospital workers in response to the 1000 Days of Reaping.

Spicer Memorial College Announces Summer Session

GRADUATE SCHOOL

Registration March 27, 1983
 First Term March 28-April 22
 Second Term April 25-May 20

COURSES OFFERED:

<i>Theology:</i>	NT 615 Pauline Epistles	2nd Term	3 hours
<i>Education:</i>	GS 621 Philosophy of Science	1st Term	3 hours
	Ede 613 Arithmetic Methods	1st Term	3 hours
	ED 507 Curriculum Theory and Construction	2nd Term	3 hours
	GS 500 Research Methods	2nd Term	3 hours
<i>Business:</i>	M 515 Organization Theory	2nd Term	3 hours
	Ec 513 Managerial Economics	1st Term	3 hours

UNDERGRADUATE SCHOOL

Registration	March 27
Instruction Begins	March 28
Last Day to Register	March 29
Study Day	April 17
1st Term Examination	April 18
2nd Term Instruction Begins	April 19
Study Day	May 9
2nd Term Examination	May 10
3rd Term Instruction Begins	May 11
Senior Comprehensives	May 23-27
Study Day	June 1
3rd Term Examination	June 2

500 Attend Regional Meeting

About 500 members, young and old, from the different parts of Khasi and Jaintia Hills congregated at Mawkaiew, Meghalaya, for the long anticipated regional annual meeting, February 3-5.

The believers arrived at the village by trucks, buses, jeeps and cars. But not a few walked 15 to 25 km. to attend the meetings. The elder of the host church, the circle leader, and the section secretary welcomed the delegates to the opening meeting, Thursday evening. The sermons, the songs, and the devotionals—all emphasized the need to unite in soul-winning during the 1000 Days of Reaping.

Sabbath morning, the hillside around the beautiful church of Mawkaiew spread its carpet to the Sabbath school members as they separated into different groups to discuss the week's lesson under the open sky, each class under a dedicated teacher.

Speakers for the different meetings were Pastor D. Marang, section secretary; Pastor H. Dkhar, principal of Brookside School; Pastor D. Nongtdu, principal of Adventist

South Bangladesh

From page 3

Field, three more persons were baptized. Still others are nearing completion of studies in preparation for baptism.

Guest speakers for the camp meeting, including D. P. Rema, union president; S. K. Dass, union secretary; R. C. Adhikary, union LA director; E. P. Baroya, union Sabbath school director; R. G. Burton, union ministerial director; and L. C. Cooper, division lay activities advisor, stressed the basic concepts of the Christian faith. Virtually every person in attendance responded in commitment to share the knowledge of Christ's love with neighbours and friends. **

Training School; and Pastor J. I. Khonghat, section president. Pastor Marang challenged the believers to march victoriously with the 1000 Days of Reaping programme according to the leading of the Holy Spirit. Pastor Dkhar appealed to the congregation to abide in God's love through weal and woe. Pastor Nongtdu reiterated the gospel of the two mountains, Sinai and Golgotha. And Pastor Khonghat, in the closing meeting, emphasized the need for everyone present to have an encounter with God symbolized by the burning bush in Moses' experience.

The morning devotions were conducted by Pastor Kharbteng and Pastor W. C. Dkhar.

The youth under the leadership of Miss Evashisha Nongrang depicted the importance of forgiving one another through a skit presented at the AY hour.

According to the practice in that section, members of the host church accommodated the delegates and took care of their temporal needs. As a token of appreciation the section and the local churches and companies gave a liberal contribution through the circle leader. **



Go On Building Up One Another

Robert H. Pierson

They appeared to be an ideal couple, Dawn and Ken. She, a beautiful, soft-spoken young woman; he, an outgoing, good-natured surgery resident. Our first dinner in their home presented an idyllic picture almost. An attractive, thriftily decorated home; two lively, but very well-behaved children; a delicious meal; friendly, stimulating conversation.

But over time, subsequent visits revealed quite another atmosphere.

Ken, though pleasant and amiable outside the home, frequently assumes an overbearing, superior stance when he comes through the front door.

"I can't believe you could be so stupid!" "Clumsy, why don't you watch where you're going?" "I've shown you a million times! Can't you learn anything?" "You expect me to accept this? Even a kid can do better than that!" "Sometimes I wonder if you have any sense at all."

Dawn feels she can't win no matter how hard she tries, so why talk about it? And without communication, their dreams of real intimacy have gone out the window. The truth is, no marriage can long survive as a happy union in a milieu of belittlement. Love and respect vanish in such an atmosphere. No one likes being put down. Few can even tolerate such frequent affronts to personal worth. When sarcastic, sneering quips come in the front door, love goes quickly out the back.

The apostle Paul points to a better way: "So then, go on comforting and building up one another" (1 Thessalonians 5:11, *Basic English*).

"Minute Manna for Marrieds" is a series of articles provided by the Home and Family Service of the General Conference.

Spicer Annual Student LE Banquet

Honours Victors of '82

249 Spicer LEs for Summer '83

February 6, the annual student LE banquet at Spicer was celebrated in honour of 54 students who earned scholarships towards their tuition at Spicer College. It concludes the colporteur institute conducted there under the theme "Attempt Great Things for God."

The festive occasion opened with an item in which everyone present had a part—the dinner of rice and curries, apple pie and icecream. The dinner provided time for fellowship and discussion. Many an encouraging word spoken then would prove a source of strength to many a student LE when alone knocking on doors or making a new contact for the Lord.

Between the many speeches two items of music by the Spicer male quartet added melody and harmony to the colourful occasion. Twelve awards were given out to student LEs with the highest sales and highest credits unionwise. The award winners had a choice between a white illustrated Stambly Bible and a briefcase.

Total sales by student LEs in India for 1982 amounted to Rs. 9,56,181.00, showing an increase of Rs. 2,38,534.75 over 1981 sales.

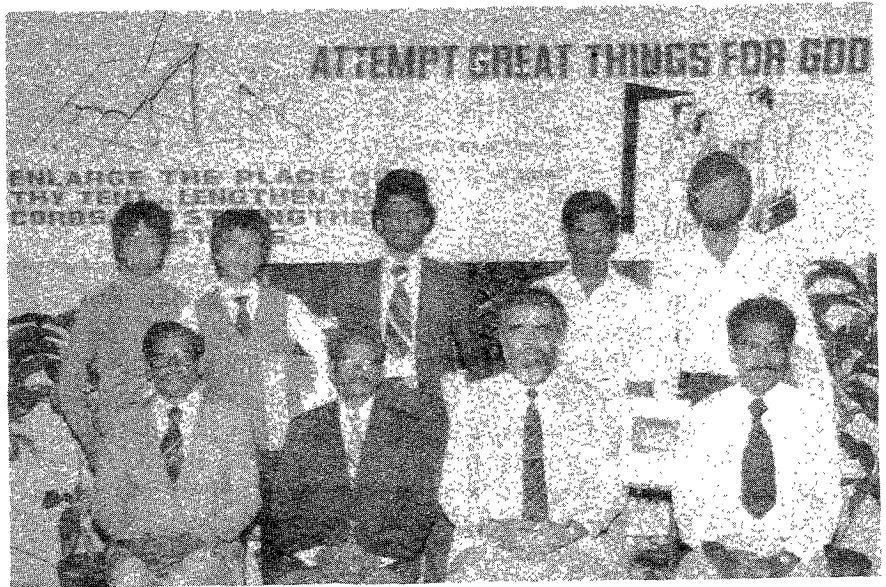
In his welcome speech Dr. M. E. Cherian emphasized the two-way purpose of the literature ministry—as an effective means for spreading the gospel and a provision for students to finance for their education. Dr. Cherian saw the canvassing work as valuable experience in the making of responsible men and women. As such student LEs make responsible students. This summer 249 students will represent Spicer and the church as they join others in the work of the literature ministry. Rs. 1,65,408.89 sent to Spicer in 1982 meant double scholarships to four students, super

scholarships to nine, full scholarships to six and partial scholarships to 35 others.

K. S. Kongari, Northern Union PDD, reported over four lakh sales by students in 1982. A. I. John, Central India Union PDD, saw the LE work as a tool for personality development. Thomas K. Joseph, South India Union PDD, recognized the relationship between the increase in LEs and sales. South India Union plans to increase the LE force by 25 per cent and the sales by 20 per cent.

In Dr. H. D. Erickson's grandiose speech, he referred to the white horse of Revelation, going forth conquering and to conquer, as representing God's people with Christ, the rider, holding control of the reins of their lives. He exhorted each one present to work for God and represent him in character and action and to go forth conquering.

The 249 student LEs from Spicer look forward to a summer of new challenges, when they will attempt great things for God. **



Award winners and their PDDs.

"Christ calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are wanted, men who are able to find work close at hand, because they are looking for it. The church needs new men to give energy to the ranks, men for the times, able to cope with its errors, men who will inspire with fresh zeal the flagging efforts of the few labourers, men whose hearts are warm with Christian love, and whose hands are eager to go about their Master's work.

—CM 19



The Mayor of Poona cuts the ribbon to declare the OPD block of PADMEC open.

PADMEC

(Poona Adventist Medical Center)

Reaches Out to

"This is great for five rupees," puffed a man taking the step test to the rhythm of the metronome.

"Please don't do that to poor rats. I mean it, don't. Who wants to see the poor creatures die."

"That's exactly the message," came a sure reply. "We don't want to see anybody die. Nicotine and alcohol kill people just as surely as they kill rats. Keep away from them."

Such comments and more were heard at the PADMEC outreach extended to its neighbour, Mira Society, February 22-24.

Given a week's notice, a team under the direction of Dr. Philip Virathan planned, prepared and worked to make the most of this new opening, a three-day health screening and exposure to Adventist health education. Understanding the importance of success in the first attempt, every member of the team exhibited a spirit of utmost willingness to contribute to that success.

The walls of Mira Society hall took on colours, and spoke such words as Fit and Free, Stay Clean, Smoking Causes Cancer, Sound * Mind—Sound body. Along the walls little booths came up in front of posters and charts. At the nutrition booth Spicer health education students convinced the people of the superiority of natural whole foods to refined foods demonstrated by two chapatias against a high stack of slices of white bread. At the publication booth OWPH, NHHS, and ACC reached out to the people with health books and journals and the free health course. Over 100 signed up for the health course. Some took the enrol-

ment cards for friends. Many bought health magazines.

At the health and temperance booth Smoking Shyam, smoking the best brand available in the country, exhibited the amount of tar, heavy with nicotine, one cigarette produces. Nicotine and alcohol were also injected into living rats to demonstrate the deadliness of these drugs.

From the nutrition corner the people were directed to two stalls, the food stall and SMC products stall. Spicer sold soya products, fruit squash and whole wheat bread. The food stall was stormed for burgers. In the exchange of burgers for cash the helpers had time to promote vegetarianism, and advocate soya milk for health. They also listened to hear customer reaction: "This time give me a vegetarian burger," and replied with a broad smile, "But that was vegetarian." The proceeds from the food sales goes to cover the expense of the program. Other food items sold were vegetable pies, apple pies, raisin rolls and date squares.

For a registration fee of Rs. 5/- at the mini check-up counter, the 70 who registered received the following tests: blood pressure, lung vital capacity, pulse rate before and after the step test, and blood sugar. Using very modern equipment, Manik Kisku, guest lab. tech. from Nuzvid, was able to ascertain blood sugar from a drop of blood. The patients then took the test reports to either Dr. Philip or Dr. Rohini for their comments. Some were advised to visit a doctor for further examination.

At another table manned by young people, many worked out their heart score at a glance, with the help of a chart. In a matter of fact way, these young people told some of their more than average risk of a heart attack.

Impressed by the efficiency of the team work, a lady confessed having spent much money buying doctors' opinions. At Mira Society hall she learned her need to learn to cope with stress.

A film concluded each day's program. "No Crutches at All," "Live



Smoking Shyam impresses little children—hoping to help them stay clean, nicotine free.



Spicer health education students demonstrate the benefits of healthful eating.

C
ntre)

neighbours

Die,” and “Run Dick, Run Jane” were screened.

For the first time many found out their body response to physical stress to be poor, were convinced of their need for exercise, and were attracted to a different life-style.

Self-contained housing societies in the neighbourhood of PADMEC offer very workable facilities for conducting health screening for the community. PADMEC has invitations from many of them.

A month earlier, January 23, PADMEC conducted an eye-camp, the same day the OPD block was declared open by the Mayor of Poona. Dr. Vishwas Dake and his assistant examined 170 patients. Those needing surgery were advised to return another day. The first 50 spectacles were given free through the courtesy of the Lions Club of Deccan Gymkhana; the rest of the spectacles were sold at reduced prices. Those who returned to Padmec for eye surgeries recieved treatment at subsidized rates. **



students at the nutrition booth popularizing



A word of explanation from Dr. Robini Virathan, and a few instructions guided the flow of people from booth to booth or to the registration counter for the mini-check-up.

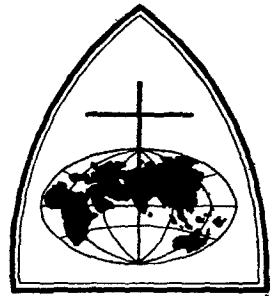


Donna Jackson, Spicer health education student, checking carotid pulse following the step test. Elma Rose is part of the team checking blood sugar.



Mrs. R. N. Baird keeping up with the demand for more and more burgers, while Mrs. V. Raju transported them to the popular food stall.

World Tidings



U.S.S.R.

Church leader conducts ministers meetings in U.S.S.R.

Regular exchanges between representatives of the General Conference and those of the Seventh-day Adventist Church in the U.S.S.R. have taken place for some years. During a visit by Neal C. Wilson and Alf Lohne in 1981, it was agreed to organize ministerial meetings if possible during 1982. Accordingly four meetings were organized in such a way as to allow maximum number of ministers to participate. These meetings were conducted by Jean Zurcher, secretary of the Euro-Africa Division assisted by Pastor Kulakov and Zhukaluk during September 1982. Of the approximately 250 church workers currently serving in the U.S.S.R., some 200 were able to take part in the conventions that hopefully mark a new epoch in the history of the Seventh-day Adventist Church in the U.S.S.R.

The first of these meetings was conducted in Tula, Tolstoy's birthplace, where the Seventh-day Adventist headquarters is located. The 50 ministers that attended represented the largest of the associations (or unions) in the U.S.S.R., comprising five districts (or conferences): Northern Russia, Central Russia, the Ural, Western Siberia and Eastern Siberia.

At Volgograd, better known as Stalingrad, 40 pastors came from such regions as the Black sea, Southern Russia, the Caucasus, the Don, and even Moldavia. The program for the convention was the same as in Tula, but because of changes in their traveling schedule, the leaders had four days at their disposal. Needless to say the extra time was put to good advantage. Several meetings were open to the local church. The leaders took the opportunity to meet several times with both the local authorities and representatives of other churches.

About 40 men with their wives had the pleasure of participating in the third convention held in Riga, the Latvian capital. The conference president, J. B. Oltin, was one of the six delegates from the U.S.S.R. at the General Conference session in Vienna in 1975. Although he is 82 years old, he is still the right person to direct the

work in Latvia. He has the trust of the church and the local authorities.

The fourth ministerial convention took place in Lvov, in the Ukrainian Soviet Socialist Republic. The church association in the Ukrainian Republic is made up of 11 districts with 153 churches and 13,588 members. Its president, Pastor Zhukaluk, is closely associated with Pastor Kulakov in leading the work in the U.S.S.R.

Justification by faith featured as the main theme in all the four conventions. Other topics were the law and grace and faith and works. In each place when the meetings were opened to the local church, a great number attended, as many as 800 in some places. Much music was provided by well-trained choirs. The youth showed interest in spiritual things and in worship services through choral and instrumental music

—ADVENTIST REVIEW

GUAM

Guam responds to multimedia presentations:

The accidental discovery of the island of Guam by the world explorer Ferdinand Magellan in 1521 brought Catholicism to the islanders. For almost five centuries the territory of Guam has remained traditionally and culturally Catholic. However, Guam recently was the scene of another amazing discovery. Peter Jack, Far Eastern Division lay activities director, utilizing a computer-coordinated system of seven slide projectors and one movie projector, examined the past, present, and future in the light of the Bible and archeology. For five weeks, August 27 to October 2, the two identical nightly sessions attracted more than 6,000 people throughout the island.

More than 200 homes have opened for Bible studies. Thirty-three people publicly responded during calls to follow the example of the Lord in baptism. At least 20 people have been baptized, among whom are a retired U.S. immigration officer, civil-service workers, students, and entire families. A graduate student from a university in the United States, who came home to Guam to write her doctoral dissertation, was baptized along with her younger sister.

Princess Laila of Ethiopia, the granddaughter of the former emperor Haile Selassie, was invited by a layperson. After her first night she did not miss a meeting. Furthermore, she was instrumental in bringing a number of Micronesian students to the meetings. She now is receiving Bible studies and plans to be included in a future baptism.

Since last January, church members have been united in witnessing—using the Voice of Prophecy's ten-lesson health course as an entering wedge, followed by a health screening program conducted by the medical personnel of the Guam Seventh-day Adventist Clinic. This resulted in scores of homes opening their doors for Bible studies. Then, prior to the crusade, a two-week Gift Bible Seminar was conducted in four strategic areas by local pastors. "Without the excellent witness of the Seventh-day Adventist Clinic on Guam and the willingness of church members," concludes Pastor Jack, "a successful public crusade might not have been possible." The power of the Advent message and church organization is underlined by the fact that no other denomination has been able to conduct a successful public crusade on Guam.

—ADVENTIST REVIEW

KENYA

Male Chorus wins first place award

Last summer the men's chorus of the Adventist University of Eastern Africa, Baraton, Kenya, East Africa, participated in the Kenya Music Festival, held in the Kenyatta International Conference Centre amphitheater in Nairobi.

The chorus, which won first place in its category, was one of 15 entries of Class 28A—secular composition for male voices. This was the first time an Adventist choral group participated in the music festival. Under the direction of Samuel Jackson, the chorus sang "Loch Lomond," a Scottish air. Geoffrey Kihanya was baritone soloist.

—ADVENTIST REVIEW

The sources of inspired writings

Delmer A. Johnson

What is the significance of the fact that Bible writers used common information in creating their books?

In my childhood and youth I was under the impression that the vast majority of the Bible writers received their information from visions. I thought, for example, that the authors of Samuel, Kings, and Chronicles had seen visions of Israel's history.

Not long ago I decided to study the Bible and see where its writers obtained their information; in other words, what their sources were. I expected to find a large percentage who reported visions and dreams, but that was not the case. As a result, I have scaled down my childhood picture of angels descending to the Bible writers with celestial presentations for them to view.

Many Biblical authors depended on oral reports or written documents in preparing their books. This should not be surprising. As Ralph Waldo Emerson once remarked, "The originals are not original. There is imitation, model and suggestion, to the very archangels, if we knew their history."¹

Moses, author of the first five books of the Bible, probably recorded narratives in Genesis that he had heard as a young man from his parents and the elders of Israel—stories that had been preserved with very little change since the days of Abraham.² And he undoubtedly learned the story of his birth and rescue from the river from his family and foster mother. No vision from heaven was necessary for this.

The books of Joshua and Judges were probably compiled from ancient records during the reign of David. A clue comes from Joshua 18:9, which tells of a certain book that contained a description of the original tribal territories. Evidently this was one of the sources used in writing Joshua. Possibly the source of the book had deteriorated by the time Joshua was written, so the author filled in the missing portions (the northwest borders of Judah and Asher³ and the borders of Dan⁴) with the position of the Israelite borders of his own day.⁵ While the stories of the Judges reflect the cultural and historical situation during the days of the tribal confederacy, certain texts suggest that the book itself was not assembled until the monarchy had been well established.⁶

The books of Kings were originally a single work, first divided by printers in 1516-17.⁷ If it was written shortly after the release of Jehoiachin, the last event mentioned (2 Kings 25:27; 552 B.C.⁸), the author would have been relying partly on sources describing events 400 years earlier.⁹ That would be similar to writing a book on church history covering the period from the death of the great Protestant reformers to the present.

The author tells us that he used the book of the acts of Solomon (1 Kings 11:41) and the Book of the Chronicles of the Kings of Israel and Judah (2 Kings 14:28). In 2 Kings 18:13-19:37 he borrowed verbatim from Isaiah 36 and 37 without reference to Isaiah's book, as in the following example:¹⁰

Isaiah 37:1, 2.

And when King Hezekiah heard it, he tore his clothes and covered himself with sackcloth and entered the house of the Lord. Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

2 Kings 19:1, 2.

And when King Hezekiah heard it, he tore his clothes and covered himself with sackcloth and entered the house of the Lord. Then he sent Eliakim who was over the household with Shebna the scribe and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

The author of Chronicles, writing several years after the exile,¹¹ listed several of his sources. In his first book he acknowledged his indebtedness to the Book of the Kings of Israel (1 Chron. 9:1; 33:18), and to the chronicles of Samuel the seer, of Nathan the prophet, and of Gad the seer (1 Chron. 29:29).

In the second book, he referred to the records of Nathan the prophet, the prophecy of Ahijah the Shilonite (2 Chron. 9:29), the visions of Iddo the seer (2 Chron. 9:29; 12:15), the records of Shemiah the prophet, a genealogical enrollment (2 Chron. 12:15), the treatise of the prophet Iddo (chap. 13:22), the Book of the Kings of Judah and Israel (chaps. 16:11; 25:26; 28:26; 32:32; 35:27; 36:8), the annals of Jehu (chap. 20:34), the Book of the Kings (chap. 24:27), and the vision of Isaiah the prophet (chap. 32:32). He also borrowed closely, this time acknowledging his dependence, when writing his account of Saul's death:

1 Samuel 31:1,2,3.

Now the Philistines were fighting against Israel, and the men of Israel fled from before the Philistines and fell slain on Mount Gilboa. And the Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malachi-shua the sons of Saul. And the battle went heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

1 Chronicles 10:1,2,3.

Now the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell slain on Mount Gilboa. And the Philistines closely pursued Saul and his sons, and the Philistines struck down Jonathan, Abinadab and Malachi-shua, the sons of Saul. And the battle became heavy against Saul, and the archers overtook him and he was wounded by the archers...

The chronicler added an explanatory postscript stating that Saul's death was the result of his consultation with a medium. In another place he gave an account of David's war with the Ammonites (1 Chron. 19:1-20:3; 2 Sam. 10-12) without mentioning the story of David's adultery with Bathsheba, in this way idealizing him more than the earlier author. It is evident that in these inspired books, the author found his information in oral and written accounts, without necessarily seeing a vision or hearing a voice.

Experience was another important source for the Bible writers. Moses used this source as he recorded the wilderness

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wanderings of Israel. Ruth, Nehemiah, Ezra, and Jonah are essentially the stories of individual accomplishments, requiring no special revelation regarding information. The Psalms, Proverbs, Ecclesiastes, and Lamentations sprang from the experience of devout individuals and were recognized by the people of God as expressing a special insight into human relationships and a relationship with God.

Throughout history God's message has come to us through various channels.

We recognize the entire spectrum of Scripture as inspired, whether the author's source was oral, written, experimental, audible, or visionary.

Frequently the Old Testament prophets reported audible rather than visual experiences. Jeremiah told of numerous audible revelations using phrases such as, "The word of the Lord came to me saying" (chaps. 2:1; 7:1; 11:1; 16:1; 18:1; 21:1, and so on), and "Thus says the Lord" (chaps. 2:2; 4:3; 5:14; 6:9, 22; 9:7; 17:5; 18:13, and so on). Although a few of his revelatory experiences were visual (chaps. 1:9, 11, 13; 24:1-3), in most cases Jeremiah apparently heard a voice, which he identified as the Lord's. Many of the minor prophets did not report visions, but introduced their messages with the phrase, "The word of the Lord came to . . ." (see Hosea 1:1; Joel 1:1; Micah 1:1; Zeph. 1:1; Haggai 1:1; Mal. 1:1). Even Moses, one of the greatest spiritual leaders of all time, described his experience on Mount Sinai more in terms of a conversation than of a heavenly cinema. "The Lord spake to Moses" (Ex. 25:1; 30:22; 31:1; 32:7; 33:1) and Moses spoke back (Ex. 32:11; 33:12-18; Num. 11:11-15; 12:13; 14:13-19; 27:5). His main visionary experiences were connected with a view of the pattern of the tabernacle (Ex. 25:40), and glimpses of Yahweh—God (Ex. 24:10; 33:19-23). In reality, only a few of the Biblical authors identify visions as their primary source of information.

Amos was the earliest prophet to state explicitly that his writings were based on visual revelation (Amos 1:1). He saw a devastating locust swarm (chap. 7:1,2), a plumbline (verse 8), a basket of summer fruit (chap. 8:1), and other things. Isaiah and Ezekiel, two of the great classical prophets, tell of numerous visions in which they saw nations rise and fall. They saw the temple of God, His throne, the sinful state of Israel, dry bones, and more. Even these prophets sometimes received their information in audible rather than visual form (Isa. 37:21-29; 38:4-8; Eze. 12-36). Daniel and John, the great apocalyptic prophets of the Bible, used visions as sources extensively, although some of Daniel's information must have come from oral sources (chaps. 3, 6:4-15) and his book contains a letter written by a heathen king (chap. 4). About half of the minor prophets spoke of visions in their writings (Obadiah 1:1; Nahum 1:1; Hab. 1:1; 2:2; Zech. 1:8, 18; 2:1; 3:1; 4:2; 5:1, and so on).

In the New Testament, the Gospels and the book of Acts were derived from a combination of oral and written sources, the evangelists no doubt writing several portions based on their own recollections of Jesus' life. Luke acknowledged the use of sources in his introduction (Luke 1:1-3) and, in Acts, drew upon his experience with Paul.

Occasionally a Biblical writer received information by word of mouth. Paul learned about the condition of the Corinthian church from Chloe's associates (1 Cor. 1:10), and about the Philippians from Epaphroditus (Phil. 4:18). His Epistles were actually his words of advice and counsel. He rarely spoke of visions (2 Cor. 12:1-7, Gal. 1:12).¹² His authority was based on

the gospel, his apostleship, and his call (2 Cor. 10-14; Gal. 1:2-10; Acts 22:1-21). As Paul and the other apostles, Peter, James, John, and Jude wrote, their unique experience with Christ and the presence of the Spirit enabled them to give advice on a higher plane than could you or I (Matt. 28:20; John 14:26; 2 Peter 1:16-21).

As I engaged in the study of Biblical sources, the introduction to the Epistle to the Hebrews took on new meaning. "When in former times God spoke to our forefathers, he spoke in fragmentary and varied fashion through the prophets" (Heb. 1:1, N.E.B.).

Throughout history God's message has come to us through various channels. We recognize the entire spectrum of Scripture as inspired, whether the author's source was oral, written, experiential, audible, or visionary.

It seems fitting to conclude with the words of Hebrews, calling attention to the most unique and impressive source God has ever provided, "But in this the final age he has spoken to us in the Son whom he has made heir to the whole universe, and through whom he created all orders of existence: the Son who is the effulgence of God's splendour and the stamp of God's very being" (Heb. 1:2, 3, N.E.B.).

**

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10. Quotations are from the *New American Standard Bible* unless otherwise indicated.
11. The genealogy in Chronicles extends to Zerubbabel (1 Chron. 3:19).
12. "The greatness (*superbala*) of the revelations" (2 Cor. 12:7) refers to the quality, not the quantity of the revelations. See W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon*.



* James Memorial School celebrated Pathfinder day, February 5. The Pathfinders participated in the Divine Service. Bearing their flags, they marched to the front of the auditorium to take their place. In his sermon, Principal T. J. Lazarus challenged the Pathfinders to represent God as the Light of the world in all their activities that they may draw many young people to Christ. In response to the challenge the Pathfinders along with their director, Pastor Paul Edison, and the deputy directors, Mr. R. Jones and Miss Jalni, lit their candles thereby signifying their commitment to keep the light of God shining in their lives.

Arogyavani: The Voice of Health for Karnataka

First Issue July 1

The long cherished dream for a Kannada health journal became a clear vision to the leaders of the Karnataka section. The time is ripe for the birth of *Arogyavani*, The Voice of Health. The market for it is wide open as there are very few Kannada journals. The LE task force is eager to promote it. In his enthusiasm, one LE began gathering subscriptions for the magazine. Having been served a stay order, he is counting the days for the campaign to begin.

April 1 will mark the beginning of a three-month subscription campaign. Office workers, teachers, pastors, evangelists and church members will work together with one purpose—to reach the 5000 subscription mark at the very minimum. The section workers alone have organized a two-week intensive campaign.

The first issue of the magazine will be dated July 1, 1983. Its first printing order is 5000 copies. Pastor S. Hutton and R. Chellavaraju form its first editorial staff.

The section treasurer, Babu Benjamin Abraham at a recent LE Retreat announced awards for big subscription totals before December 31:

2,500 Subs. ...	Rs. 3,000 award
2,000 . . .	2,500
1,500 . . .	2,000

At the LE Retreat, February 17-20, held at Dodbalapur, the LEs of Karnataka section, and Bidar-Belgaum region pledged to promote *Arogyavani* with renewed strength and solidarity. Meeting with the LEs and PDDs at the retreat were the *Arogyavani* promotion council; W. A. Benwell, OWPH factory superintendent; V. D. Ohal, NHHS manager; and the section officers.

In the keynote address the section president, T. I. Francis, stressed the importance of having a "vision". Mr.

Benwell spoke on "Printing today and tomorrow". Mr. Ohal introduced the system and procedures that will govern the new journal with special emphasis on the summer campaign.

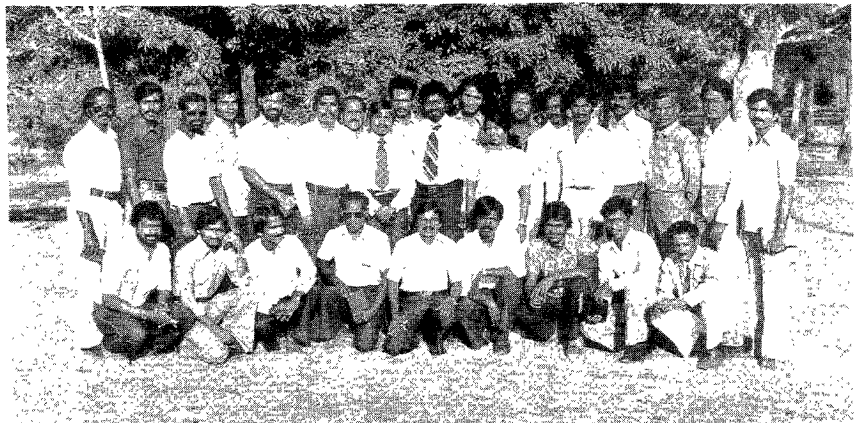
Look for it.
Pray for it.
Rejoice in it.
Launch it.

At the Sabbath afternoon symposium, personal experiences of different LEs were recounted for the



LEs united in prayer, at the retreat, their main concern was the success of the outcoming Arogyavani campaign.

Samson Mysore confessed that once he trespassed his territory and met an engineer who asked him straight away if he was a Christian. Not bold enough to say a direct "yes" he uttered an indirect affirmation. The engineer bought all the books from his briefcase except *God Speaks to Modern Man* which the LE had hid-



A happy group of Les, meeting together at Dodbalapur for spiritual and physical refreshing and for the laying of greater plans. The LEs of Karnataka section have Calvin Josbua at the helm. The promotion of Arogyavani is uppermost in their minds.

encouragement of the others. Michael Bunyan told of the day he took the Bible Story set, that was left on the shelf for 12 months, to a school. On meeting the principal, he was asked if he had brought the Bible Story set. Without a canvass, the set was sold. The experience marked a turning point in his life.

den. But the man looked into the briefcase and wanted that book too. Ashamed of his timidity to witness for the Master, he gave the book free. From that experience he gathered boldness for the Lord. Today four of his children are baptized members of the church and one of them an LE.

**

The Mahali Witness the Power of Christ

The Mahali tribe, weavers of bamboo cane baskets, noticed some drastic change in the way of life among their neighbours, the Adventists of Sagjor village, Orissa. They connected their social and economic betterment to their Christian faith. Attracted by the life of the Adventists of Sagjor church, the Mahali people invited the Seventh-day Adventist laymen to share with them the good tidings.

To the Sagjor church, organized in 1978, the invitation was a God-sent opportunity. The laymen rallied to the call and walked 40 km. to share the message of hope with the Mahali tribe. On their arrival at the village they found many sick and possessed by evil spirits. They organized prayer bands and prayed for the sick. In His mercy, God healed the sick. Evangelistic meetings were begun. Using the picture rolls, the laymen taught the people the message of salvation through Jesus Christ. The interest continued to grow as the laymen's food ration and other supplies dwindled steadily. After teaching the people for several weeks they found it necessary to return to Sagjor and home.

From Sagjor letters were sent to the section office for someone to prepare the people of Mahali for baptism. In response, the section sent Pastor S. Kisku, section AY director, who found 38 people well instructed and ready for baptism.

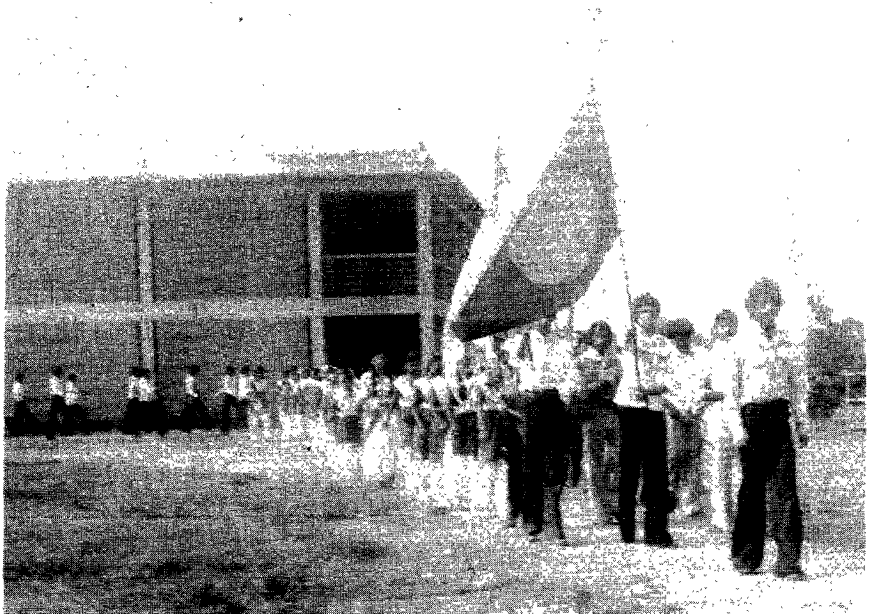
On the day of baptism each family brought out their gods, marched in a procession to the village pond and submerged the gods in the water. Having done that they lined up for baptism. But just then an evil spirit took hold of three women candidates, shouting and cursing the pastor and the women were thrown to the ground with mouth and eyes wide open.

Earnest prayers were offered on

their behalf and two of them were healed. As the spirit would not leave the third woman, the pastor decided to postpone the baptism of the third and to go ahead with the baptism of the others. But the laymen pleaded that she should be baptized. The pastor struggled as to whether or not he should baptize her.

As Pastor Kisku pled with the Lord in prayer, he heard a still small voice saying, "Pastor, be not afraid, go ahead, baptize the woman possessed with the evil spirit." When the pastor buried her in the watery grave the spirit left her. She arose a living witness to the power of Christ.

Today five neighbouring villages have sent invitations to the Adventists to come and teach them the way. A new day has dawned to the Mahali tribe. About 200 more have expressed their desire to join the remnant church. **



Pathfinders and Adventist youth march to their investiture at Bangladesh Adventist Seminary.

19 Master Guides Invested in 1982

With flying flags and beating drums, 57 Adventist Youth marched into the investiture service and the continuing history-making at Bangladesh Adventist Seminary on the last weekend of November 1982. Nineteen Young people were invested as Master Guides last year and 23 became Master Guides in 1981.

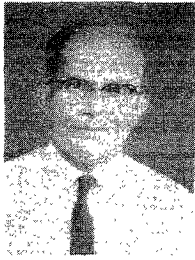
Pastor S. H. Dio, AY director for Bangladesh, encouraged the youth and their leaders during the year and he conducted the weekend services. Assisting him were E. P.

Chambugong, BAS Pathfinder director, who gave active, and enthusiastic leadership throughout the year and the Master Guide Club which worked faithfully during the year helping other youth prepare for Adventist Youth leadership.

As these young people follow Jesus in carrying out their pledges and their aim to take the gospel to all the world, surely the Lord's coming will be hastened by this army of youthful workers for God.

**

Until Tomorrow



HARRIS, A.C., 72, passed away on January 15, 1983. Born on January 23, 1911, he received his high school education at Kottarakara School and took up college studies at Spicer, Krishnarajapuram. He began his denominational work as an LE, working throughout South India, Goa, and certain parts of North and Central India. In 1933 he registered the highest sales in the whole division. In the felicitation function he was introduced as the "small man with the highest sales."

He married a girl from a Christian

family of Calicut. The influence of the Harris family led to the formation of a Seventh-day Adventist church in Calicut district. The first Sabbath meetings were conducted at Mrs. Harris's parents' house.

In the early 40's Mr. Harris settled in Ernakulam. There too the influence of his home led to the founding of another Adventist church. His last 10 years of service was in the capacity of PDD for Kerala.

He died of cancer of the stomach. After two surgeries at Ottapalam Adventist Hospital, he was moved to Amala Cancer Hospital, Trichur, where he spent his last four months. He is survived by his wife, three sons, and three daughters.

Lalls co-author new books

An Andrews University professor and his wife have recently published two books. Bernard Lall, professor of education, and Geeta Lall, an educational diagnostician, have co-authored "Ways Children Learn" and "A Child is Not for Hurting."

"Ways Children Learn," published by the Charles C. Thomas Co., is a discussion on the learning processes of children from kindergarten to age 12, says Bernard Lall. "In this book we analyze and summarize the educational theories of several outstanding leaders in the field of learning," he adds.

The Lalls explain the learning theories of eight well-known experts including Lawrence Kohlberg, Jean Piaget and Robert Havighurst—a University of Chicago professor who also wrote the foreword of the book.

The book stems from a paper the Lalls presented at the World Council of Curriculum and Instruction at Istanbul, Turkey in 1976, according to Bernard Lall. As a result of the interest generated by the paper, the Lalls decided to research further into the theories of learning and subse-

quently wrote "Ways Children Learn."

"A Child is Not for Hurting," published by the Review and Herald Publishing Assoc., discusses the problem of child abuse.

"We cover not only the current problem of child abuse, but the psychological problems which motivate people to abuse children. We also offer information to parents who have the problem and seek rehabilitation," says Bernard Lall.

Other books published by the Lalls include "Who shall Teach Our Little Ones?", "Comparative Early Childhood Education" and "Marijuana: Friend or Foe?"

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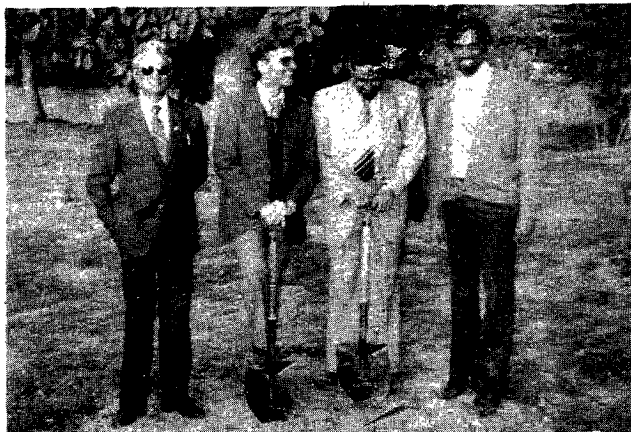
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70-83

NEWS FLASH



* A ground breaking ceremony at Ruby Nelson Memorial Hospital, Jullundur, marked the beginning of a 12-lakh building project of the hospital. Funds were made available through the Sabbath School Special Projects Offering and internal resources. Pastor G. J. Christo, division president, broke ground and spoke on the Adventist philosophy of welfare work. Pastor R. Riches, union president, traced the history of the hospital from the time Dr. K. P. George opened the institution. Dr. Timothy Jonahs, medical director, previewed the future plans of the hospital and thanked the world church for its generous Special Projects Offering. Section office workers and officers, RNMH staff, members of the medical community and well wishers were present at the ground-breaking.



* The Quiet Hour camp at Machilipatnam buzzed with activities, February 6-9, as 15 South Andhra section church pastors and teachers worked hard to complete the camp for the Pathfinder Staff Training Course and the Youth Ministry Training Course. Their instructors were Pastor Justin Singh, Pastor I James and M. L. Apatha Rao, division, union and section youth leaders respectively. The delegates left the Quiet Hour camp with the commitment to start Pathfinder clubs in their home churches. Pastor P. Judson Moses, section president, was chief guest at the retreat.

* No new building could be more beautiful to the girls of Flaiz Memorial High School than their new hostel. The new hostel stands on the site of the old mud-walled girl's dorm. It is a gift from the world church of Seventh-day Adventists as it was funded by the Special Projects Offering of 1979, third quarter. Four other schools benefited from the same offering. The building was officially opened on February 8, 1983.



* With the organization of Limbayat church, with 54 members, Surat city now has two organized churches. Under the leadership of Pastor B. R. Rajah Rao, a church was raised among the Telugu speaking people of Limbayat and a church building was erected. In a simple but beautiful ceremony Pastor R. S. Shinge, union president, declared the new church open. On the same Sabbath the church was organized by Pastor R. I. Matthews, union ministerial director. Pastor K. Bhaskara Rao, union secretary, and Pastor K. G. George, union treasurer, also participated in the program.



* The morning of February 8, a delegation of Seventh-day Adventists met Sri Vithalrao N. Gadgil at Poona airport on his departure to New Delhi to take up his new responsibilities as Minister of Communication for the Central Government of India. Left to right: Mrs. J. S. Poddar, Pastor K. P. Philip, Sri Gadgil, J. S. Poddar, Srimati Gadgil, Pastor A. M. Peterson, division communication advisor, and Mr. G. S. Peterson