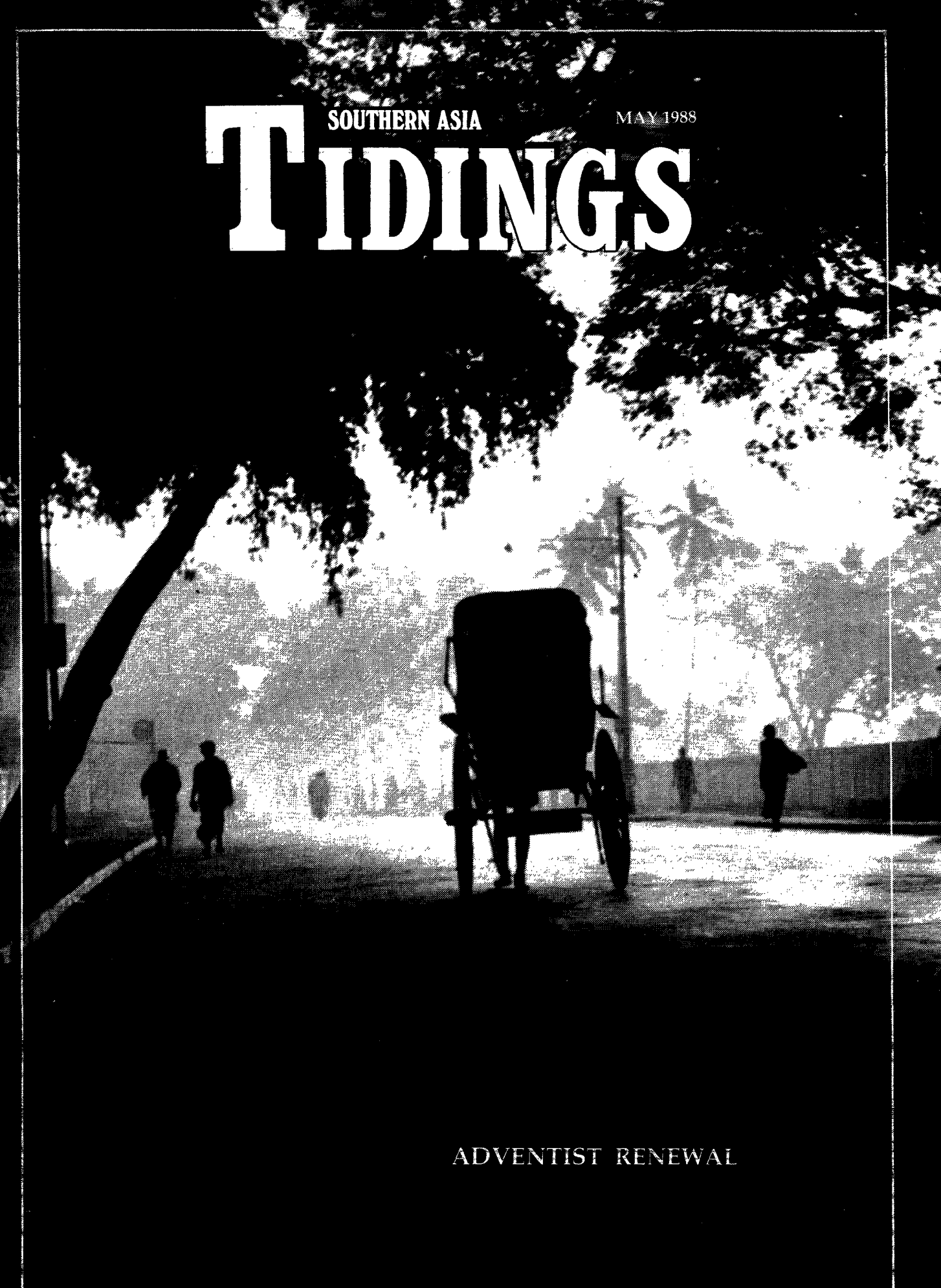


# TIDINGS

SOUTHERN ASIA

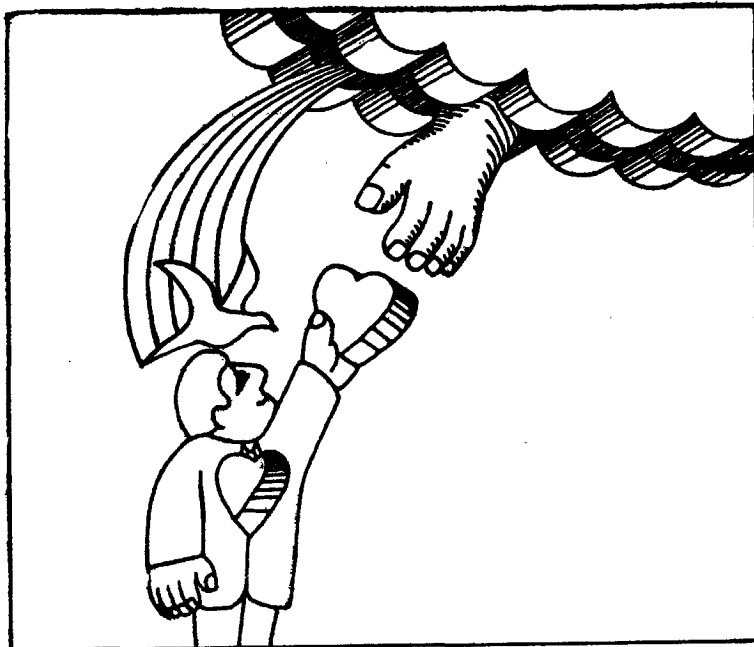
MAY 1988



ADVENTIST RENEWAL

# ADVENTIST RENEWAL

NEAL C. WILSON



As I visit and fellowship with our people and church leaders throughout the world, I discover there is a longing on the part of many for revival and reformation. There seems to be a growing recognition of our spiritual needs. This emphasis has often been the subject of discussion and prayer and was the great burden of Robert H. Pierson, my predecessor as General Conference president. I, along with other leaders, share this burden.

Several Annual Councils of the General Conference Committee have appealed to the churches and the ministry to give priority to revival. And in 1979 the General Conference sponsored the Righteousness by Faith Consultation that led to the publication of the document "The Dynamics of Salvation" in the *Adventist Review* in 1980.

But revival is not something that can be voted. It is not something that can be produced by a study commission. So in spite of the efforts of leadership, the church still seems to be drifting toward a laodecian condition of lukewarmness and apostasy.

Symptoms include an escalating divorce rate, questionable practices and standards, disunity, pockets of rebellion, and a general attitude of worldliness. Too many of our people are

doctrinally illiterate, and as a result they have no firm convictions or commitment to this prophetic movement.

Redemptive discipline, or for that matter any type of church discipline, seems to be passe. Tolstoy's comment that Christianity has made no demands on its followers, has come to be generally true of the Christian Church.

A careful comparison of membership lists with church attendance would likely reveal an appalling discrepancy. We can count more than five million members on our books, but the question is, Where are they on Sabbath mornings? More importantly, how are they faring spiritually?

Although we have placed strong emphasis on evangelism, it is all too true that "Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died" (*Testimonies*, vol. 8, p. 148). This statement may be viewed as a homiletical device, but one wonders if the ratio isn't realistic.

In 1893 Ellen White wrote, "It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily

without God and without hope in the world as the common sinner . . . I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon His backslidden people, who are as dry bones, that they may live" (*Christian Service*, p. 41). What is the ratio today? Some might be tempted to say that the "readiness ratio" is worse than one in twenty now.

What has brought us to this unenviable state? And what can we do about it other than to criticize and utter lamentations? If we were to ask our leaders to prioritize the church's needs, their list might read as follows: We need to:

- enter new territories
- enroll all Adventist youth in our schools
- employ more ministers
- enlarge our medical work
- circulate more literature
- increase lay involvement
- increase our financial base

These are excellent and worthy objectives. But fulfilling them without meeting the deeper spiritual needs of each member's heart will not fulfill our real objectives.

At this point you may feel that this appeal is largely negative or even a bit depressing. You will discover, however, that I affirm that the grace of Christ can transform a negative outlook into a positive one, and that God's promises are bright with hope.

In my own personal study of the Bible and the Spirit of Prophecy, I have become convinced that there are three major elements that keep the spiritual flame burning in the Christian's heart. They are **Bible study, prayer, and witnessing**. We have strongly emphasized the witnessing aspect. Presently we are engaged in Harvest 90, and are moving toward a global strategy. In no way should we diminish this emphasis. But what have we done in a tangible way to move our church in the direction of Bible study and prayer?

The church and each of us individually, need a renewal of Bible study, a renewal of earnest prayer, and a renewal of the fervor of witness for our Lord. It is for this reason that I would urge that we now press for this renewal. That we all participate in what we might call an Adventist Renewal Initiative.

Jesus asked "When the Son of man comes, will He find faith on the earth?" (Luke 18:8). Dedication and commit-

ment to our Lord and to His church are built on faith, and "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The reason for the paucity of end-time faith is lack of knowledge and understanding of God's word. It is as a person studies the Bible or hears the spoken word that the Holy Spirit has opportunity to enter the soul to bring conviction and conversion.

One hundred years ago Ellen White pointed out the importance of Bible study as a shield against Satan's assaults. "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming" (*Great Controversy*, p. 464).

Notice carefully the following points in this statement:

1. This revival of primitive godliness occurs just before the end of time.
2. This revival exceeds all revivals since apostolic times.
3. This revival leads many to separate from other churches and accept the truths we proclaim.
4. This revival experience prepares a people for the Lord's second coming.
5. It is implied that love for God and His Word has not been supplanted by love for the world among those who receive the outpouring of God's Spirit and power and are part of the revival.

The same chapter carrying the title "Modern Revivals" makes it clear that extensive movements of the future will include revivals based on emotional excitement and a mingling of the true with the false that will mislead people. "Yet none need be deceived." "The light of God's word" can protect us from being misled. But "wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed." And, "in the truths of His Word, God has given to man a

revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world" (*Great Controversy*, pp. 464, 465).

Although this chapter deals with obedience to the law of God as part of the revival formula, Ellen White uses the term law in a broader sense than just the ten commandments. On page 478 she points out that "It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. . . . It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

This declaration contains several important concepts:

1. God's character, His will, and His holiness are unknown to many simply because they are not beholding Him through His word.
2. Human teachings and theories are being received by the people resulting in a decline of living piety in the church.
3. Our only hope of a revival of primitive faith and godliness is in a return to the word, the law of God that reveals the old paths, the good way.

Another statement relative to our need to study the Scriptures is found in *Testimonies*, Volume 5, page 273, "The Christian is required to be diligent in searching the Scriptures, to read over and over again the truths of God's word. Willful ignorance on this subject endangers the Christian life and character. It blinds the understanding and corrupts the noblest powers. It is this that brings confusion into our lives. Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth and prevent them from being carried about by every wind of doctrine." The above concepts mandate that a thorough

study of the Scriptures is the major key for revival, reformation and a safeguard against apostasy.

Can there be a better time to lead our people into this experience than in 1988? The framework is already in place for intense study of the fundamental doctrines that make us a church. The Sabbath school lessons for the last two quarters of this year focus on our 27 fundamental beliefs. *Seventh-day Adventists Believe . . .*, the 325-page doctrinal book on which we have been working for two years, will be on the press by May 1. The manuscript for this book has been read and critiqued by more than 200 Adventist scholars and church leaders around the world. Each of the 27 chapters takes an in-depth look at one of our beliefs. And yet the book is written in such a way that every member of the church can understand and grasp the importance of these great truths that bind us together.

In addition there is a renewed emphasis on righteousness by faith this year as we think back to 1888 and the message that came from the General Conference session in Minneapolis. Tens of thousands of extra copies of MINISTRY's special righteousness by faith issue have been ordered for study in Adventist churches around the world.

Could it be that Providence has ordained 1988 as a year of unprecedented opportunity for revival and reformation in the Seventh-day Adventist church? That the Sabbath School lessons, *Seventh-day Adventists Believe . . .*, and the emphasis on righteousness by faith together will lead us to the kind of faith in God that will open the way for Him to empower us to finish His work on this earth?

We want to see a great movement of renewal, revival, and reformation in the Seventh-day Adventist Church—a rising tide of spirituality that will carry us all to a closer walk with God. We want to see a new commitment to the great truths for these times.

Will you join me, pastor? Will you pray with me, administrator? Educator, physician, shepherdess, local elder—whatever position of leadership the Lord has placed you in, God looks to you to lead His people to a deeper experience with Him.

Let us all join together to lead God's people to the experience of renewal we need.

# THE MEANING OF MINNEAPOLIS

*Excerpted and adapted from George R. Knight, From 1888 to Apostasy: The Case of A. T. Jones (Hagerstown, Md.: Review and Herald Pub. Assn., 1987), pp. 65-71.*

GEORGE R. KNIGHT

Seventh-day Adventists have endlessly hassled each other over the exact doctrinal meaning of the 1888 message. They have even gone farther than that in their attempts to discover the exact words of Jones and Waggoner (particularly the latter) at the 1888 conference, acting as if the two men were somehow inspired because they had the imprimatur of the prophet. Both of the above approaches are wrong-headed.

For one thing, the main issues in the 1888 righteousness by faith meetings were not doctrinal but experiential. For a second, the exact message of Waggoner probably has been lost forever.<sup>1</sup> It might be suggested, given the way Adventists have quibbled over these things, that the words of Waggoner, like the location of Moses' grave, have been providentially hidden so that we could not worship them. At any rate, it is high time that Adventists move from a position of bickering about 1888 to that of applying its message. In that is the only hope. It is appropriating the experiences set forth in the message of 1888 that will prepare Adventists for the coming of the Lord.

The problem, however, is discovering the nature of the 1888 message. Since the precise words of Waggoner (and Jones) on righteousness by faith at that memorable conference have vanished, and since the proponents of all theological positions on its significance rely heavily on the endorsement of Waggoner and Jones by Ellen White, the best way to get at what she perceived to be the essence of their teachings is by examining what she had to say about their message and those who opposed it. This approach is much safer than reading back into their 1888 sermons things that they subsequently preached.

## Wrong Spirit

One thing to note is that, according to Mrs. White, those who opposed righteousness by faith in 1888 were ruled by the wrong spirit. The spirit of Minneapolis, among other things, consisted of a critical attitude toward those who differed theologically from its possessors. It was contentious, it centered on doctrinal debate, it stirred up "human passions" and "bitterness of spirit" toward anyone who ventured to suggest ideas "which were thought . . . to be inroads upon ancient doctrines," and it was characterized by "playing" and quibbling upon words and their meanings. Beyond that, the spirit of Minneapolis prompted "sharp, hard feelings" and attitudes and overemphasized the law and a concern with human righteousness. It was the inquisitorial spirit that had put Christ on the cross and had excommunicated the Millerites in the 1844 movement.<sup>2</sup>

The spirit of Minneapolis, unfortunately, is still alive and well in the Adventist Church, appearing among those who, like the ones Ellen White rebuked in 1888, are "ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions."<sup>3</sup>

Contrasted to the spirit of Minneapolis is the spirit of Christianity, which Ellen White advocated in 1888 and throughout her ministry. That spirit was the attitude of Christian courtesy that would have treated Jones and Waggoner as Jesus would have done, even if they might have been incorrect on certain doctrinal issues. In contrast to the hostility of the old guard, Mrs. White was pleased with the "right spirit," the "Christlike spirit," manifested by Waggoner

throughout the presentation of his views at Minneapolis.<sup>4</sup>

The converse of Mrs. White's concern with the spirit of Minneapolis was that she was not interested in doctrinal issues at the 1888 conference. In December 1888 she observed that some were worried because "A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another." Again, in May 1889 she wrote: "The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject . . . My only trouble is the position of those ministers who were at that conference who manifested so little of the spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees." If partaking of their zeal for doctrinal purity would make her as "unchristian" as them, she would say, "God deliver me from your ideas." Any such "pet theory" that overcomes our Christian attitude toward others is as "sacred as an idol."<sup>5</sup>

## Spiritual Revolution

Arthur G. Daniells had similar insights. Speaking of the strange resistance of some to the 1888 message, he wrote: "I should think they would only be too glad to open their hearts wide and receive these good things. We are not called upon to throw away any of our precious doctrine, but we are simply asked to receive the inward life of the doctrines, without which life, theory is powerless to save us." More than 30 years later Daniells would still hold to that concept of the meaning of 1888. In *Christ Our Righteousness* he claimed that 'righteousness by faith' is a transaction, *an experience* rather than a theory.<sup>6</sup>

Daniells had captured the essence of Ellen White's concern regarding 1888. It was not doctrinal but experiential. As she indicated in early 1889: "There must be a spiritual revolution throughout the churches that fruits unto righteousness may be seen in our daily life." Her burden was that Seventh-day Adventists "individually know Him" as their Saviour.<sup>7</sup>

That sentiment was nothing new. It had been her conviction before the Minneapolis conference. Back in 1887, when she saw the doctrinal battles of the next year on the horizon, she had written to A. T. Jones that "there is danger of our ministers dwelling too much on doctrines, . . . when their own soul needs practical godliness."<sup>8</sup> But that was a hard message to grasp in a denomination that had prided itself on its distinctive theological positions. Its ministers were willing to fight to the death to preserve what they believed was traditional Adventism.

Early in 1891 Ellen White confided to her diary what appears to be her distillation of the heart of the 1888 message. She noted that some feared that the church was "carrying the subject of justification by faith altogether too far, and . . . not dwelling enough on the law." Then she complained that many Adventist ministers presented their "subjects in an argumentative way, . . . scarcely mentioning the saving power of the Redeemer." They and their messages were "destitute of the saving blood of Jesus Christ." "Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world." Adventists should preach both the law and the gospel—"blended, (they) will convict of sin." "God's law," she asserted (as she did when supporting Waggoner at Minneapolis), "While condemning sin, points to the gospel."

. . . In no discourse are they to be divorced." Too many Adventists had not seen that "Jesus Christ is the glory of the law."

She went on to emphasize her central concern with both the 1888 message and the Adventist Church. "Why, then," she queried, "is there manifested in the church so great a lack of love?"

"It is because Christ is not constantly brought before the people. His attributes of character are not brought into the practical life . . .

"A correct theory of the truth may be

presented, and yet there may not be manifested the warmth of affection that the God of truth requires. . . .

*The religion of many is very much like an icicle—freezing cold . . . They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of iron—a master stern, inflexible, all-powerful, devoid of the sweet, melting love and tender compassion of Christ."*<sup>9</sup>

Mrs. White concluded her diary remarks with a disclaimer to the position that a theological understanding of righteousness by faith is all-important.

### Only Hope

*"Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision." Jesus and His pardoning grace, she noted, are the Christian's only hope in life.*<sup>10</sup>

The message of 1888, as Ellen White viewed it, is not doctrinal. We do not find her concerned with the law in Galatians, the covenants, or the Trinity. Nor do we find her expounding upon the human or divine nature of Christ or sinless living as key elements of the message. She was not even obsessed with the doctrine of righteousness by faith. Her special interest was Jesus Christ, that Adventists might apply the attributes of His loving character to the practical experience of daily life, and that individuals go to Him for forgiveness. If I were the devil, I would get Adventists arguing over doctrine and quibbling over the meaning of words so that they had no time left for their mission. That, in fact, is exactly what Mrs. White infers he has done.<sup>11</sup>

Adventists have tended to go off the track in one other area in regard to 1888. Ellen White suggested in no uncertain terms that Jones and Waggoner's message on righteousness by faith was God's message. What we have too

often forgotten is that she kept calling the church back to Bible study in relation to the 1888 message.<sup>12</sup>

We must always remember that God's 1888 spokesmen got their message from the Word. *The imperative is not to fixate on the words of Jones and Waggoner, but on those of Jesus and the apostles.* Jones and Waggoner had error mixed in their message, but the Bible is always a safe guide. Mrs. White uplifted the two men because they were uplifting the gospel message, because their words pointed to the message, not because they were the message itself. Perhaps one of the best things that happened to the 1888 message (given the temptation to glorify Jones and Waggoner because of Ellen White's endorsement of them) is that, as far as we know, no one ever recorded their exact words on righteousness by faith at Minneapolis. If the church still had them, some would undoubtedly seek to build a creedal statement from them. Down through history the church has always been in deep trouble when it spends more time with the ideas of its theologians than it does with the Bible, or when it interprets the words of the Bible through their eyes.

In this regard we need constantly to keep in mind Ellen White's role in theological struggles. Interestingly enough, the hottest battle at Minneapolis centered on her interpretation of the law in Galatians. The orthodox party got all out of kilter in seeking to defend what they believed to be the traditional "Spirit of Prophecy position." That aroused the spirit of pharisaism in them. Ellen White, on the other hand, was not nearly as concerned with their doctrinal squabble as they were. She never pontificated on the issue, nor did she attempt to use her authority to settle the problems related to the 10 horns or the law in Galatians. To the contrary, she called for Bible study and open discussion when her understanding differed from that of Waggoner.<sup>13</sup> She refused the role of theological policewoman. Perhaps here is an important lesson for twentieth-century Adventism as it seeks to relate Ellen White to the Bible and Adventist doctrine.

### Caring Counts Most

The meaning of 1888 to the Adventist Church is to put away theological debate and to uphold Jesus, to allow the Holy Spirit to live out Christ's loving character in our lives,

and to praise His name for forgiveness and power for Christian living. That does not mean that doctrine is unimportant. Correct doctrine gives direction to Christian experience in daily living. The problem of 1888, however, arises whenever strife over correct doctrine overshadows religious experience. We should also realize that the problem of 1888 was not over any major denominational doctrine, but over what some had *wrongly* come to believe were "landmark" doctrines. The fight concerned a newly created "landmark." Similar situations have been the bane of the Christian church down through its history, and Adventists, unfortunately, have continued to christen new "landmarks" in the twentieth century that have diverted their energies. In short, basic doctrine is important, but it is only important within the context of Christian experience.

**The meaning of 1888 is to learn its central lessons and to start living the caring Christian life now. The meaning of 1888 is to face forward, not backward. The meaning of 1888 is the call for Adventists to put away their theological disputes as being all-important, and to treat each other like Christians even though they disagree. Only then will they be in a position to testify convincingly that they have Christ's message for a dying world.**

- 1 George R. Knight, *From 1888 to Apostasy: The Case of A. T. Jones* (Hagerstown, Md.: Review and Herald Pub. Assn. 1987), pp. 37, 261.
- 2 E. G. White to Dear Children of the Household, May 12, 1889; see Knight, pp. 44, 45, for a discussion of the spirit of Minneapolis.
- 3 Manuscript 15, 1888.
- 4 Ellen G. White to R. A. Underwood, Jan. 18, 1889; manuscript 24, 1888.
- 5 Ellen G. White to William M. Healey, Dec. 9, 1888; Ellen G. White to Brother Fargo, May 2, 1889; manuscript 55, 1890.
- 6 A. G. Daniells to O. A. Olsen, May 14, 1893; A. G. Daniells, *Christ Our Righteousness* (Washington D. C.: Ministerial Association of Seventh-day Adventists, 1941), p. 21; see Knight, pp. 51-53, for additional evidence regarding the experiential (nondoctrinal) meaning of 1888.
- 7 Ellen G. White to R. A. Underwood, Jan. 18, 1889; Manuscript 24, 1888.
- 8 Ellen G. White to E. J. Waggoner and A. T. Jones, Feb. 18, 1887.
- 9 Ellen G. White diary, Feb. 27, 1891. supplied.)
- 10 *Ibid.* (Italics supplied.)
- 11 See Ellen G. White to Elders Madison and H. Miller, July 23, 1889.
- 12 Manuscript 56, 1890; manuscript 15, 1888; manuscript 24, 1888.
- 13 Manuscript 15, 1888.

## NURSERY SCHOOL OPENED AT NAVASARI

Navasari town is about 25 kms. west of Surat city on the main Western railway line. It is an industrial city where a number of textile mills are located. It is a crowded city with narrow unplanned streets but full of potential for sharing the good news.

The Gujarat Region management always felt the need of opening a school which would help in evangelizing the area. Keeping this in mind the region took an action last year to open a school at Navasari.

There was no building or money but plenty of faith. And in faith the region began the construction work in the month of April with the little money they had. The construction of two rooms was completed by June 20, 1987 and the announcement of the opening of the school was given in the local papers. Banners were displayed at various strategic points, handbills were distributed, and a number of citizens were contacted.

Only 13 children had enrolled till the opening day. Many questions

were going through the mind of the management. A number of doubts were expressed by many people, but this did not deter the opening. On June 28, 1987 at 9:30 a.m. the classrooms were opened. Miss Helen Charles, the principal welcomed the parents and the small children. The enrollment rose to 38 on the first day. This was a very exciting event. Miss Charles is expecting many more to enroll in the near future.

Presently the school is operating only nursery and K.G. classes. The principal with her 18 years of experience with young children will be able to attract many more to this school and thus share the good news of salvation. The region does not plan to stop here but add another 10 classrooms and someday in the near future have a full-fledged high school.

The school building was inaugurated by Pastor R. D. Riches on January 24, 1988. The hall in the school will also be used as a church.

—S. G. Mahapure

*A church-cum-school hall was inaugurated at Navsari, Gujarat, by Pastor Riches on January 24, 1988. The school, with Miss Helen Charles as principal, has 52 children and 48 people who regularly worship in the church.*





# NORTHEAST YOUTH CONGRESS

The Northeast India Union conducted their first Youth Congress at Assam Training School, Jowai from February 9—13, 1988. A total of 370 young people from all over the Union fellowshiped together and enjoyed a rich blessing provided by Pastor K. A. Shimray, Union church Ministries Director and Pastor C. C. Nathaniel, Division Youth Director.

Eager to associate with other young people and hear God's word, these young people found their way to ATS by bus, in trucks, three chartered buses, and many on foot. To finance their way many sold books, and some formed themselves into singing groups and raised funds. All of them were happy that they came. They made friends, enjoyed the beautiful singing that was such a joy to hear, and they received a rich blessing from the many messages presented by Pastor C. C. Nathaniel, Pastor L. Hminglana, Pastor C. Pheirim, Pastor B. Kharbteng, Pastor K. A. Shimray, and many others.

The delegates were welcomed to the congress by Pastor Shimray. He prayed that nothing would

stand between the heavenly influences that permeates the auditorium and us during this congress. Pastor J. I. Khonghat in his inaugural address said that Christ demands total commitment. "Therefore we should love the Lord Jesus with all our hearts."

On Wednesday Pastor Kharbteng gave a lively presentation on "choosing life partners." He mentioned three things that the youth have to consider. They are: character, religious faith and maintaining capacity. Pastor Pheirim explained the responsibilities of the youth toward family members. Pastor Nathaniel called on the youth to maintain a new relation with God.

All the delegates were divided into five groups with 90 minutes for each teacher on a rotating basis. The topics and the respective teachers were: Youth and courtship and marriage by C. Pheirim; Youth and Christian leadership by C. C. Nathaniel; Youth and Christian Education by Lalnilawma; and Youth and Christian recreation and amusement by Calvin Joshua.

There was a special talent night,

and prizes in the form of Bibles were distributed. The Rongmei dance of Manipur and the Bamboo dance of Mizoram deserves special mention.

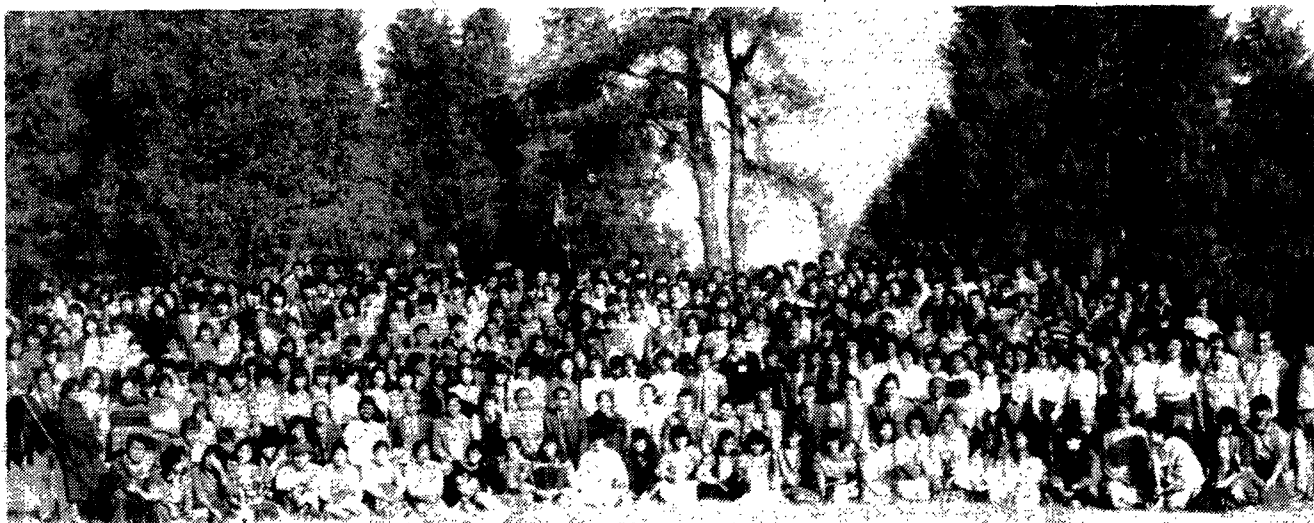
There was a continuous flow of special music and special songs by a number of groups. There were as many as ten recognized special singing groups. The "Youth Melody" group from Mizoram, in uniform was a very talented group.

The morning devotion was a special time when all the members were present. The rich spiritual blessings from these meetings carried on to the Sabbath. The Friday vespers were taken by Pastor Boxter Kharbteng. He spoke on why he is a Seventh-day Adventist Christian. The Youth Directors of the Sections conducted the Sabbath School. The divine service speaker was Pastor C. C. Nathaniel. He emphasized that each had a commission to fulfill. And the youth responded by dedicating their lives to the Master.

The banner "Meet us in 1992 at Aizawl" was displayed to the delegates at the end. A message from Pastor L. C. Cooper was read out at that time. "Such occasions," he wrote "will live for years in our memory." We are sure the memory of this Youth Congress will live on for many years.

—K. A. Shimray

*The Northeast India Union conducted a Youth Congress at Adventist Training School. The congress was conducted for young people from all over the field*



## QUILON MOBILE GOSPEL TEAM

The Quilon Mobile Gospel Team, South Kerala, has been making a great impact upon the public along the roads of Quilon. It consists of a lorry fitted with posters displaying Bible verses; a projector and PA system filling the air with Christian music and to screen temperance films.

Union evangelist and Malayalam radio speaker Pastor P. K. Mathew, directs the team of workers and laymen. Quilon church pastor Mr. Varghese is the secretary and layman Sundaram Rajan, a great supporter of the programme, is the treasurer.

Mr. Rajan releases one of his lorries every weekend and also provides funds for fitting the lorry with pictures of the three angels and ten commandments displayed on a wooden panel. The principal of Kottarakara High School, Mr. Moses E. Joseph, lends the school buses, and the students and staff also help in the programme.

The team's operation was launched on January 25, 1987, by Pastor W. H. Mattison, with a procession of buses, vans, cars and lorries, numbering 14, carrying believers and leaders. The vehicles were decorated with banners and

posters with Bible verses.

All the Adventist schools and most of the believers in Quilon District are uniting their efforts to reach the hearts of the people with the truth, through processions, lectures from the lorry, films, and by enrolling them in VOP courses. Their aim is to spread the three angels' message first in and around Quilon District, and then in most of the towns in Kerala.

—P. K. Mathew

given years of service in two of our hospitals. After he retired in 1987, he was asked to keep the Panchkhal Clinic going while the two regular workers went on study leave. He has risen to the task remarkably well, as is evident from a recent letter to the writer.

"It was a great joy for me when I could show some of my patients to the Union officers, and a doctor from the GC Health Department. One gentleman Amanthi Nath Luitel had eczema on his knee for more than 35 years. He estimated that he had spent Rs6000/- on medicines but always the im-

## GOD STILL USES SMALL PEOPLE

In Nepal, there is a beautiful little valley, surrounded on all sides by mountains, some of which are snow-capped all year. But in the valley there is tropical vegetation—and some tropical diseases, among which is a chronic form of eczema.

In this valley called Panchkhal Kavre is also our S. D. A. Health Service. It is a small clinic which does big things for the people of the area. Mr. Samuel Chand, a trained paramedical worker, has

provement was very little and short-lived. I have given him my own medicines and within six weeks his eczema cleared. Please do not think this is my idea of a cure; our doctor from Banepa and the doctor from the GC agree.

"His younger brother, who has had the same kind of skin disease for 17 years, is also cured. At the moment I have about 10 cases of similar skin trouble. None of them has suffered for less than 5 years. These patients have been to almost every hospital in Kathmandu, and have now come to me because of the success I have had with others. I am indeed grateful to God that He has guided me so that through this healing His name could be honoured. This gives me great joy, but I know that it is only God's guidance and healing power which works such miracles. I feel I am too small to even talk about such things."

Soon after this letter was written, Shri Amanthi Nath Luitel was called to Kathmandu by the General Manager of THE RISING NEPAL, a daily newspaper. He was interviewed about his improvement under Mr. Chand's care. On February 15, the same

*The Quilon Mobile Gospel Team, South Kerala, makes use of a truck to preach the gospel at roadsides and around the city.*





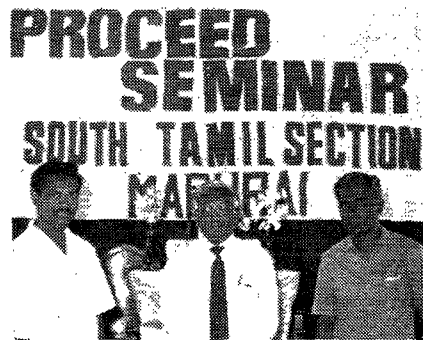
newspaper carried a news item with a photograph of Mr. Chand and his patient. It mentioned the free treatment and the appreciation of the community for Mr. Chand's "successful treatment and good behaviour with his patients."

We rejoice in the healing power of God as demonstrated through one of his humble servants.

—Mrs. B. Y. Bazriel

## PROCEED SEMINAR

A PROCEED Seminar was held at Madurai Central Tamil Church from March 9-10 for South Tamil Section. Pastor Johnson Koilpillai, Division Treasurer, and Dr. John Willmott, South India Union President, were the instructors. The Programme to Rally Organized Churches for Effective Evangelism



A PROCEED seminar for the pastors of South Tamil Section was conducted at Madurai by Pastor Koilpillai and Dr. Willmott.

and Discipleship was well explained by the instructors. Five churches (Tuticorin, Kalladiankonam, Puliangudi, Madurai North and Dindigul) were selected for direct attention of the officers. These churches will be inspected and helped to achieve the 100% expectation by Pastor Koilpillai and his group.

All the workers and departmental directors of our Section attended this seminar. By our dedication and hard work we hope these churches will grow in His Grace.

—D. S. Antonidass

# GIVE ME THAT MOUNTAIN

## NORTHEAST PUBLISHING CONVENTION

The week-long Publishing Convention for Northeast India Union became a historical event to each one of the 40 delegates assembled on March 1, 1988, at Aizawl in Mizoram. There were more than one reason for its uniqueness.

The Chief Minister of Mizoram along with his wife, cabinet ministers and MLAs surprised the delegates at the Publishing Convention with their presence.

Pastor P. H. Lall, OWPH Manager, presented the first copy of "TLANNA THU", the Mizo edition of "Story of Redemption", to the dynamic Chief Minister of Mizoram, Shri Laldenga. The beaming Chief Minister, a former student of Assam Training School, was full of praise for the work carried on effectively by the Seventh-day Adventist Church. Mrs. Laldenga was presented a copy of the fully illustrated book, *Life of Christ*.

Though there was an appointment made to meet the Chief Minister, the Union PDD brother, Calvin Joshua, the organizer of the Publishing Convention, never dreamt that the Chief Minister along with his cabinet ministers and MLAs would come to visit them!

Pastor C. Hmingliana, Mizo Section President, in his inaugural address said there is a feeling that we are nearer to God on the mountain, yet mountain represents difficulties that are unsurmountable, unconquered, untried, and unsolved. Jesus said that faith as big as a mustard seed would be enough. "Give me that mountain" is not a desire but a determination. On his knees, a man is taller than all the mountains of difficulty. "Give me that Mountain" was the theme of the institute.

The "Morning Manna" devotional speakers were D. Marang,

The Mizo section president, Pastor C. Hmingliana, receiving a copy of the book *Story of Redemption* from Pastor Lall. The first copy of this Mizo book was presented to the Chief Minister.





*These eight men from Northeast India Union had over one lakh Rupees sales last year. And the young lady is the only lady to cross Rs.50,000 in sales.*

S. Kandulna and F. D. Nongsiej. Each day ended with special songs by various singing groups. It was followed by inspiring messages. The evening speakers were E. B. Mathew, D. Nongtdu, P. H. Lall and C. Joshua.

Pastor P. H. Lall, OWPH Manager, said that the Publishing House at Poona is all set to serve the fast growing demands of NEI union. He was impressed by the remarkable work of LEs in evangelism. It was only here in this Union that he has seen such involvement. Pastor Lall was surprised to know that the nine top LEs of the Division were in this Union, eight LEs with sales of over rupees one lakh in a year, and a lady LE, Miss Rothangpuii, the first woman in the Division to cross the half-a-lakh mark.

Pastor T. K. Joseph, Division PDD, presented six periods of instruction. He mentioned that this publishing convention was free of complaints from LEs and a spiritual feast rather than a period of sales instructions. This is the only Union, he said, that is crying for more books!

Brother Edwin Mathews, NHHS Manager, explained the various functions of NHHS and confessed that he was not aware of the hard-

ships incurred by LEs of NEIU until he made this trip. He confessed that the LEs of NEIU are the most honest and faithful in the whole Division.

Brother Calvin Joshua, NEI Union PDD, presented a series entitled "one thing thou lackest" and had also organized the Publishing Convention.

The Publishing sub-committee Chairman, Pastor Lall, and the Secretary, Brother Joshua, discussed the need of the Union with all the delegates and made nine recommendations to the Union for further action.

*A publishing convention for the LEs of Northeast India Union was held at Aizawl from March 1-7, 1988.*



The Friday Vesper meeting speaker, Pastor Lall, welcomed the Sabbath hours with the message on the importance of the Publishing Ministry in the Advent Movement. On Sabbath morning Mr. Philips, the chairman of 'Daniel's Band' (a well known lay members witnessing group) was the devotional speaker.

All the delegates reached Nisarihtlang, Mizo Section headquarters, by a chartered bus to join the church to worship on Sabbath. Pastor T. K. Joseph during the divine service reminded each one that "you are appointed to build and to plant." Pastor Lall after speaking to the congregation at the Republic Church—where a Rs25-lakh evangelistic centre is being built, rushed back to Nisarihtlang to assume the responsibility as the symposium co-ordinator.

Saturday night the delegates entered "Vanapa Hall" where a major evangelical crusade was going on. There were over one thousand in the auditorium to listen to the message of evangelist Biakchawna, a former literature evangelist of Mizo Section. It was a moving experience to see a highly organized gospel crusade during the Publishing convention.

Mr. Zohruaia, South Mizoram regional director, presented a series of lectures with aids and slides on "Oh Zion"—a Holy Land inspiration.

Brother Zairemthanga, the Headmaster of Helen Lowry School, narrated the history of the church's growth in Mizoram. The first Seventh-day Adventist in Mizoram, Pu Rova, remembered that a red book, "Christian Doctrine", sold by a student literature evangelist, helped him accept the message. The first SDA believer of Mizoram died two years ago, but today there are 4000 believers.

Outstanding LEs from each Section were presented with a gift. The Meghalaya Section PDD, Mr. F. D. Nongsiej, was given a farewell as he was to retire on June 1, 1988. He began work in the Publishing field and ended his service for the Lord also in Publishing.

The champion LE award was received by Brother B. Nongbri. As a small token of appreciation the Division leaders were presented with a Mizo bamboo hat.

In the concluding meeting of the publishing convention the delegates were delighted with a 30-minute musical presentation by the "Youth Melody"—a popular Adventist singing group from Mizoram.

Brother Calvin Joshua challenged the LEs with the message, "If Caleb asked Joshua, 'Give me that mountain,' it is time I ask the Lord to 'Give me that mountain, yes, that mountain of books.'" Pastor Lall, assisted by Pastor Hmingliana and Pastor Nongtdu, officiated at the communion service. All taking part in the sacred ceremony listened as Pastor Marang prayerfully sang "Nearer still nearer, close to thy heart, draw me my Saviour so precious thou art."

Now that the LEs and the Publishing leaders have got a close look of their own individual mountains in the publishing ministry, they have returned to conquer. "Not by might, nor by power but by the Spirit of the Lord."

—Calvin Joshua

## WORLD MARRIAGE DAY

World marriage day was celebrated in many of the churches around the Division. With reports coming in from the churches it seems that this programme is not only catching on, but it is becoming popular with the church members. These programmes are meant to help foster stronger families and make these marriages models in the community. We hope that the Adventist home will be a model in the neighbourhood. Here are some reports from the field.

### North Tamil Section

World marriage Day was celebrated in the Section both on February 13 and 14. Most of the churches in the section celebrated it in an interesting manner. Invitation cards like wedding cards were printed and distributed to believers, friends and neighbours. Special seats were reserved for couples. They sat together, ate together and participated in the games together. They were given a book mark as a token of their participation. The older couples were specially honoured. The programme was well liked by all.

### South Tamil Section

All the churches in and around Madurai City had a combined celebration in the Madurai Central school on February 14, 1988. There

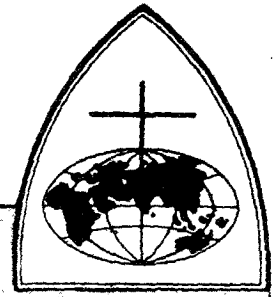
were one hundred and fifty couples and over three hundred people present to participate in the day-long function. The programme was arranged by Rajaratnam Jones and the Section President, R. John and Paulraj Isaiah from E. D. Thomas school helped to make the celebrations a success. The longest-married couples were honoured and the others renewed their marriage vows. In thankfulness they gave over rupees one hundred as thank offering. All the members attended the fellowship lunch and took part in the games that followed.

### North India Section

This special day was celebrated in the churches of Jalandhar and Amritsar in a big way. In Amritsar there were 31 couples and over 70 other present for the function. The section secretary, Pastor B. S. Massey and the Church Ministries Director, Pastor J. H. Sibil were present for the programme. The oldest couple attending the programme was married for 47 years. They were specially honoured. There were many non-Adventists present for the programme. They appreciated the programme and the emphasis placed by the church on happy marriages. The programme was arranged by Pastor R. M. Gill, of the Home and Family Department of the section.

*The churches in and around Madurai celebrated marriage day in the central church. Many men and women took part in the activities.*





## BURUNDI GOVERNMENT RETURNS CHURCH PROPERTY

The government of Burundi recently returned nine houses to the Burundi Mission. The houses were among the properties taken over previously by the former government, which had made worship by the Adventist community illegal, reports Jack Mahon, Africa-Indian Ocean Division communication director.

## CUBAN BAPTISMS SOAR

Last year was a banner year for baptisms in the Cuba Union Conference. With an annual total of 945 baptisms for 1987, church leaders logged the highest baptismal total ever for the territory, says Adalgiza Archbold, editor, *Adventist Review*, Inter-America edition. Previous baptismal record was 814 in 1970.

## BRAZILIAN EVANGELIST FORMS NEW CHURCH

Elbio Menezes, ministerial director for the Rio Grande Do Sul Conference in southern Brazil, baptized 121 people as a result of his crusade held in Alvorada, Greater Porto Alegre, reports *Revista Adventista*. Conference officials formed a new church and the Sabbath school enrolled 180 members.

## BANGKOK HOSPITAL HONORS THAILAND KING

Bangkok Adventist Hospital recently launched a community outreach effort to commemorate the sixtieth birthday of Thailand's king, Bhumibol Adulyadej. One event held was a marathon that attracted 6,800 runners. Part of the course included a bridge built for and named after the king, reports Cari Hammonds, hospital spokesperson.

Many of the runners also received free medical evaluations, and the hospital staff distributed 5,000 health and religious pamphlets.

## GDANSK EVANGELISM UPDATE

As of December 12, sixty-nine people have joined the Adventist Church in response to the Harvest Gdansk evangelistic efforts in Gdansk, Poland, reports Ray Dabrowski, Trans-European Division communication director.

## HARVEST 90 GOAL NEARLY 50 PERCENT COMPLETE

The Adventist Church has passed the halfway point in the Harvest 90 campaign. The latest available statistics show that 953,967 baptisms were logged by the worldwide church as of September 1987, representing 47.7 percent of the five-year Harvest 90 goal, reports Carlos Aeschlimann, associate ministerial director, General Conference, and Harvest 90 coordinator.

## GC HEALTH DEPARTMENT DEVELOPS AIDS BROCHURE

A new brochure, *A Seventh-day Adventist Response to AIDS*, will be available soon from the General Conference Health and Temperance Department AIDS Committee.

The brochure discusses how pastors, local churches, educational institutions, and medical care systems should respond to the epidemic, says Dr. Elvin Adams, associate health and temperance director.

"This pamphlet reaffirms the moral standards of the church while making a strong plea to church members to respond to this international crisis with the compassion and love of Jesus Christ," Adams said.

## LLU CHURCH EXPANDS ITS TV MINISTRY

For four years the Loma Linda University (LLU) church has relayed its devotional services to sev-

eral California cities like Redlands, Riverside, northern Los Angeles, San Diego, and San Bernardino. Now the services can be viewed around the United States via cable.

The LLU church services are now transmitted by Three Angels Broadcasting Network to any cable system that chooses to pick them up, reports the San Bernardino Sun.

## EVANGELISM EXPLODES IN DOMINICAN REPUBLIC

More than 100 evangelistic meetings were launched on January 31 in the Dominican Republic.

The campaigns are coordinated by Jaime Castrejon, Inter-American Division associate ministerial director, and are being held in churches, meeting halls, and homes, reports the Inter-American Division *Adventist Review*.

## TED REVS UP FOR INTERNATIONAL YOUTH CONGRESS

More than 2,000 young Adventists are expected to converge on Aarhus, Denmark, July 26-31, for the Trans-European Division's first international Youth Congress since 1984.

## EVANGELISTIC CO-OP BRINGS 273 BAPTISMS

A cooperative evangelistic effort in four mid-Atlantic cities resulted in 273 baptisms between May 1 and December 31, 1987, reports William Scales, director of the North American Division Ministerial Association.

Allegheny East Conference spearheaded the Real Truth Evangelistic Co-op Programme with seven separate crusades conducted in four cities: Philadelphia, Pennsylvania; Richmond, Virginia; Baltimore, Maryland; and Washington D. C.

## JUBILEE STONE ERECTED

In 1963, just three months after his marriage, Pastor C. Pheirim was sent to conduct a Bible crusade in the Khaopum valley of Manipur/Nagaland Section. No one would go to the place. It was not safe. But being a fresh graduate from Spicer College, he was willing to take up the challenge.



To mark the silver jubilee of the church at Taolingpung, Nagaland, a commemorative stone was erected at the site. Pastor Pheirim who started the church is seen with his wife.

Sure enough, when he reached the place, Pastor Pheirim faced not only political problems, but also a lot of opposition from other churches. Because of this there was no one to help him out with the song service or even for home visitation. But the Lord blessed his work and he was able to see ninety-four people baptized by two pastors in the nearby river.

The baptized members came from the three villages of Tuithanjang, Thanagong and Taolingpung. A church was raised in each of these villages.

Today the church at Taolingpung is the largest and strongest in the whole area. It has over three hundred members and pays the highest tithe in the whole section.

This church celebrated its silver jubilee from February 19 and 20. Mr. Gaikhangam, a minister in the Nagaland government, unveiled the jubilee stone. After the unveiling he preached a sermon using a text from the Bible.

The name Taolingpung is very significant. The word *Tao* means stone, and *Lingpung* means erecting. So the name means 'erecting the stone'. This silver jubilee stone was the first stone erected in the area.

When Pastor C. Pheirim began work in this area twenty-five years ago, he never had the slightest idea that he would be attending the 25th anniversary of the church as its chief guest.

—C. Pheirim



## AJNALA EFFORT

Ajnala is a small town in Amritsar District 24 kilometres from the border of Pakistan. Any visitor there will not like the place. The roads are very bad. There is dirt and filth all over. It looks as if the roads were never swept for months together. Danger lurks everywhere. But God helped us run the meetings peacefully. The people of this sleepy town are very warm-hearted.

Our local worker, Pastor A. M. Malik, had made all the necessary arrangements for the meetings. The speaker in this effort was Pastor J. M. Bagga, the Church Ministries Director of Northern Union. The people appreciated the way the messages were presented. The message was rich and fertile in illustrations, luminous in suggestions, powerful enough to challenge and arrest the attention

of the people. They told us that they never heard the message presented like this before and understood it very clearly.

They were richly blessed by the word of God. Twenty-eight people were baptized at the end of the meetings. Many more people expressed their desire to be baptized. There are some who are in the valley of decision and need our prayers so that one day they can decide for Jesus Christ.

—I. M. Lall

## LAB SCHOOL ADMISSION OPEN

Applications are invited for the diploma course in Clinical Laboratory Technology conducted under the auspices of the Christian Medical Association of India. The basic qualification for the course is a pass in PUC/PDC/Intermediate and Higher Secondary or its equivalent from any recognized university. The candidate must have 45% marks in Physics, Maths, Biology and Chemistry, with good marks in English. Application forms can be had from the Director, School of Medical Technology, Medical Superintendent, Giffard Memorial Hospital, Nuzvid 521 202, by sending Rs. 15/- by money order. The last date for receiving the filled-in application form is May 31, 1988.

## THE GIFFARD MEMORIAL HOSPITAL SCHOOL OF NURSING REOPENS 1ST JULY 1988

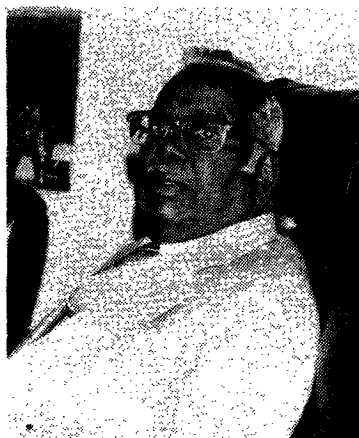
SDA single lady candidates who have passed Pre-degree or plus 2 in not more than two attempts are eligible to join the course. Those who have taken Science subjects are preferred.

Application should reach here not later than 1st June, 1988. Selection is on 28th June, 1988.

For application form and prospectus send Rs. 20/- by M.O. to Director, School of Nursing, Giffard Memorial Hospital, Nuzvid 521 202, Krishna District, Andhra Pradesh.



# TILL HE COMES



**Chinniah Paul Jonahs** was born on February 28, 1915 and passed away to his rest at Poona, after a prolonged illness on March 13, 1988.

At the age of twenty he accepted the Adventist message, and immediately began preparations for what he felt was his life calling—ministry. In 1939 he graduated from the ministerial training programme at Spicer College, Krishnarajapuram, and his first appointment was at Kollegal, a rural church in Karnataka Section. From then to his retirement in 1976, Pastor Jonahs held several responsibilities, but first and foremost, he was a caring pastor: the poor, the young, the orphan, the sorrowing, the rejoicing always found in Pastor Jonahs someone to share their burdens, to lean upon in times of trouble, to plan for a life partner or a career, to simply sit and talk, to cry, or to laugh.

In 1940, he was called to be an evangelist in Sri Lanka. There, in 1941, he married Ruth Mary Philomena (nee Prakasam), and together they carved out a model pastor's home—compassionate, caring, rearing the children in the fear of God, extending the love of a Christian home to the less fortunate in the community and in the church. There was an unwritten rule in the Jonahs' home: to love is to care, and the couple followed this all their lives.

Pastor Jonahs was ordained in 1949 in Colombo. In 1954 he returned to India as a departmental director in Karnataka Section. From 1959 to 1961 he served as president of Karnataka Section. From 1961 to 1976, he served

as departmental director, pastor, school principal in the Tamil section and raised up many churches. The untimely passing away of his beloved wife in 1971 left a great void in his life, but the tragedy only increased his commitment to his faith and to his Lord. Not given to questioning either God's will or His ways, Pastor Jonahs lived his favourite promises from the Bible, "Casting all your care upon him; for He careth for you" (1 Peter 5:6).

Five children were born in the Jonahs home—all nurtured in Adventist particulars, and rooted in the faith they loved. Pastor and Mrs. Jonahs also had a number of other children—these were the ones they spotted in churches and congregations throughout Tamil Nadu and Karnataka in their ministry. Pastor Jonahs encouraged them, took time to challenge them, sent them to Adventist schools, and today many of them are workers in God's church.

To Pastor Jonahs retirement in 1976 was not the end of witnessing. He started at the age of 61 what even the young would hesitate to do. He plunged into literature evangelism and, for years, maintained the highest in Nalwazhi subscriptions and sales.

He married Selvamani in 1976, and together they witnessed in villages around Vellore. As a result, Agrancheri church was founded.

At the age of 73 Pastor Jonahs rests from his labours, leaving behind an illustrious life of devotion, duty, and discipline. Those who mourn include his wife, five children and their spouses, five grandchildren, and a host of relatives, colleagues, friends, and numerous believers for whom he will ever remain a symbol of Christian care.

—J. M. Fowler



**Muthammal Sigamoney**, born on April 13, 1923 to Mr. & Mrs. Sundaram at Kulasekaram, Tamil Nadu, peace-

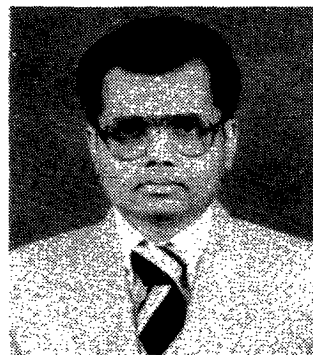
fully passed to her rest on February 19, 1988.

She accepted the Adventist faith in 1936 and went to study at James Memorial High School, Prakasapuram. Muthammal married Mr. S. Sigamony on April 13, 1938, and proceeded to Poona where her husband was employed in the Oriental Watchman Publishing House. She worked in the OWPH for seven years and later at the Voice of Prophecy for three years. Her home was a haven for young people and students where they were sure to get a nice tasty meal. Her husband worked in the Publishing House and later in the National Home and Health Service from 1937 to 1979.

After her husband's retirement in 1979, they spent their retired life in their hometown of Thuckalay in Kanyakumari District of Tamil Nadu.

She leaves behind her husband, four children, their spouses and ten grandchildren.

Mrs. Sigamony rests from her labours and will soon meet her Lord when He comes again to claim His faithful.



**Pastor C. D. Wilson** died in a tragic road accident on November 6, 1987 at Ottapalam. He was born on November 15, 1950.

Pastor Wilson and his brother Mathew were baptized into the Adventist Church on June 4, 1966 as a result of an evangelistic series conducted by Pastors O. M. George and S. Daniel. He was in Std. IX when he made his decision for the truth. On completing his high school education in his home town Mallassery, he pursued his studies at Spicer College to prepare for the ministry for which his parents, Mr. and Mrs. C. M. Daniel had dedicated him.

He graduated with a degree in Religious Philosophy and taught at the Ernakulam High School for a short



period. Soon after that, he worked as a full-time church pastor and evangelist and was ordained to the ministry in February 1984.

He married Elizabeth Samuel on June 14, 1978, and they made their home in Ottapalam where Elizabeth was, and still is a nurse in our hospital. At the time of his death, Pastor Wilson was the Director of Communication, and the Health and Temperance Departments of the North Kerala Section. He had just held the Section-wide temperance contest at Kottayam; sent in the report to the Union; and also had made arrangements for the visit of

Pastor D. S. Poddar to Ottapalam in December. He had also completed the construction of a beautiful church building at Kondazhi along with his other responsibilities.

Members and workers in our churches in North Kerala remember his dedicated and inspiring service as he had raised a number of churches and led 79 people to baptism in the Ottapalam area.

Let us remember in prayer his mother, wife, two daughters, two brothers and three sisters, as well as a host of friends and relatives he has left behind so tragically.

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VOLUME 83, NUMBER 5

SOUTHERN ASIA  
**TIDINGS**

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CALLING ALL SDA STUDENTS IN NON-SDA COLLEGES  
AND UNIVERSITIES

About 40,000 Seventh-day Adventist students are studying in non-SDA college and universities around the world. The exact figure for Southern Asia Division is not available, but the Seventh-day Adventist Church is concerned about our young people in non-Denominational institutions. We want to keep in touch with them—to nourish them in the faith; to inform them of the church's plans and progress; to share with them the triumphs and the concerns of God's people; to challenge them to be as influential as the leaven, as useful as the light; to provide ideas and models of Adventist service and outreach; to tap their talents for God's service.

With a view to accomplishing this objective, the General Conference has set up MICUS (Ministry to College and University Students). Part of this ministry will be the publication of DIALOGUE, a journal dedicated to keeping in touch with SDA college students in non-SDA campuses.

The journal is funded by the General Conference, and it will be given to all those who qualify. If you are an SDA college student in a non-SDA campus, or if you know of one, please help the launching of this ministry. The magazine, scheduled to be ready in August 1988, will be sent to all who register with the use of this form:

Name of student: .....  
Date of birth: ..... Sex: .....  
Mailing address: .....  
.....  
Name of college: .....  
Course of study: .....  
Subject of specialization: .....  
Year of study: .....  
Name of church where membership is held: .....  
.....

Please fill this form and return to DEPARTMENT OF EDUCATION, Southern Asia Division of SDA, Salisbury Park, P O Box 15, Pune 411 001.

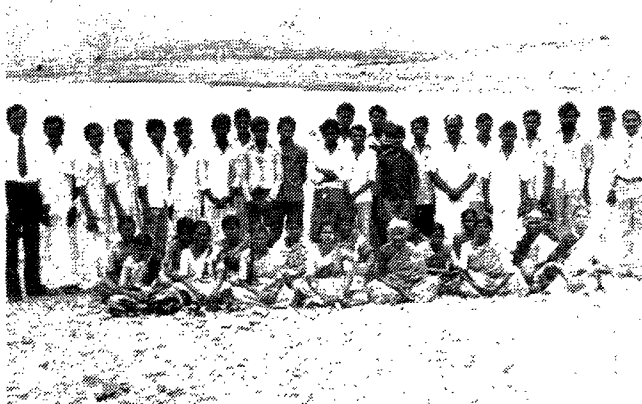
—John M. Fowler

# News Flash

\*Eight people were baptized at the end of a series of meetings conducted in the Kunnapuzha church near Trivandrum. The speaker, Antony Devadas, was assisted by Philip S. Jacob, the Principal of Tirumala High School. The circle leader, T. Nesan, baptized the members.



\*An evangelistic campaign was conducted at Ammapatti, South Tamil Section, that was completely financed by a layman, Mr. Babu. At the end of the series with Pastor Manuel Manasseh as speaker, 38 people were baptized.



\* A series of meetings were held in Kolar Gold Fields from January 28 to February 2, 1988. The speaker was Dr. J. Willmott, South India Union president. Besides these meetings he also held a "Daniel and Revelation Seminar." All these meetings were very well attended. The workers and the lay members of K. G. F. are now busy with the follow-up work in the town. They hope that soon a number of people will be baptized as a result of these meetings.

\* The PROCEED training programme for North India Section was conducted at Jalandhar from February 26 to 29, 1988. The programme was conducted by Pastor P. D. Kujur,

Division Associate Church Ministries director, and Pastor S. Chand, Northern Union President. The churches of Jalandhar, Amritsar, Fatehgarh Churian, Check Mehra and Lakhan Kalan were chosen for direct action and personal supervision by the section officers. The workers were enthusiastic of the valuable instructions and returned with the confidence that they would do better in the coming years.

\* Sister Vadivambal is an active member of the Thanjavur church. She is also a staff nurse in the Thanjavur church. She is also a staff nurse in the Thanjavur Medical College hospital. Her work there also helps her to witness with the other nurses. She introduced them to the Bible through the 'Our Times' magazine. They studied the Bible with our laymen and church pastor and two of them were baptized on February 13, 1988. Another group of nurses are now studying the Word of God and will be baptized soon.

\* Another active layman is S. Sachithanandam, a bus driver in C. R. C. Corporation in Thanjavur. He made it his goal to bring at least one person along with him to church. One day he brought the conductor of the bus that he drives. Mr. Iyyasamy, the conductor, was very impressed with what he saw and heard. He studied the Bible with his driver. Another bus driver, Mr. Rajendren gave Bible studies to a taxi driver. These two men were baptized by Pastor D. M. David on the second of February, 1988 in Thanjavur.

\* In the last two years, Adventist students at Kasturba Medical College, Manipal, have excelled in the University examinations with 80% passing compared to the overall pass rate of 48% for their classmates. Last year Steven George obtained a first class and this year Allen B. Kharb Teng scored a first class with distinction.

\* A retired but still active literature evangelist Mr. C. S. Major works in the Pimpri-Chinchwad township area. Even though he is 69 years old he still enjoys cycling all over the sprawling industrial area meeting people with our books and magazines. Last year he enrolled over 150 people in the Voice of Prophecy courses. One of those he enrolled is Mr. Mohammad Pansare, the deputy mayor of the Pimpri-Chinchwad Municipal Corporation. Since then he has also studied with him. Mr. Major (right) is seen with the deputy mayor (centre) and one of the councillors.

