



SOUTHERN ASIA

WITNESSING

TRIVANDRUM FELLOWSHIP SETS RECORD IN GIVING AND WITNESSING

J. M. FOWLER

Twelve-year-old Rebecca was in a hurry. She left home early this Sabbath morning. For several weeks now, she was planning and praying for this special day. In fact months ago, she began her plans. She persuaded her parents to give her a little chick. It looked so pretty, so fun-loving then. Now it is a big laying hen. For weeks she had fed the

chick, looked after it carefully, prayed that it will grow big and healthy. At last the day has come. She was now hurrying to her church, with the big hen in her arms—an offering to the church she loves.

Mr. Mathew is sixty, but looks about ten years younger. He is a hard-working farmer. He had spent his life in the midst of nature, caring for a

small paddy-field, a grove of coconut trees, and some tapioca. He is not rich, by any means. But in a sense he is rich—in faith, in love, and in liberality. Today, he also is in a hurry to get to his church and on this Sabbath day, he is carrying more than his well-used Bible and hymnal; he has a

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A panoramic view of the largest single baptism held in Southern Asia being conducted in the Karamana river in Trivandrum when 34 ministers baptized 630 people.



HOW SHALL WE LOOK AT GOD?

FLOR B. CONOPIO

**Free from our misconceptions,
we see God as a loving Father.**

In his own distinct way, each person reveals his concept of God. No matter how he speaks and behaves, he cannot help revealing in his life the place God has there.

There is limited knowledge and understanding of the true nature and character of God. This is evident in the way people worship Him and relate to one another. Consider the following situations: the merchant who shortchanges his customers; the business man who exploits those who work for him; the boss who exacts blind obedience from his employees; the father who scolds and beats up his child who cannot measure up to his expectations; the mother who threatens her children with "Do not tell a lie; God will cut off your tongue"; the man who claims his neighbour got sick because he displeased God; and the farmer who warns that the plague of calamity that destroyed a neighbour's farm is a sign of God's wrath.

These kinds of human relationships and reactions to adverse circumstances betray mistaken impressions about God. They show a relationship with Him based on doubt and fear when it should be grounded in love, trust, and confidence. This is unfortunate, because we cannot have a happy relationship with God unless we know and understand Him in truth.

But what is God really like?

In Psalm 103 the psalmist has expressed what God meant to him. The first five verses are revealing of his idea of the character of God: "Bless the Lord, O my soul; and all that is within me, bless his holy name!

"Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the Pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle's" (R.S. V.).

These words show a wonderfully loving, caring, and compassionate God. A God who *forgives, heals, redeems, crowns, and satisfies*.

The Lord assures us of His ever-true love and care through the prophet Isaiah: "Can a woman forget her sucking child. . .? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (chap. 49:15, 16).

Notice the apostle John's terse yet profound statement about God's character: "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" (John 3:16, N.E.B.).



God the Son Himself, Jesus Christ, revealed a picture of God very different from the one that many people hold. Love, compassion, and forgiveness were the insignia of His ministry. Even while His tormentors were beating Him, spitting at Him, and mocking Him, He prayed, "Father, forgive them, for they do not know what they are doing" (Luke 23:34, N.I.V.).

These evidences set us free from misconceptions about God's true nature. They affect our relationship to God. Instead of fear and anxiety, we have love and trust. We see God no longer as a heartless tyrant, but as a loving Father whose joy is to see His children happy and well.

This knowledge and understanding of God's true nature also affects a person's relationship with his fellows. The servant of the Lord wrote: "Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care."—*Steps to Christ*, pp 77, 78. Prompted by God's love, the Christian practices Christ's admonition: "Love one another, as I have loved you." Forgive as I forgive you. Give as you have received from Me.

How we relate to our neighbours reflects our relationship with our Maker.

WAITING FOR THE SECOND COMING

JAMES J. LONDIS

**The early Adventists found a way
to wait that made time meaningful.
Have we?**

By a small, flickering lamp, his eyes weary from weeks and months of writing, William Miller prepared the final paragraphs of his book announcing the day and the year of Jesus' coming. With trepidation, he concluded his introduction with these words: "If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief!"

It was 1839, more than 20 years after William Miller's study of Daniel had convinced him that Christ was coming to earth in 1843; it had taken him that long to be convicted that God wanted him to deliver this message to the world.

Moreover, Miller felt totally unqualified to proclaim his message, because he lacked a significant education, and as he put it, "I don't feel I have the ability to gain the attention of the public." In fact, his first audiences were his neighbours and ministers, who either laughed at him or ignored him. Nevertheless, he was so convinced that the world was going to end in just a few years that he had to say something. When he published his book and began to travel across the United States to speak, a revival of incredible intensity swept this continent. Spinning off from that revival came numerous groups that have persisted to this day—the most notable being the Seventh-day Adventists.

Those who believed what Miller had to say were affected in the most profound ways. Among the earliest believers was the Harmon family, of Portland, Maine. Ellen Harmon White wrote about hearing William Miller for the first time and about the intensity of her experience. Her family came to the point where they were to be disciplined by the local Methodist church in Portland.

Sometime before the hearing that ultimately would separate them from that congregation, Ellen's brother expressed his doubts to her. He was not certain Miller was correct. Recovering his faith, however, he looked at the alternatives, saying, "What

has. . . (this message) done for you, Ellen? Would you be what you are now if you had never heard the doctrine of Christ's soon coming? What hope has it inspired in your heart; what peace, joy, and love has it given you? And for me it has done everything."—*Life Sketches*, pp. 44, 45.

As the day of Miller's prediction drew closer, people either believed or did not believe. Wives and husbands split, children disagreed with their parents, churches divided, ministers were defrocked, and members were disfellowshipped. Hundreds of thousands of people got caught up in this great awakening.

It's all familiar history now; 1843 came and went. The scoffers had a field day. Discouraged, but not, as Paul says, "cast down," the believers went back to the Scriptures. It dawned on some of them that if they really reckoned the beginning of the prophecy at the right time of the year, Jesus should come in the fall of 1844, not in 1843.

At that point, they recognized in the parable of the ten virgins an analogy to the experience through which they had passed. In a sense this was the delay that would test their patience and their hope. So their hopes were renewed even more intensely. They saw their proclamation between 1843 and 1844 as the "Midnight Cry." Ellen White later wrote of that period between 1843 and 1844: "This was the happiest year of my life. My heart was full of glad expectation. . . . We united, as a people, in earnest prayer for a true experience and the unmistakable evidence of our acceptance with God."—*Ibid.*, p. 59.

Then October 22, 1844, came and went. It is one thing to be wrong once; it is another to be wrong twice. The movement collapsed. People had sold their properties and given the money to the movement. People had said farewell to spouses and children because the family was divided. Ministers had lost their positions in their denominations. People had been disfellowshipped from their churches. And they had been wrong!

A time of celebrations for YOUTH

YOUTH BAPTISM DAY

March 10, 1984

Plan now for this special day.

But the little remnant, who held fast in spite of their disappointment, wouldn't quit. They went back to the Bible. They got down on their knees and prayed. They tried to understand why God had allowed this ordeal to come, and they interpreted what had happened as God's way of purging and refining the Adventists. Ellen White said that they were learning "to wait with patient hope. . . . Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. . . . Yet in a few days. . . their beloved Master. . . (was) stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were disappointed, and the darkness of death closed about them. Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful."—*Ibid.*, pp. 62, 63.

If this experience was to those early Adventists faith and hope, 140 years later one is tempted to say, "We have Ph.D.s in the subject of patience. We are experts in the experience of disappointment. They were only amateurs." But they found reasons for their waiting, and they found a way to wait that made the time meaningful. Have we found their reasons sufficient?

The *way* they waited was the key. Our Adventist forebears said, "God's kingdom is coming and it is here right now in a sense. We are its citizens. God wants us to exhibit the reality of the life of this coming kingdom in such a way that other people will recognize its superiority and authenticity." Here was a uniquely shaped Adventist concept of sanctification—that what Adventists are concerned about is not doctrine per se, but a way of living; that we wait by living a certain way. We are to be disciples. This is the difference between waiting as the five foolish virgins did and as the five wise virgins did.

It is interesting what that basic insight produced. On this basis, Adventists said religion is not just a matter of praying but a matter of eating, dressing, a matter of seeing. We started out by challenging the dominant practices of medicine in this country, and we said medical education was so poor in the United States in terms of what human beings really need that we would start our own medical school and train our own doctors.

We said that the typical habits of the average North American—drinking, smoking, chewing tobacco—were moral issues because they affected the health of the whole population. In our church papers we said that slavery was wrong and we supported the abolitionists. We said that we would not bear arms in conflict because we were citizens of the kingdom whose God does not in any sense encourage His soldiers to bear arms. In as public a way as we could, we demonstrated that current fashions were unhealthy for women and were a form of idolatry. We said that if children were going to be locked up in overly disciplined and structured classrooms all day, without any physical exercise, we would set up our own school system.

After being "burned" two or three times about the coming of Jesus, it would have been understandable if the early Advent believers had said, "Let us withdraw and go to a mountain and build a little community and forget about everybody else. We'll just sit here and wait until Jesus comes." But they didn't do that. Instead of withdrawing from the world, they decided to wait by engaging the world with life-style issues, and preaching that functioned as a critique of the way their society was living. They believed the doctrine of last things existed primarily for this purpose.

That's the way *they* waited. Is that the way *we* wait? Have we become more like the society in which we live or less like it? Have we pressed for stiffer penalties for drunk drivers? No, we left



that to mothers whose children were killed and maimed. Have we been shouting about the hypocrisy of a government that spends tens of millions of dollars to get people to stop smoking with one hand, but on the other spends tens of millions of dollars to subsidize tobacco growing? Do we champion the cause of oppressed peoples as we once championed them in 1855? Is our life style sacrificial and simple, or have we been totally seduced by materialism? Do we really care that millions of people are starving to death? Are we really passionate about peace? Do we really wait the way they, and the five wise virgins, waited?

Another thing that the waiting and the hope did for early Adventists: It gave them the capacity to bear the burdens of this world. The burdens of finite existence with its suffering and uncertainty. Is that still true?

Recently I attended a lecture by the well-known Jewish writer and theologian Elie Wiesel. He told us that through the hell of Auschwitz, through the starvation, the cold, and the massacres, he lived in expectation. He said, "I told myself every day that either I will die or Messiah will come." He was disappointed. "The God of Abraham, Isaac, and Jacob let us die in the hands of our enemies. What, then, can I do as a Jew? What hope have I now? I am still waiting for Messiah. I have waited for 25 years. And I will go on waiting."

We are not the only ones waiting. We are not the only ones hoping for Messiah. But I believe with every fibre of my being that this play in which we now participate will not end in disappointment. No, we actors in this drama will have the last word before the curtain closes, and that word will be. "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9).

BURMA CROSSES THE 1000 BAPTISM MARK

TUITANG LAY CRUSADE

The Tuitang Lay Crusade was launched during the month of August, 1983. August in the Chin Hills, Burma, is a month of heavy rain. Our brethren Neng Do Lian, Ngente church elder, and Thand Ngiah Pau, Zampi church elder, could not justify feeling easy until they helped those who were really hungry and thirsty after the Word of God. They found such people at the village of Tuitang.

They set out for Tuitang leaving practically no one to look after the interests of their families. They did not have sufficient food supplies for their families either.

With the little knowledge of the Bible they committed themselves to the gospel work. They did not even possess a gas lamp. What they had

were a Bible, a lantern, and their faith. When their local supplies of food and oil were gone they closed the meeting. But what a marvel! Ten people decided to take baptism. Since a pastor was not available immediately, they had to wait for a suitable time. In the interim, 20 people enrolled for SS membership.

When Pastor Zen Do Lian, the Section Stewardship Secretary, made his tour he baptized these precious souls. The Spirit-sent lay members saw the power of the gospel of salvation.

May the Lord richly repay these faithful members what they had sacrificed.

—PASTOR THANGPU

PADAUKKONE CHURCH WITNESSES

The Western regions of Burma are inhabited mostly by the Arakanese and the Burmese. The Karens are just a sprinkling here and there. About half of the Karens are the only Christians. Again about half of these Karen Christians are Seventh-day Adventists, and the rest are Baptists.

The Padaukkone Church set a goal of 30 baptisms for the 1000 Days of Reaping. If every member reaps one sheaf each, we will go far beyond our goal. So we drew a plan as shown below:

(1) Parents should bring up their children for Jesus. Children in the 10 to 12 years bracket should be properly taught Christian ways. Teachers in our church schools should cooperate in this programme, setting aside

20 to 30 minutes every morning for Bible study with the children.

(2) Young people should invite their fellow young people to their social fellowship feasts. Young people's role in working for young people is most effective. The church is confidently counting on her young people in this programme. The end result may be twofold too—to bring in other young people, and to have a stable social life that leads to successful family life.

(3) Members to visit their neighbours. They should inform the church pastor that they have found out interested friends; then the pastor should follow up the interest.

(4) Arrange a time for fasting and prayer. The best talents and the ut-

most endeavours without the power of God will avail little or nothing. It is agreed to have such a set time, once every month preferably the last Sabbath of the month. Prayer bands shall be formed. Names of interest to be written down and called out and prayed upon.

If these plans are followed prayerfully, we hope a good result will follow after.

—CHIT SHWE LONE

CHIKA LAY CRUSADE

From August 21 to September 10, 1983, Tg. Nang Khen Cin, Pa Vungh Za Do, Pa Kap Khan Cin and Tg. Khun Lian Mang worked in Chikha town on the border of Burma and India. Nightly attendance averaged 200.

An old retired army officer Pa Tun Za Dong listened to the messages from his bed. Although not interested at first, he later discovered the truth and joined the baptismal class to bring the number to twelve.

Little children were used by the Spirit. A little boy of 10, was forced by his parents to eat pork. Then this boy took his father's Bible and read the text that prohibits pork and unclean meats. The father became a Sabbath School member by his own choice.

Another boy of 7 saw his father smoke. Then he said, "You say we will become seven day, but you still smoke", then he wept. This touched his father's heart so much so he discarded his cigar from that day on.

A little girl of 7 raised a question by quoting the Bible, said, "The Bible says that pork eaters will be burned with fire, but why do we eat it?"

—SAYA DO ZA THANG

REVIVAL IN THE GARO HILLS



Thirty four people were baptized at the end of the month long evangelistic meetings conducted in the Garo hills by Dr. John Willmott.



Dr. John Willmott and Pastor Ajeet Ruram before the Bibles that were distributed.

The Garo hills form part of the Meghalaya section of the Northeast Union. Unlike the other areas of this union the work has not progressed much among these people. There are only about 200 members in the four churches in this area. Three of these churches are on the border with Assam. The other is in the city of Tora, the largest town in the hills, with a population of about 15,000 people. Three years ago Pastor C. Pheirim conducted a series of meetings here. This resulted in 19 baptisms and the establishment of a church.

The people of Garo hills felt the need of a revival for the work in their hills so they invited the Division Ministerial Advisor, Dr. John Willmott to conduct a month long evangelistic campaign in Tora. This was the first time a large scale evangelistic meeting has been held in the heart of the Garo hills.

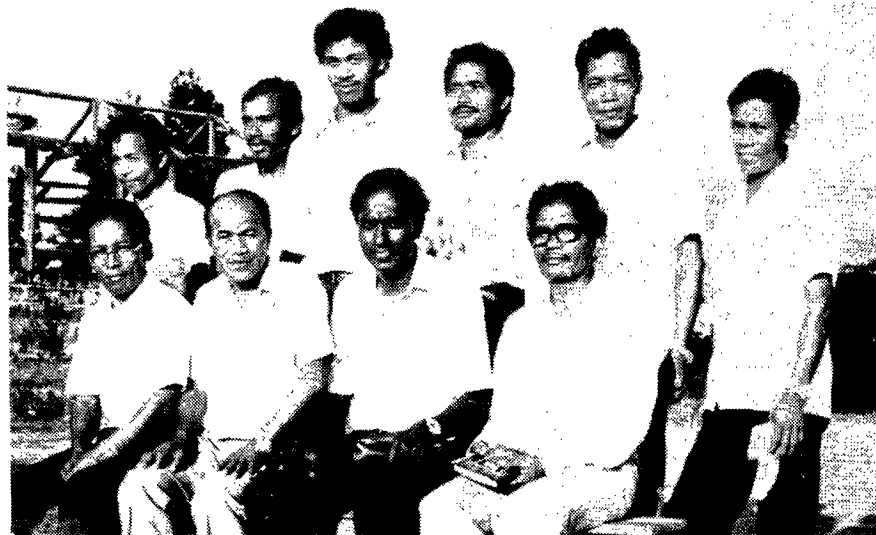
Every night the school building where the meetings were held was packed with upto 1500 people. When

a film was shown, it seemed that the whole town was there that night.

The ten workers from the Meghalaya section and several laymen helped in visitation and counselling during the day. This resulted in 35 people taking their stand

for Christ. These meetings resulted in interested people meeting regularly each Sabbath in four different locations of the city for worship. The meetings were coordinated by the section treasurer B. Rimso and Region Director P. D. Marak.

The group of workers from the Meghalaya Section who assisted Dr. John Willmott with the evangelistic campaign.



Division A.W.R. Offering, March 10, 1984



SOUTH AMERICAN DIVISION

Dear Sabbath School Members,

We are happy and thankful to God for being the object of attention and help of our Sabbath School members throughout the world one more time. God has blessed His church in South America. Our desire is to carry the sweet message of Jesus, soon return to the uttermost parts of the earth.

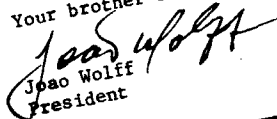
We have set as our objective for the world crusade of 1000 Days of Reaping to baptize by His Spirit at least 170,000 souls. Each congregation, family, and member is experiencing the thrill of winning souls. We hope to organize one new congregation and begin construction of one new chapel each day, thus reaching a total of 1000 new churches.

The Special Projects portion (25 percent) of the Thirteenth Sabbath Offering on March 31 will aid three specific programs--two in the Chile Union, and one in Brazil.

1. The construction of chapels in Chile. A phenomenal change is occurring in the religious life of that country. Evangelical churches are gaining much attention as they grow in size and number. This is the time to proclaim Bible truth with power and clarity. But we urgently need to construct chapels to house expanding congregations.
2. The construction of a secondary school in Antofagasta. Thanks to the dynamic evangelism of pastors and laymen, many congregations have sprung up in Antofagasta, the political, economic, and cultural center of northern Chile. The school presently operates with inadequate facilities under the Central Church.
3. The construction of Minas Gerais Academy. This new Brazilian boarding school will serve the youth of the Minas and South Minas missions. The first students arrived as soon as the property was acquired. They study and work under extremely trying conditions. The institutional master plan has already been approved and the campaign to raise materials and funds locally is well under way. Your prayers and offering will provide a much-needed boost toward the completion of this project.

The 700,000 Seventh-day Adventists in South America thank you for your vision and generosity through the years and wish you God's blessings as you continue to sacrifice for the completion of the eternal gospel.

Your brother in Jesus,


Joao Wolff
President

TRIVANDRUM FELLOWSHIP SETS RECORD

FROM PAGE 1



Pastor G. J. Christo is introduced by Pastor K. Israel, president of the section.

heavy sack in his hand, some two dozen coconuts from his garden—an offering to the church that he loves.

Now, what is this goat doing here tied to a tree outside this church? Or this young calf brought by the deacon to this church in this remote village?

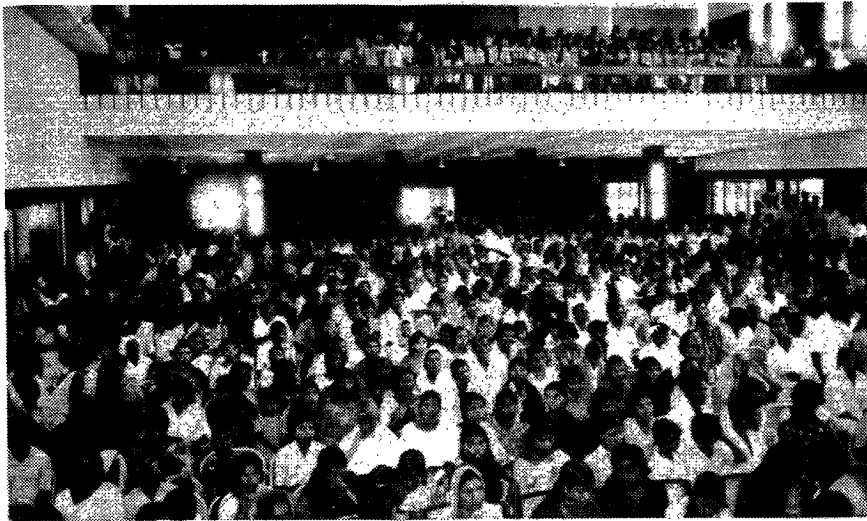
Sabbaths in December 1983 witnessed many scenes like the above—all in South Kerala Section. For the whole of 1983 the Section administration with K. Israel as president, P. K. Mathew as secretary, and Kunjachan Daniel as treasurer, were promoting “Operation Fellowship—Objective Evangelism” as the central goal for 1983. Begun as “Coconuts for the Church,” the operation aimed at gathering 100,000 coconuts as special offering from all the church members in the Section. 185 churches and companies operating under 9 circles readily accepted the idea. Most of the members living in rural areas found in the idea of an offering in kind for special evangelism projects a personal involvement. The offering did not stop with coconuts; goats, chickens, vegetables, rice, and tapioca began to flow into the churches. At first, the

plan called for bringing all the offerings to a central place and auction them. But transportation proved difficult and costly. And so each church sold the items, and brought the offerings to Trivandrum—the capital city of Kerala State, and the headquarters of the South Kerala Section.



The offerings that were collected in the various churches were brought to this meeting and handed to Pastor Christo.





The audience that packed the Periera Hall received a great blessing from this memorable meeting.

the churches were asked to bring their involvement in the "Operation Fellowship—Objective Evangelism" to the altar. Each church brought in its special offering. Against a faith objective of Rs. 100,000.00 the coconuts, goats and the chickens brought by the churches fetched Rs. 113,199.95.

A chorus of praise rent the air. The Sabbath joy was so full that one could sense it throughout the auditorium. Dr. John Willmott, ministerial director of Southern Asia Division, Pastor Christo, and Pastor K. Israel appealed to the audience if there were others who wanted to personally bring a special offering. Several came forward. Literature evangelists in the section brought in their share. School teachers in the section contributed more than Rs. 10,000. Visiting leaders from division, union and other sections in South India Union did not want to lag behind. Then there were laymembers: Mr. Sunderam, of Quilon church, came to the altar with a cheque of Rs. 20,000. Pastor and Mrs. L. C. Charles and their son Dr. Vijayan Charles handed over a cheque for Rs. 100,000.00, almost matching the amount raised by local churches. Mr. and Mrs. P. C. Mathew and their sons Sunny and Chacko gave a special offering of Rs.

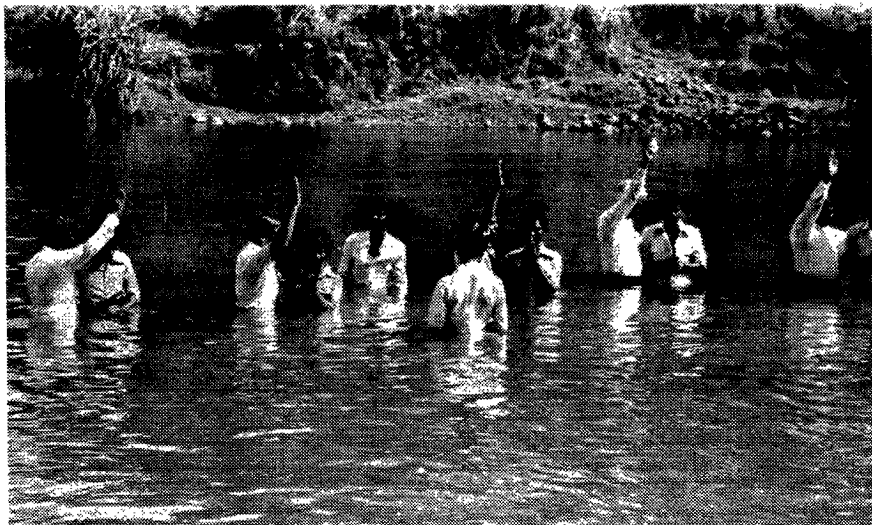
52,000. And there were others: big and small, and all given in a spirit of love and fellowship. When the Union Treasurer P. H. Lall added up all the gifts, the total offering received on that Sabbath came to Rs. 373,627.65. The church in South Kerala created history in giving on that single Sabbath. Thanking the church for this great spirit of liberality, Pastor K. Israel announced another gift the section had received the previous week from a widow who has been faithful to the principles of Adventism at a great personal sacrifice: Mrs.

Aleyamma Thomas of Kakamoola donated all her ancestral property amounting to 3½ acres to the church.

If the morning of December 17 gave us an example of fellowship and giving, the afternoon was in fact the high point of the week-end. 34 ministers lined up in the cool waters of Karamana river that flows along the edges of Trivandrum city. As Pastor P. K. Mathew, the secretary of the section announced on the loud speaker the baptismal formula, the ministers baptized the waiting candidates. Nearly 630 were baptized that day—fruit of church in action in South Kerala. Other baptismal services were planned for in local churches subsequently. When the final figures are in, it is expected that 1,000 members will be added to the church.

It was that emphasis—of church in fellowship and growth that marked the two day fellowship meeting of the Adventist believers in South Kerala Section. As Union President, Pastor W. H. Mattison, mentioned in his inaugural address: "Seventh-day Adventist church exists to create a people ready for the Kingdom of God," and the Kingdom is one in which God and man, and man and man, are in perfect union and fellowship. The Trivandrum gathering showed that with God's grace, such a fellowship is a definite possibility.

Pastors J. Koilpillai, P. H. Lall, V. D. Edward, P. I. Thomas and P. C. Mathew baptizing five of the 630 that were baptized on December 17 in Trivandrum.



PAADAYATHRA

RICH HARVEST

The regular and student LE's have functioned far below the minimum and easily attainable target. Every LE has a dream that subscriptions for magazines will flow in in multiples of tens and hundreds. But lately he has come to understand that it has to be collected just one at a time like a sparrow adding a grain at a time to its collection.

The Kannada Section recently conducted a programme in Bangalore called "Ten Days Campaign" for ten teams. The goal was set for ten subscriptions for "Arogyavani" a day for ten days which would mean a total of 1000 subscriptions. At the end of ten days a total of 500 subscriptions were collected.

The modest success of the "Ten Days Campaign" and the cooperation of the Literature Evangelists involved resulted in the launching out of the next programme for the year 1983 called "Paadayathra" to collect subscriptions for the new Kannada Health magazine "Arogyavani."

A group of seven literature evangelists, along with the section PDD, Calvin Joshua, travelled to the three important towns of Shimoga, Hubli and Gulbarga. They covered the whole area beginning on December 3 and ending it on December 23, 1983. They began to work as early as 5:30 a.m. with a devotion and went out in different directions in the town and worked till 6 p.m. At the end of the day they wrote out their coupons and addresses and handed over the cash to the PDD. The LE with the highest subscriptions for the day was rewarded with a small gift of encouragement.

Certain days were set aside to go out into the villages and Taluka centres around the town. All the villages within a radius of 60 kms were worked in. The LE's returned to their group at the end of the day.

At the end of the month a total of Rs. 46,000 in cash was submitted to the office and 1500 "Arogyavani"

subscriptions booked. This was the first experience of this kind for these LE's. Though they were not able to sell books or take orders for other magazines, each of them was able to make sales of over Rs. 6000 during the month of December.

The first phase of Paadayathra ended at Gulbarga on December 23. The group then proceeded on to Poona to earn a well deserved holiday. They visited the press, NHHS and the Division Offices and had a very enjoyable meeting with Pastor G. J. Christo and Pastor E. A. Hetke. The NHHS officers took the group out for a sumptuous dinner and the OWPH included them in their Christmas social.

The second phase of Paadayathra will begin on January 15. It is hoped that each month a new area will be taken and worked in. In this way it is planned to cover all the towns in Karnataka and also to go into the nearby villages and talukas before the month of June. This time the groups plan to sell small message books, enroll people in the VOP courses, and conduct small cottage meetings wherever it is possible.

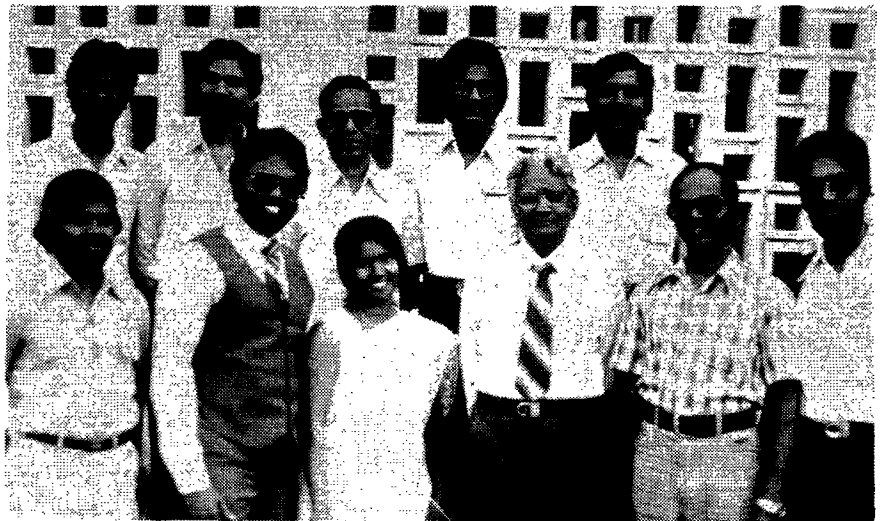
—CALVIN JOSHUA

"Breaking my old habit is one thing, but losing the craving completely—that's a miracle." So says Inayat Masih, of Tokhar Niaz Beg, near Lahore, Pakistan, who underwent an intense struggle in breaking his 40-year habit of cigarette smoking. Eventually, however, he lost even his craving for nicotine.

Christian relative, Younas Masih, was deeply impressed with Inayat Masih's total victory over both the smoking habit and the craving for nicotine. Younas Masih declared, "What impressed us even more, however, were the fervent prayers and efficiency of the Adventist health team on behalf of a 9-year-old in our village, Naseem Arif, who had been running a temperature above 105F for many hours. Naseem was delirious, and relatives and friends were declaring him devil-possessed. After three days in the hospital the boy returned to his family, completely recovered. The help from the Adventists in both experiences sparked our interest in a deeper study of the Bible."

Such testimonies of divine providence brightened two Sabbaths during the past summer when 75 people were baptized at Adventpura. These

The seven LE's from Karnataka Section while on their "Paadayathra" visited our offices in Salisbury Park. They are seen here with Pastor G. J. Christo.



IN PAKISTAN

remarkable developments began more than two years ago when the union health and temperance department, under the leadership of John McGhee, requested that a health team be formed to serve the people in the Adventpura area. The Pakistan Union approved the health-team plan, provided a budget, and asked Paul Din, a health evangelist, and Afzal Bhatti, a practical nurse and dispenser, to initiate the outreach.

A small clinic-dispensary was opened for the public at Adventpura, and Mr. Bhatti was helped part time by a qualified nurse. The United Christian Hospital in the suburbs of Lahore each month sent a team of one or two physicians accompanied by two nurses to give immunizations and other health care. Two of the village suburbs near Adventpura on which Mr. Din and Mr. Bhatti focused especially were Tokhar Niaz Beg and Khanpur.

Homes in both of these satellite areas were visited. Members of the Adventpura church supported the two men in their visitation programme. When Bashir Khazzan became head of the Pakistan Union's health and temperance work, he and Mr. Din held a Five-Day Plan in Tokhar Niaz Beg. That's when Mr. Masih conquered tobacco.

Mr. Din and others made many trips to Tokhar Niaz Beg and Khanpur, conducting meetings each Sabbath evening. Then, in October, 1982, a Seventh-day Adventist minister, Emmanuel Injeeli, and Mr. Din held a month of evangelistic meetings. In March, 1983, Kingsley Peter, again assisted by Mr. Din, conducted a series of reaping meetings to secure decisions for baptisms. Meanwhile Mr. Din, John Mall (president of the Punjab Section), and others carried on similar sowing, cultivation, and reaping programmes for the people of Khanpur village, just two miles away.

Finally 42 persons from Tokhar

Niaz Beg, Khanpur, and Adventpura were baptized. One week later another 33 persons from the same areas were baptized, bringing the total to 75. When one recognizes that the groups baptized in the Islamic Republic of Pakistan are usually very small, the magnitude of the response becomes more impressive—in all of Pakistan there are only 4,600 members.

The new members at Tokhar Niaz Beg and Khanpur presently are worshipping on a veranda. However, land has been purchased for a church in Tokhar Niaz Beg, and the members are raising funds for its construction.

THE LORD CHOOSES IN A STRANGE WAY

Four thousand years ago God chose Abraham among many; likewise he chooses today those who find favours with Him, one here and another there. It is strange that U Htoo Lu and his family were among the chosen.

U Htoo Lu lives in the village of Kyun Hteik in Maw Kyun township, Delta Section of Burma. In January 1981 Saya U Samuel Po conducted a series of evangelistic meetings at Kyun Hteik. U Htoo Lu and his family attended the meetings night after night till the close of the campaign, but they were not included

in the group baptized. Nevertheless they have been observing the true seventh-day Sabbath since that time. They began to return the tithe right away. They saw the truth of clean and unclean foods. They have been fashioning their lifestyle after the pattern of the Bible.

Another strange thing is that U Htoo Lu has been a great leader in the Baptist church in his community. Close by his house is a grand church building of the Baptist church which he has been taking care of. After coming in contact with the Adventists he prefers to attend the Seventh-day Adventist meetings at a little hut about one mile away. Because of this some people have begun to make fun of him. He was not affected by these remarks for three years, and on December 24, 1983, with three of the members of his family took baptism. The baptism was solemnized by Pastor Moller Kyaw.

Yes, the Lord chose the Htoo Lu family in a mysterious way. We could not cease to praise the Lord for this happening. The gathering in of these four people with every commendableness brings inspiration to the taskforce. As found in Ecclesiastes 11:6, there is not room for our choosing place, season, or people for the gospel seed, because how the Lord will choose people is not known to us. To choose is the duty of the Lord and to work in harmony with the Lord's plan is the duty of every individual.

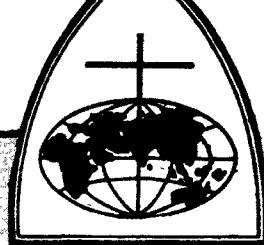
—MULLER KYAW

Applications are now being accepted for the School of Nursing, Surat for the coming school year 1984-85.

Applicants should have passed P.U.C, Higher Secondary or equivalent and have completed 17 years of age.

Send money order of Rs. 10/- for application form to:

The Director
School of Nursing
Seventh-day Adventist Hospital
Athwa Lines
Surat 395001
Gujarat State



GETTING ON WITH THE TASK

Although he had been baptized less than a year before at the London evangelistic crusade held by General Conference associate youth director Richard Barron, a British youth named Eddie, along with several friends, conducted an evangelistic campaign that resulted in 89 people being baptized. In fact, the youth of the South England Conference have been so active in outreach that the conference is purchasing a tent to be used solely by the youth as they conduct public evangelistic meetings.

—ADVENTIST REVIEW

26 YEARS AS SHIPS MISSIONARY

Swedish Canadian Gunnar Johnson some 26 years ago took to heart Ellen White's admonition to distribute literature "on trains, in the street, on the great ships that ply the sea, and through the mails." He has made some 2,300 visits to 480 ships, leaving such books as *The Great Controversy*, *Daniel and the Revelation*, and *The Desire of Ages*, as well as periodicals and tracts in 12 languages—a total of more than 200,000 pieces of literature. The diary of his visits over the years makes fascinating reading and reports events that could not but be labelled as miraculous.

—ADVENTIST REVIEW

PACIFIC PRESS TO MOVE TO IDAHO

On December 8 the Pacific Press Publishing Association board of directors voted to relocate the press near Boise, Idaho. Choices for possible location previously had been narrowed to Boise, Idaho; Tucson, Arizona; and a San Joaquin Valley location. Cost analysis revealed that the Boise location would effect a savings of some \$400,000 annually over any of the other possible locations, and an annual savings of nearly \$1 million over the present location in Mountain View, California.

—ADVENTIST REVIEW

REPORT OF A LITTERATURE EVANGELIST

When Daniel Zoo Zoo, a student at Nanga-Eboko Adventist Secondary School in Cameroon, found some old Sabbath School quarterlies, he decided to "distribute" literature by tearing out the quarterlies' pages and flinging them out the window of the train as he was heading home for a vacation. While canvassing a few years later, Daniel, to his delight and surprise, happened upon a once-inactive Adventist who had come back to church after reading a few pages from a Sabbath School quarterly that he saw flung from the window of a passing train.

—ADVENTIST REVIEW

ALL IS WELL

Nord C. Punch, president of the Grenada Mission, reports that none of the 3,600 Seventh-day Adventist members lost their lives, were hurt, or lost property during the recent headline-capturing events on the tiny Caribbean island. Each of the island's 24 churches conducted services on Sabbath except the church in St. George's, the capital city, site of most of the action.

—ADVENTIST REVIEW

PASTOR SURVIVES BOMB BLAST

To avoid the long trip to his home in the suburbs of Paris, Pastor Galdeano, the minister in charge of the Arabic Bible courses offered from Paris, decided to stay all night in his office (which is in the Adventist church) after having worked late.

On several previous occasions Pastor Galdeano had slept in his office to meet early appointments—and he always put his bed near the radiator. However, he suddenly had such a strong feeling that he should move his bed that he did so.

No sooner was he resettled than a terrific explosion sent the glass from

the window near the radiator flying like shrapnel.

Although no motive has been established, someone had set off a bomb, doing considerable damage to the church. Had Pastor Galdeano not moved, he could have been killed or severely injured.

—ADVENTIST REVIEW

SDA PRESIDES OVER DIETITIANS' CONVENTION

For Seventh-day Adventist dietitians the American Dietetic Association convention held September 11-15 in Anaheim, California, was special. For the first time since its founding in 1917, an Adventist—Kathleen Zolber, a professor of nutrition at Loma Linda University—was the association's president. Dr. Zolber presided over the convention—which drew about 10,000 dietitians—at the opening and during other special sessions.

The largest group of Adventist dietitians ever to attend (more than 200) met for the annual dinner of the Seventh-day Adventist Dietetic Association (SDADA) on Tuesday evening, September 13. The meeting was presided over by Malcolm Olmstead, association president.

—ADVENTIST REVIEW

NO PUSHOVER

With time for religious FM radiobroadcasting becoming more readily available in Australia, Daisy Ardley, a member of the Kellyville church in Sydney, obtained a 20-minute time slot for her pastor—only to find that he was too busy to use it. Unperturbed, she developed a programme herself, which she has conducted for more than a year. Asked what would happen if the pastor suddenly decided he had the time, she chuckled, "He'll just have to get another time slot."

—ADVENTIST REVIEW

GROWING 'STORY HOUR'

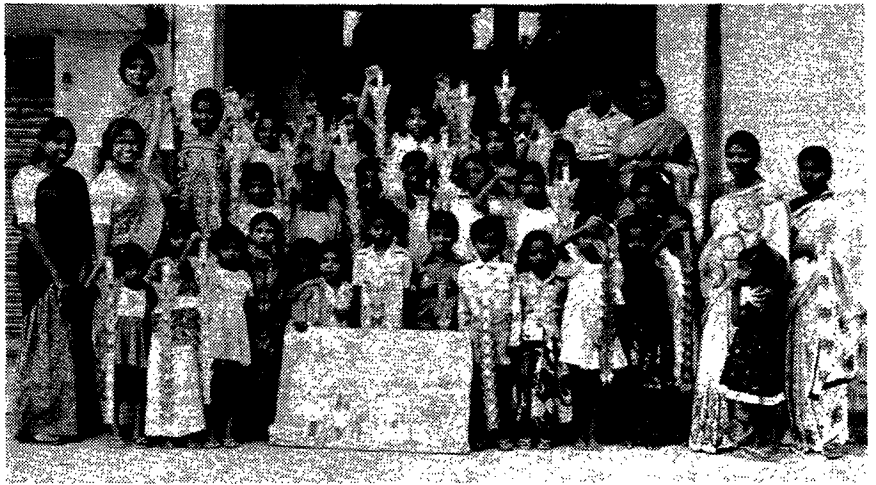
Somasundaram colony in Madurai is a residential area but the only snag is that this colony is filled with non-Christians. We often wondered how to begin working for the people of this area until finally we decided it had to be with a 'Story Hour' and so six months ago we ventured out prayerfully. On the first Saturday afternoon we had over a dozen children and we were greatly encouraged. This kept growing every week till now we have nearly 40 children; Christians, Hindus and even Moslems!

The eagerness which they display greatly encourages us. They are proud of their memory verse device—a butterfly for each Sabbath they say their verse. The previous quarter we made them Japanese fans. Each week a brightly coloured paper is attached and at the end of the quarter they are able to take home attractive and colourful fans.

Though 'Story Hour' begins at 4:30 p.m. the children would be in the campus by 3:30. Noticing that they spent their time playing and making a lot of noise, it was decided to give them something better to do, and so a Busy Bee class was organized which they enjoyed very much. Now from 4:00 to 4:40 they engage in the Busy Bee activities and from 4:30 to 5:30 their 'Story Hour' programme.

Though nearly 35 of them joined the class only 17 were able to complete before the Investiture on December 10. While these go to the Sunbeam class, the Busy Bee class will also continue. Therefore during the next Investiture we will have some Busy Bees and some Sunbeams as well.

—Mrs. M. NATHANIEL



The "Story Hour" and the AY classes conducted by the Madurai Central Church for the neighbourhood children is something that the children look forward to each week.

TILL HE COMES

ELDER R. R. FIGUHR



Reuben Richard Figuhr, longtime denominational employee and for 12 years president of the General Conference, died in St. Helena, California, on October 28—eight days after his eighty-seventh birthday. Funeral services were conducted October 30 at Pacific Union College church, Angwin, California.

Survivors include Mrs. Figuhr and their two children. Their son, Richard, has served the denomination as an educator, both in North America and overseas; and their daughter, Wilma Jean, is the wife of Alva Appel, General Conference Trust Services director.

Elder Figuhr was born in Superior, Wisconsin, on October 20, 1896. He attended Laurelwood Academy (Oregon), Pacific Union College (California), and Walla Walla College (Washington).

He entered denominational employment in 1915, serving in the Western Oregon Conference as a literature evangelist, teacher, evangelist, and pastor. On June 18, 1918, he was ordained to the gospel ministry. A little more than two weeks later, on July 4, he was married to May Belle Holt. That same month he entered the Army, and was discharged the following March.

For 18 years, beginning in 1923, he served in various capacities in Philip-pines. In 1941 he went to South America, where he was president of the division until 1950. After serving as a General Conference vice-president for four years, he was voted General Conference president at the 1954 General Conference session in San Francisco. He served in that capacity until his retirement in 1966. His administrative capabilities were augmented by his linguistic skills, for he was fluent in German, Spanish, and Tagalog, as well as in English.

Not many of the General Conference employees who worked with Elder Figuhr are still working at the church's headquarters. However, former ADVENTIST REVIEW

editor Kenneth H. Wood (who currently is chairman of the Board of Trustees of the Ellen G. White Estate) was in Washington D.C., for some 15 years during Elder Figuhr's General Conference tenure, including both his vice-presidency and presidency.

Elder Wood specifically recalls Elder Figuhr's businesslike way of conducting meetings. He noted that Elder Figuhr was straightforward, direct, organized, yet with a sense of humour. He was a man who believed in an economy of words, but his presentations were well prepared and carefully thought out. He was capable of delegating responsibility, then always stood behind the decisions of those to whom he had committed the assignments. Summarizing, Elder Wood referred to him as a good balance between consecration and administration.

PASTOR S. B. GAIKWAD

Pastor Shivajirao Bhaurao Gaikwad was born on April 1, 1914 at Pargaon Kadoli. He lost his mother early in the plague of 1920 and thus was brought up by his father.

His elementary schooling was in the American Presbyterian Mission, at Kadoli. While in Kadoli he met Mr. S. G. Borge who convinced him of the truth and was baptised by Pastor S. O. Martin. After accepting the Truth he went to Lasalgaon, where he completed his school and attended junior college at Spicer College at Krishnarajapuram.

On June 14, 1942 he married Damayanti Ganpat Mahapure and was posted as a teacher at Lasalgaon, where he worked till 1947, when the school was transferred to Spicer. He was transferred to Spicer College where he taught Mathematics, Bible and Marathi. In 1950 he accepted a call to be an evangelist in Poona City, and in 1955 he took over the leadership of the Kolhapur district. During this period he was ordained to the gospel ministry. In 1959 he moved to

the office at Bombay as a departmental secretary. In 1963 he joined the North Maharashtra Section, where he served as President. He also served as President of the South Maharashtra Section and Principal of Lasalgaon High School. In 1974 he was appointed Central India Union Field Secretary in which post he retired.

Despite his regular heavy schedule he found time to edit a Marathi Songbook, and also translate Sabbath School quarterlies, VOP courses and the writings of Mrs. E. G. White into Marathi.

He is survived by his wife and six children: Pramod, Manik, Pratap, Premlata, Pradeep and Prabha and eight grandchildren.

During his active ministry Pastor Gaikwad served the church as teacher, minister, evangelist, administrator; laying a firm foundation for the Adventist church in Maharashtra.

CAPTAIN N. V. REDDY



Twice in 24 hours the shadow of death had cast its gloom over our community at Salisbury Park; the second one so suddenly, so unexpectedly. The haste with which death knocked at the doors was matched by the bravery of the man who, an hour before the final moment, in the midst of agony, could still smile, affirm his faith, and silently exclaim the words of his favourite hymn:

"Leaning on Jesus, leaning on Jesus

Safe and secure from all alarms."

When Captain N. Victor Reddy was called to his rest on January 26, 1984 at 6:30 p.m., an eventful life of 58 years came to a close.

From the time he was born to Mr. and Mrs. Thimma Reddy on December 21, 1925, his life was marked by discipline, thoroughness, and search. As one involved in the defence services of the country, he prized the first two as personal and indispensable values. Punctual, orderly, and organized, he did whatever was given to him in a systematic manner.

The "search" that marked his life took him through the many different avenues—strong academic career in early life, aristocratic life, military profession—and finally in 1953 to an evangelistic tent in Secunderabad. At the age of 28, he found the centre of his life, discovered his Lord, accepted the Adventist message and immediately went to Spicer Memorial College.

After graduating from Spicer, captain Reddy began his denominational career as ministerial intern in Madras in 1958. Later he served as principal of Secunderabad, Poona, and Bombay schools. From 1967 to 1971, he was the Division Transportation officer, located in Bombay. In 1973 he graduated with M.A. in school administration at Howard University in the United States, and returned to educational work in India. In 1977 he was called to the Division headquarters to serve as assistant education director of the Division in charge of curriculum and Division examinations. Three years later, he was appointed as associate director, and in this capacity, travelled widely throughout the Division, carrying out a systematic programme on school inspection and evaluation.

Captain Reddy married Janice Bell in 1973; to this union was born Timmy and Tammy. The children loved their father dearly. The very approach of them—buoyant laughter or just the rush of steps—



Editor Edwin Charles

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JOSEPH ASWALE



Mr. Joseph Aswale was born on May 17, 1936 in Kaigaon in Aurangabad District. The only child of Mr. and Mrs. Joseph Shadrach Aswale, he grew up in Washingaon and Aurangabad. At the age of 9, he was sent to Lasalgaon High School, and there he developed and matured his love for the Adventist message. Even as a student, he showed a keen interest working for the witness programme of the church—a practice he sustained all through his adult life, until sickness struck him 18 months ago.

Brother Aswale married Vimal Phasge on March 26, 1958, and to this union was born four children—all of them nurtured carefully in the Adventist heritage.

Brother Aswale joined the Oriental Watchman Publishing House in 1964, and moved to the NHHS when that was organized.

About 18 months ago, when he fell ill, his journey into surgery and back was marked by an abiding trust in God's will. Within a week after his return from surgery for a malignant brain tumour, Brother Aswale, to the surprise of all, was found seated in the church. God was his first appointed—his first love.

Although this period of his sickness was marked by such suffering, Brother Aswale never failed to carry around his usual smile. He always maintained a serene confidence in God's will for him, and to the many visitors to his bedside, he transmitted that confidence.

Having placed his life fully in the will of his Lord, Brother Aswale passed away to rest from his labour on January 25, 1984. He now awaits the dawn of a new day, and it is this hope he leaves to the grieving ones—his father, his wife, his children (Sunanda, Sunil, Latha, Anil), and a host of loved ones, colleagues, and friends.

immediately brought a smile on the father's face, even in the midst of toilsome work like correcting papers.

Throughout his life in the church, Captain Reddy was involved with youth. This is particularly so at Salisbury Park, where he was youth leader, pathfinder leader, counsellor, story-teller, and favourite camp pastor of the Adventist Youth society. Youth seemed to have characterized his life, and it is an image of youth and order that will be remembered by many for years to come. Slow to complain, first to greet people, polite as a gentleman, cheerful and brave, he now rests. He leaves to mourn, his wife, his children, two sisters Leelavathi and Rosmund, one brother Augustine, and a host of relatives and friends.

One of his favourite poets was John Donne, the poet who wrote:

"One short sleep past, we wake eternally,
 And death shall be no more,
 death thou shalt die.

A. L. YOHANNAN



Arikil L. Yohannan, who was working in the Kannada Section, South India passed to his rest on December 9, 1983 at the age of 42, after a brief period of illness.

Br. Yohannan was born in Kattur near Kattakada, Trivandrum as the fourth child of Mr. and Mrs. M. Lukose. After studying in Kattakada and Lasalgaon, he entered denominational work in June 1964 as a stenotypist in the South India Book Depot, Bangalore. Later he moved into the VOP office. He was serving Lowry Memorial Junior College before he came to the Kannada Section office.

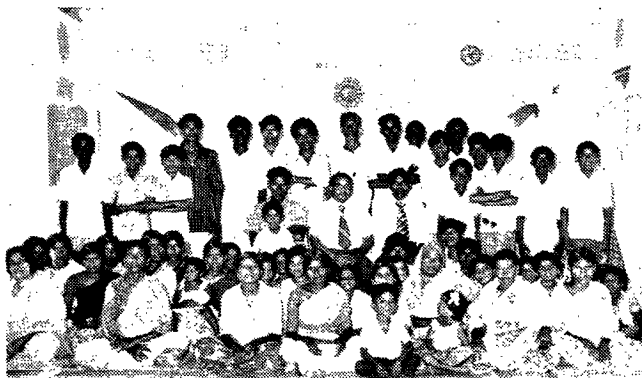
Yohannan married Violet Josephine on January 3, 1973, and they have three children, Lenin, Lathika, and Leonid. We share the sorrow of all their loved ones and point them to the One who understands and comforts.

News Flash



* The work in Bidar Region is progressing under the newly elected leader Pastor I. Kumar. Mr. Stanislas and Mr. Pangler, his associates, have helped to enter 17 new places during 1983 and they have baptized 1040 persons so far.

* In the summer, the city of Magwe was on fire. Winds were blowing the fire toward the house of Mrs. Tin Ngwe Thein, our church member. Fire came straight to the house, but suddenly the winds turned to the other side of the block of the city and passed by our member's house. After that the fire came back in the original direction and burned up all the houses in that block where our member's house was located. All houses in that block were burned down into ashes except one house, and that is our member's. The community was amazed and asked why that Adventist house alone was left. Mrs. Tin Ngwe Thein simply answered and said, "because I am paying tithes and God gives me fire proof."



* A small village effort was conducted in the village of Devan Patti, South Tamil Section by Paulraj Pierson. This was the first time that the village was entered into by the Adventists. The message was presented for 20 continuous nights. A regular group of 125 people attended the meetings every night. When the call for baptism was made 20 people took their stand and were baptized by Pastor Simon Singaravelu, Stewardship Secretary, South Tamil Section.

* A retired minister, Pastor U Kyaw Din, moved to Loikaw, Kayah state, Burma. He voluntarily served as a church pastor at Loikaw church. He has a son by the name of Baing Baing. This boy actually does not have a mature mentality and has no ability to read and write. But he knows how to preach to his non-Adventist friends. One day Baing Baing was invited to work among his friends in some other churches. When the time for meal came, special dishes were prepared for Baing Baing because he refused to eat unclean food that the Bible has prohibited. He told and preached to his friends not to eat pork. By the help of Baing Baing, Pastor U Kyaw Din baptized twelve young people this year.



* Chittar in the South Tamil Section is a place where the work was started through the help of a layman, Mr. Thangamoni. The staff of our school in Pulierangi and the area pastors were involved in conducting a meeting. So far 22 persons have been baptized. The tall man at the back is our layman.

* Nangkateik in the Upper Burma Section is a one-hundred-house village. God has at that village some responsive people. Saya Thang Siang and his group including Saya Lal Kho Pao, a certain Sawbwayechim church elder Mr. Thang Khan Kap, a young lady Helen from the Khampat church, and Saya Kham Khan Pau of the Nepal Mission preached the Gospel here from April 20 to May 20, 1983.

At the close of the meetings six people took their stand and were baptized by Pastor Ngoma. At present there are 30 people attending Sabbath School. It is hoped that this group will increase very soon.

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